Regd N[illegible] M. 99
ISSN 0044-0213

... (QURAN) IS TRUTH OF ASSURED CERTAINTY

Yaqeen international

PUBLISHED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNIF (PRIVATE) LIMITED
On the 7th & 22nd of every month

VOL 40 SHAWWAL 18, 1412 A.H., APRIL 22, 1992 No. 24

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

List of Articles Published during May 1991 to April 1992

بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

END OF OUR 40TH YEAR

PRAISE be to Allah, the Cherisher and Sustainer of the worlds. With this issue of Yaqeen International we are completing forty years of its continuous, uninterrupted publication. Four decades ago it made its debut at the behest of our revered Maulana Tufail Ahmad Farooqi (**'alaihih rahmah**). Pakistan then was only five years old. Nevertheless, the people here were deeply concerned with their covenant with Almighty Allah to promote Islam in whose name Pakistan was conceived, struggled for, and at long last attained with Allah's help The late Maulana realised that Pakistan was duty-bound not only to ensure the practice of the tenets of Islam within its own four walls but also to project it to the world at large in the light of the pristine purity of Al-Qur'an and Sunnah, rising above all sectarian prejudices and regional and linguistic barriers.

Arabic is no doubt our lingua franca but, as is the case, English today is the most widely spoken and understood language of the world The late Maulana, therefore chose it as Yaqeen's medium of communication so as to reach our message beyond the seas For the same reason, in course of time, we began in our journal English translation of Al-Qur'an in the simplest possible English syntax, together with Roman transliteration of its Arabic text in easy phonetics in order to facilitate its recitation by those who know not the Arabic but the English language With this issue, with the Grace of Allah, we have completed translation and transliteration of 24 Parts of the Sacred Book. The rest is being expedited so as to complete the task which has been our labour of love The journal has been carrying since long a modest Arabic section as well.

What we have been able to do or accomplish so far for the Worldwide readership of Yaqeen International can be best judged by our readers themselves Our efforts have been to serve the cause of Almighty Allah

> "Praise be to Allah, to Whom belong all things in the heavens and on the earth· to Him be Praise in the Hereafter and He is Full of Wisdom, Aware with all things " (34 1)

To Him Who is our final Judge, in all humility and submissiveness, we pray to accept our modest efforts to exalt His Word and to spread the Traditions of the last of His Prophets Muhammad *(Sallallahu 'alaihi wa sallam)*

We have ever given our readers informative articles about Al-Qur'an, Al-Sunnah, al-Fiqh, book reviews, and biographies of many illustrious sons and daughters of Islam Our endeavour has been to present Islamic models for reinforcing Islamic faith and character To enlighten our non-Muslim readers has been our aim

STORMS AND STRESSES

Looking around we find today the Muslim ummah all over the world struggling to live in the midst of violent political and ethnic storms and stresses The disintegration of the Soviet Union, the swan-song of Communism in Europe, the fall of Berlin Wall leading to reunification of Germany, are the main factors that have brought to a close the long-drawn Cold War and given rise to a ruthless uni-polar state of the world power politics poised against the Muslims in general We have only recently tested its bitter fruit in the Gulf War from whose after-effects the Arabs are staggering to recover The Middle East Peace Conference has failed for all practical purposes to put the aggressive Israel on the path of peace and justice While we are penning down these lines, another threatening storm is gathering around Libya, More areas of infidel hostility in the Muslim world cannot be ruled out Afghanistan as of today is still miles away from a peaceful settlement and rehabilitation Atrocities in the Occupied Kashmir are being shamefacedly perpetrated by India. Mass exodus of persecuted Burmese Muslims presents yet another painful spectacle. It is an extreme irony that the UN and the Security Council apply sanctions and use force only against Muslim states Also Muslims' human rights alone go by default The world powers turn a blind eye to the agonies of the Muslims.

NEED OF TIME The Muslim ummah has yet to realise fully that Islam and Islam alone can be their sheet-anchor Islam offers a clear-cut agenda for our salvation Qur-'an Majeed lays great emphasis on indispensability of our fraternity, moral values, and social compact of the ummah It asks the believers to unite and struggle together to deserve Allah's help·

"And hold fast, all together to the Rope of Allah, and be not divided among yourselves " (3 103)

" . Verily, never will Allah change the condition of a people until they change it themselves " (13 11)

"That man can have nothing but what he strives for " (53 39)

These simple Qur'anic guidelines provide a sure panacea of all our ills They are the mileposts of the straight path that leads to success and security, the high destructive technology of our adversaries notwithstanding

TO THE WEST The western powers have lost themselves in the maze of their worldly power They are oblivious of the future of mankind and forgetful of the ultimate Doomsday that is bound to come In his book, A Study of History, Arnold Toynbee says, "I have compared the situation of mankind in the present age to a climber's pitch Below us lies the ledge that our pre-human ancestors reached in the act of becoming human In the Age of the Civilization mankind has been making a number of attempts to scale the cliff-face that towers up from the ledge reached by Primitive Man The next ledge above, unlike the ledge immediately below, is invisible to climbers who are striving to reach it All that they know is that they feel compelled to risk their necks in the hope of gaining this next ledge and in the faith that the endeavour is worthwhile " This simile is not a myth but a reality Below the heights reached by man lies the deep pit still yawning to swallow him once he loses the grip and balance while proudly standing on the highest rung of the ladder The slippery paddock of power politics has its own law of gravitation

Remember that the good of mankind is hidden in wisdom and understanding, not in arrogance and ignorance The road of war does lead to self-destruction Recall what your own Holy Bible preaches·

Happy is the man
that findeth wisdom,
and the man that
getteth understanding
For the merchandise
of it is better than
the merchandise of
silver, and the gain
thereof than fine gold
She is more precious
than rubies and all
the things thou canst
desire are not to be
compared unto her
Length of days is in
her right hand, and
in her left hand
riches and honour
Her ways are ways of
pleasantness, and all
her paths are peace
(The Proverbs 3 13-17)

The way things started moving in the west brought a feeling of disgust that compelled the once optimistic Arnold Toynbee to observe, "These practical steps towards the vindication of fundamental and universal human rights leave us still far away from the achievement of a communion of saints Yet this conscious and deliberate advance towards brotherhood and community embracing the whole human race is surely even farther removed from the involuntary sociality of the beehive and the ant-heap " As a matter of fact today the shape of things is even much worse than seen by Arnold Toynbee when he was working on his "A Study of History"

To those western powers and super-power who wish in their arrogance to take the Muslim world by storm, we may remind of an admonition contained in the Holy Qur'an·

"Say· O God! Lord of Power, Thou givest power to whom thou pleasest, and Thou strippest off power from whom Thou pleasest Thou endowest with honour whom Thou pleasest, and Thou bringest low whom Thou pleasest· in Thy Hand is all good Verily, over all things Thou hast power " (3 26)

"Is it not a warning to such men (to remember) how many generations before them We destroyed, in whose haunts they (now) move? Verily, in these are signs for men endued with understanding " (20 128)

These are gospel truths These comprise Scripture They point to the inevitable wages of wrong-doing which the human race has witnessed time and again on the screen of history.

CONCLUSION Before we close this volume, we sincerely thank our readers for the interest they have shown in our journal We particularly thank those who have shared with us their intellectual thoughts We seek their continued cooperation and request them to widen the readership and subscription of Yaqeen International

May Allah crown our joint efforts with success **Ameen!**

AL-HADIS· Hazrat Umar *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said Don't envy but two persons — a man whom Allah has granted Al-Qur'an (i e. he has learnt it by heart) and he recites it while saying prayer during night and day. And the man whom Allah has given wealth and he spends out of it night and day (Agreed)

QURA'N MAJEED : THE LAST DIVINE BOOK

Qur'an Majeed is the sacred book of Islam. It was revealed by Almighty Allah to Holy Prophet Muhammad, *(Sallallahu 'alaihi wa sallam)* through archangel Gabriel, (*'alaihis salaam*). The revelation was received by stages spread over twenty-three years. The text of Qur'an Majeed is composed in chaste Arabic language

Qur'anic Arabic is distinguished by a sublimity of its own. The elegence of its composition reaches the highest pinnacle ever touched by a living language. The beauty of Qur'anic sound and eloquence is superb Its rhetorics, rhythm, rhyme, alliterations, onomatopoeic touches, and tonal rise and fall, to suit the occasion, all go to captivate the listener They imparadise the ear and the heart

We may recall here how Hazrat 'Umar *(Razi Allahu ' anhu)* was attracted by Qur'an Majeed to the fold of Islam. He was twenty-seven years old when Holy Prophet Muhammad *(Sallallahu 'alaihu wa sallam)* proclaimed his apostlic mission His sister Fatima, following her husband Hazrat Sa'id ibn Zaid *(Razi Allahu 'anhu)*, had already turned a Muslim. 'Umar was deadly against Islam and its Prophet. Out of despair, he made up his mind to slay the Holy Prophet Girding his sword, he set out one day for the Pprophet's place On his way, he happened to meet his relative Hazrat Nu'aim. He noticed 'Umar's angry looks and asked him where he was going to "To put an end to Muhammad's life", he replied Nu'aim retorted. "Why not mend your own household first? Your sister hereself and also your brother-in-law have gone over to Islam."

'Umar retraced his steps and hastened towards his sister's house. When he reached there, Fatima was reciting Qur'an Majeed. When she heard the sound of foot steps, she stopped recitation, but 'Umar who had already overheard enquired as to what was she reciting A skirmish followed and Fatima and Sa'id received injuries. Fatima ejaculated, 'Umar Do what you may, but Islam in us is too deep-rooted to be pulled out " These words astonished 'Umar and softened his heart. Out of affection he softly spoke to Fatima, "Do let me hear what you were reciting " Fatima brought out the portion of Qur'an Majeed and placed it in front of 'Umar It read:

> "Whatever there is in the heavens and on the earth praises and glorifies Allah, for He is the Exalted in Might, the Wise". (57 1)

The verse touched his heart and when she came to the words:

> "Believe in Allah and His Apostle". (57 7)

He spiritedly proclaimed, "I stand witness that Allah is One and Muhammad is His Messenger." It was the miracle of Qur'an Majeed and the grandeur of its message that brought to the fold of Islam defiant 'Umar, the one whose entry in the fold of Islam was prayed for by the Holy Prophet

As the noted English translator of Qur'an Majeed, E.H. Palmer, admitted, "The language of the Qur'an is universally acknowledged to be the most perfect form of Arabic speech. The language is noble and forcible — To Muhammad's hearers it must have been startling from the manner it brought great truths home to them in the language of their everyday life—.It is often difficult to enter thoroughly into the spirit of the old Arab poets. Muhammad's contemporaries or immediate predecessors. With the Qur'an it is not so. Muhammad speaks with a living voice, his vivid word-painting brings at once before the mind the scene he describes or conjures up."

We might add a word to put Palmer's observations in their true perspective The elegance of Qur'an Majeed flows from the fact that its authorship belongs to Allah, and Allah is the very best perfectionist. The Prophet of Islam was only rehearsing the Word of Allah, and the Word of Allah is beautiful and exalted because of the lofty message it contains and conveys with Divine dexterity.

It is not possible to encompass here the entire merit of style and rhetorics of Qur'an Majeed and the elegance of its message. To that end, we might narrate an event involving Arab poets who expressed their appreciation of the inimitable beauty of the Qur'anic style. Arabia abounded in poets who were overly proud of their poetic works Holy Kaaba that was venerated by Arab heathens too, used to be their rendezvous. There they would assemble to brag to one another about the so-called great deeds of their respective forefathers and to hold competition of their own poetic compositions. On one such occasion, the following Qur'anic Chapter was hung there by Muslims in contrast to seven masterpieces of classical Arabic poetry·

TRANSLITERATION:

In-naa a'-tai-naa-kal Kau-sar
Fa-sal-li-li-rab-bi-ka wan-har.
In-na shaa-ni-a-ka
hu-wal-ab-tar.

PARAPHRASE

Surely We granted you the 'Kausar'. So pray to your Lord, and offer sacrifice (to Him). Indeed it is your ill-wisher who is bereft of children.

Impressed by the beauty, melody, and succinctness of the verses, they failed to present anything to meet the challenge. The great literary geniuses of Arabic were constrained to proclaim.

(Maa haa-zaa qau-lal-ba shar This is not a piece of human composition!)

The exquisite verses of Qur'an Majeed are undoubtedly unmatched examples of delicate flowering of lofty ideation Their perfect melody, undeniable delicacy of feeling, subtle use of imagery, and spiritual delight infuse hope and courage in man's earthly life

To us Muslims the message of Qur'an Majeed is all true and all perfect Our temperament responds readily to its message charged with forthright, forceful, and down-to-earth appeal, emanating from its cadences, its jingling rhymes, its measured pauses, and above all the all-embracing beauty of its noble message. Qur'an Majeed has, however, impressed non-Muslims too

For example·

The renowned German author Goethe said about it, "However often we turn to it, it soon attracts, astounds and in the end enforces our reverence. Its style, in accordance with its contents and aim, is stern, grand forceful, every and anon truly sublime Thus this Book will go on exercising through all ages, a most potent influence."

Dr. Johnson said, "It is semetic to the core, yet of a meaning so universal and so timely that all the voices of the age take it up, willing or unwilling, and it echoes over palaces and deserts, over cities and empires, first kindling its chosen hearts to world conquest, then gathering itself up into a reconstructive force . ".

John Naish wrote, "Couched in concise and exalted style, its brief pregnant sentences, often rhymed, possess an expressive force and exclusive energy .".

Alfred Guillaume observed, "It has a rhythm of peculiar beauty and a cadence that charms the ear Many Christian Arabs speak of its style with warm admiration, and most Arabists acknowledge its excellence "

And so on It is all this, and much more Being the Word of Allah, it is indeed for every a miracle

Qur'an Majeed is not a book of literature or poetry It is a revealed scripture that lays down in Arabic prose a complete code of conduct for the whole mankind, for all times Two dominant themes, however, stand out in it first Oneness of Allah with His majesty and supremacy, and, secondly, the certainty of the Day of Judgement when good and bad will be separated Besides, Qur'an Majeed prescribes Prayer **(Salaat)**, Compulsory Charity **(Zakaat)**, Fasting **(Saum)**, and Pilgrimage **(Hajj)** to mould individuals and society upon righteousness These articles of Faith **(Imaan)**, widespread as they are among many races and in many lands, generate a sense of community and provide a civil and moral code permeating the entire community Qur'an Majeed is not only one of the religious scriptures given to mankind, but it is the last, the everlasting, and therefore the most perfect Its followers numbering one billion and claiming the equality and brotherhood of man, irrespective of colour, mother tongue or fatherland, are ever prepared to share their legacy of Qur'an Majeed with whosoever cares to lend his ear to its universal message.

In one of his orations. Hazrat 'Ali *(Karram Allahu waj-ha-hu)* exhorted "Remember that Holy Qur'an is such a gospel that it will never deceive you, is such a guide that it will never mislead you, is such a commentatory that it will never puzzle or beguile you Whoever comes in contact with it, and has sincerity of purpose in achieving this contact, the Holy Book will not leave him without enhancing his virtues and diminishing his vices—Undoubtedly, Almighty Allah has not given a better advice than that He has revealed through the Holy Qur'an, because this book is the best guide to the realm where Allah's glory dwells, and it is such an authority on problems of religion that it can be relied upon It contains best pleasures for a super mind. It is the greatest source of knowledge to mankind It purifies one's ideas and broadens one's vision—"

Though couched in the best literary style, Qur'an Majeed, is not a piece of art for art's sake It has a Divine purpose behind its imagery, parables, parallelisms, epic scenes, historical narrations, pastoral compositions, or straight commandments Qur'an Majeed abounds in all the literary graces, but at every place and on every occasion it brings home a moral to those who read it, assimilate it, and care to analyse it It is not possible in translation to depict the sublimity of the original except in so far as human wit goes We quote the following rendering of the Chapter captioned The Folding-up by E H Palmer

In the name of the merciful and compassionate God.

When the sun is folded up,
And when the stars do fall,
And when the mountains are moved,

And when the she-camels
ten months' gone with young
shall be neglected
And when the beasts shall be
crowded together.
And when the seas shall surge up,
And when souls shall be paired
with bodies,
And when the child who was
buried alive
shall be asked for what sin
she was slain,
And when the pages shall be
spread out,
And when the heavens shall be
flayed,
And when Hell shall be set ablaze,
And when Paradise shall be
brought nigh,
The soul shall know what it has
produced' (81 1-14)

Here is a word picture of the real shape of things to come and a warning about the Hell and a tiding about the Paradise It is not poetry alone but reality too It is for human beings to enjoy its literary beauty and also to take note of its warning good time in order to prepare themselves for the Fire, or hope for the Garden, according to the merit of their deeds in this life It is a typical blend of the poetic and the spiritual, the real and the true like this wordly life

Qur'an Majeed is, therefore, not to be judged by its stylistic beauties alone, but as well by the superiority of its moral contents In the Farewell Sermon on the occasion of his Last Pilgrimage, Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* exhorted the believers

> "I leave with you one thing If you hold fast to it, you shall not be misled What is that? It is Qur'an, the Book of Allah"

This noble heritage of mankind is to be passed on from man to man, from generation to generation, and from age to age We Muslims are duty-bound to do so, because we are the custodians of the last Book of Allah delivered for the humanity at large, through His last Apostle It is for us to share this legacy with one and all who dwell on Allah's good earth anywhere

To non-Muslims, our earnest appeal is to go through Qur'an Majeed with an open mind and to judge for themselves the merit of its contents that stand crystal clear, without any ambiguity or contradiction If they feel convinced, it is for them to decide which way to go There is no compulsion in religion, but Allah will help them if they have a will to take to the path that is straight Islam is the only living Faith It ensures the best of this world as well as of the Hereafter It is the religion chosen by Almighty Allah Himself for the entire mankind for all time Qur'an Majeed testifies

> "The Religion before Allah is Islam ". (3·19)

* * * *

AL-QUR'AN

RIGHTS OF THE PARENTS IN ISLAM

By Syed Mahmood Akhtar

The age through which we are passing these days is said to be very progressive This progress is visible in every field of human activity such as education, agriculture, physical sciences, computer science, nuclear science, space craft, industrial technology, science of producing military hardware etc Advancement in all these spheres signifies man's material progress This is, however, his reflexive progress inasmuch as it is without spiritual and moral values which are so essential for human civilisation. Void of moral values makes a man a human beast who is motivated by his personal gains only without caring for the sentiments of other people, not even for his own kith and kin Material progress has made him so self-centred that he has even put his parents into oblivion

In Europe and America people abandon their old and feeble parents in sheer decrepitude and helplessness without a slur on their conscience They themselves enjoy every comfort of life whereas their neglected parents pass a life in misery They either stay in government infirmaries or get shelter in some charitable home for the rest of their life. And when they die very few of their children attend their funeral It is the picture of that western civilisation which we take pride in imitating It is no progress at all because it kills human values We may call it as 'civilised barbarism'

Islam is the religion of peace It ensures peace and security to all mankind of every age group, clime and stratum provided its teachings are sincerely acted upon These teachings are codified in Qur'an Majeed which, being the last Divine Scripture on the earth, contains a solution of every human problem and caters to every requirement of mankind so as to enable it live peacefully, happily and prosperously till the end of the world.

Qur'an Majeed is not a book of worship only. It mostly gives guidance to man in all departments of his activities It teaches about the Rights

of God as well as man's relation with Godhead and how to worship Him and none else. It also teaches about the Rights of Men among themselves. Among the Rights of Men God has laid great emphasis, in Qur'an Majeed, upon the Rights of the parents

Parents are the starting point, the source, from where the flow of humanity emanates They are imbibed to a limited extent with divine attributes of creating, subsisting, sympathising and loving their children They are creators in a sense though God is the Best of all the creators (23 14).

It is the bounden duty of the children to obey orders of their parents, so long as they do not ascribe partners to God, serve them whole heartedly and take care of them during their old age and sickness Parents are like masters and children like their slaves and maid-servants

IMPORTANCE

Importance of the rights of the parents in the sight of God may be judged from the fact that in Qur'an Majeed God has stressed upon the children to treat their parents with kindness just after mentioning Himself For example—

> "And remember We took a Covenant from the Children of Israel (to this effect) Worship none but God Treat with kindness your parents " (2 83)
>
> "Serve God, and join not any partners with Him And do good to parents " (4 36)
>
> " Join not anything as equal with Him Be good to your parents " (6·151)

If one ponders a little he will find that God has not enjoined upon the children to only obey their parents, but also commands them to treat them kindly, sincerely and dutifully as well, not by way of compulsion but with love and devotion with a view to seeking their pleasure Because in their pleasure is God's Pleasure and in their displeasure is God's Displeasure

AN EXAMPLE

Here we would like to quote an example of Hazrat 'Alqamah *(Razi Allahu 'anhu)*

Hazrat 'Alqamah was a Companion of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* When the last moment of Hazrat 'Alqamah's life drew near he could not utter the words of the Kalimah despite repeated promptings The wife of Hazrat Alqamah despatched a man to the Apostle informing him of this fact The Apostle enquired whether the parents of Hazrat 'Alqamah were alive He was told that only his mother was alive and she too was angry with him The Holy Prophet sent for her mother When she arrived the Apostle asked her about her son, 'Alqamah Hazrat Umm 'Alqamah *(Razi Allahu 'anha)* replied

> "O Messenger of God! 'Alqamah is a good man but he always disobeys me against his wife "

The Holy Prophet said

> "If you forgive him it will be better for him "

Hazrat Umm 'Alqamah replied

> "O Messenger of God! I am grievously hurt by him
> I do not like to forgive him "

The Holy Prophet ordered Hazrat Bilal *(Razi Allahu 'anhu)* to collect some firewood to burn 'Alqamah Hearing that from the lips of the Apostle Hazrat Umm 'Alqamah was terribly agitated She cried 'Will you burn my child in fire?" The Apostle replied "Yes, this punishment is lighter than the punishment of God By God! as long as you are angry with him neither is his prayer acceptable nor his charity" Hazrat Umm 'Alqamah replied

> "O Messenger of God! Be you witness and also those who are present here that I forgave 'Alqamah "

THE APOSTLE WARNS THE PEOPLE

The Holy Prophet was told later that Hazrat 'Alqamah uttered the **Kalimah** and expired After his burial the Apostle addressed his Companions

> "Whoever disobeyed his mother curse of God, curse of the angels and curse of all people befalls him God neither accepts his obligatory prayer nor his supererogations **(Nawa-fil)** till he repents and does good to his mother and pleases her by all possible means Pleasure of God rests with the pleasure one's mother and His Displeasure with the displeasure of his mother " (Tabarani)

OBEDIENCE NOT ENOUGH

How important is this matter in the sight of God may further be understood by the following injunctions contained in Qur'an Majeed

> "Your Lord has decreed that you worship none but Him And that you be kind to parents Whether one or both of them attain old age in your life Say not to them a word of contempt nor repel them but address them in terms of honour And out of kindness lower to them the wing of humility, and say "My Lord! bestow on them Your Mercy even as they cherished me in childhood" (17 23-24)

Speaking snappishly, insolently, loudly or indifferently with parents is like inviting ones own destruction inasmuch as an act against the injunctions of Qur'an Majeed and

Sunnah will surely be destructive

A man once appeared before the Holy Prophet Muhammad *(Sallallahu 'a'aihi wa sallam)* and asked him

"O Messenger of God! Who has more right of receiving best treatment from me "

The Apostle replied

"Your mother "

The man asked for the second time.

The Apostle replied.

"Your mother "

The man asked the same question for the third time.

The Apostle again replied

"Your mother, then your father After that your nearest relative and after that the nearest relative of your nearest relative." (Bukhari)

The subject is very vast but we finish it here with the prayer that may Almighty God give us strength and wisdom to please our parents and may He forgive them and show His Mercy upon them as they showed it upon us during our childhood and infancy **Ameen.**

—— o ——

ABOUT THE BABRI MASJID

By Iqbal Husain Ansari

Ever since the eruption of their explosive issue concerning the Babri Masjid, a great deal has sbeen said and written, not only in India but also in other countries against and in favour of the claim to demolish the Masjid and to build a Rama Mandir on the site where the Masjid stands

An orthodox Section of the Hindu population in India maintains that the Masjid was built about 400 years ago at the command of the Moghul Emperor Babar after demolishing a temple that stood at the place where the Masjid stands today The opinions so far expressed by various parties in this respect are summarised below

(1) No person named Rama ever existed in history As such, the question of his being born at Ayodhya or, for that matter, at any other place, does not arise All know very well that the story of Rama and Sita is set in the pre-historic period and is nothing more than a piece of Hindu Mythology

(2) Some say that many persons bearing the name Rama have existed in India at different periods of history and it cannot be said for sure who was born at Ayodhya and in which corner of that town

(3) The Babri Masjid was not built at the behest of the Moghul Emperor Babar, it was built by Sayed Mir Baqi, one of his governors Historians agree that the Masjid was not built at the site of a Mandir (Hindu temple) They say that Babar, being a tolerant Ruler could not be expected to take such a sacrilegious step to hurt the feelings of his Hindu subjects Nor could he ignore the conditions laid down by the Islamic Shari'ah which forbids building a Masjid by usurping other's land, material and property It is well known that he was broad-minded and had respect for all religions His recorded advice to his son Humayun is ample proof of his concern for his non-Muslim subjects and their religion

(4) Even if it is accepted for argument's sake that Rama was born at Ayodhya, the relative facts belie that he was born at the place where the Masjid stands today On the other hand, the historians affirm that the Masjid stands in an area which contains ruins of ancient Muslim graves

(5) The Masjid has existed in its place for about the last 400 years, while the current dispute is hardly 50 year old This question was not raised either during the Muslim reign, nor during the heyday of the Birtish rule This shows that this is only a political stunt created by certain rabid political leaders in India to gain for themselves some ground in the Indian politics The saner and right-thinking element in the Indian politics has been strongly condemning the claim of militant Hindus to demolish the Masjid so as to build in its place a Rama Mandir

(6) There is yet another group of extremist Hindus that says that it is immaterial whether a man named Rama ever lived in India and, if he did live, whether he was born in Ayodhya or not What really matters in this regard, they contend, is what the Hindus do believe If they believe that the place where the Babri Masjid stands is the birthplace (Janam bhoomi) of Rama and that the Masjid must be demolished to build the Rama Mandir at this place, this demand of their must be met at any cost This is tantamount to upholding the principle of "Might is Right" and following the "jungle law"

FINDINGS OF HISTORICAL RESEARCH

According to a recent press report, four prominent Research Scho-

lars and Historians of India have declared that they could not find any evidence to prove that the Babri Masjid was built by demolishing some Mandir. No proof to this effect could be produced by the Vishwa Hindu Prishad from ancient Sanskrit literature or history. There is also no reference to the Masjid or any Rama Mandir in the Ramayan compiled by Tulsi Das The authors of this report are

1. Mr R S Sharma, a Retired Professor of History and an ex-President of the Indian Council of Historical Research
2. Mr. Muhammad Athar Ali, a Retired Professor, Department of History, Aligarh Muslim University and ex-President of the Indian History Congress
3. Professor D N Jha, Department of History, Delhi University
4. Professor Suraj Bhan, Department of Archaeology and Dean of the Faculty of Social Sciences, Jhar Khand University

After having given these details by way of an introduction to the issue, we wish to close this discussion by touching upon only three important aspects of the matter Viz.

(i) Whether or not Rama is a mythological character;
(ii) In case the Mosjid stands, as the Hindus claim, at the site of Rama's birthplace (Janam bhoomi), does it mean any desecration to the memory of Rama, and
(iii) The possible repercussions of the rule of "Might is Right"

We deal with these issues as under —

(i) Rama, a mythological character.

The story of Rama, his wife Sita and the King of (Sri Lanka) is well known to the people of India and Pakistan, as it is enacted every year in India in the form of a miracle play Its scenes are taken from the presumed life-story of Rama as depicted in the Ramayana The villain of the play Rawana, who kidnapped Sita, is depicted as a demon, 52 yards in height with ten heads and twenty hands. During the battle that ensued between Rama's army and Rawana's forces, Rama's younger brother Lakshman was grievously wounded A herb to be found in the Himalayas was prescribed as remedy, and the Monkey-god, Hanuman was deputed to bring the desired herb from the Himalayas Hanuman went to explore the gigantic Himalayas but could not find out the prescribed herb He therefore brought the entire mountain to the battlefield The herb was found and applied to Lakshman's wound and he was cured Now if all this is pure mythology, who shall believe that Rama Sita and the Demon King Rawana were real historical characters?

(ii) Does the Masjid mean any desecration to the memory of Rama?

Even if it is admitted, for argument's sake, that the Babri Masjid was built at the place where Rama was born, this does not mean any desecration to the sanctity of the Birthplace All know that a Masjid is consecrared to the worship of one and only Alalh God, Ishwar or Bhagwan are commonly taken to denote Allah Is this act of devotion to God at the so-called birthplace of Rama more befitting and respectuful to the memory of Rama or the desecration of the place by installing there idols made by man himself which he can break and throw away whenever he likes? Is it not an insult not only to the memory of the supposed Rama but also to humanity itself? It is, therefore, not the Babri Masjid but the proposed Ram Mandir with its various stone statues to be installed therein for worship, that will defile and desecrate the acclaimed, revered birthplace. It can be very easily realised that at the background of this dispute it is not so much the sanctity of the birthplace as the opposition to Islam and the Muslims that is playing its main role. People otherwise unfit and inefficient appeal to the religious susceptibilities of the masses to win a foothold to ascend to a high political post This is what has actually happened in the recent elections in India

(iii) Might is Right

As mentioned above, there is a perverted group among the militant Hindus that believes in the principle of "Might is Right" and wants to impose its will on the authorities for execution for no reason other than a brute majority. They say that they must demolish the Babri Masjid to build their Rama Mandir at the site of the Masjid for the exclusive reason that the Hindus so desire as a political measure. They have no respect for the provisions of their own secular Constitution, the expedients of the Law and the dictates of logic and reason. They have no respect even for the blessings of peace and prosperity, here and in the hereafter, that is, the ultimate goal of all religions, incluling the Hindu Dharam To let such persons have their own is to sap the very foundations of law and order, democracy, and political, economic and social stability It is to invite forces of chaos and destruction to cut at the very root of freedom It is to disfigure the very face of the religion in whose name the principle of "Might is Right" and the arbitrary laws of the Jungle are sought to be enforced.

Let us turn to the pages of history and learn a lesson before it is too late.

—:o:—

HEROES OF ISLAM

HAZRAT ABDULLAH BIN UNAYS JUHANNY

(Razi Allahu 'anhu)

By Syed Mahmood Akhtar

He was one of the senior Companions of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* He belonged to the clan of Quda'a, a branch of Juhayna tribe for which reason he was called as Juhanny His genealogy ran as under

'Abdullah, bin Unays, bin As'ad, bin Malik, bin Ghanm, bin K'ab, bin Taym, bin Nafaasa, bin Ayaas bin Yarbu', bin Bark, bin Dabrah

The clan of Hazrat 'Abdullah bin Unays *(Razi Allahu 'anhu)* was an ally of Banu Salama of Khazraj tribe As such he was Ansari as well He had the honour of embracing Islam at the Second Pledge of al-Aqabah after which he settled in Makkah till he emigrated to Madinah along with other Muslims At Madinah he openly professed Islam One night in company with Hazrat Mu'adh bin Jabal, he crept into the house of Amr bin al-Jamuh bin Yazid bin Haraan bin Ka'b and carried away his idol Manaat and threw it on its face into a cesspit In the morning 'Amr bin al-Jamuh went in search of the idol and when he found he washed cleaned and perfumed it saying "By God! if I knew who had done this I would treat him with disgrace!" This activity was repeated several times till 'Amr bin al-Jamuh became disgusted with his powerless wooden god and accepted Islam (Ibn Ishaq)

Hazrat 'Abdullah bin Unays resided in his ancestral village outside Madinah among his tribesmen When the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* came to Madinah he used to visit him frequently Some historians of Islam include him among the Companions of Suffah saying that he, for the most part, stayed at Madinah and visited his village only occasionally

Hazrat 'Abdullah was a brave and dauntless person. He loved the Apostle most and had great faith in him so much so that he would endanger even his life for him He was always determined on accomplishing any undertaking assigned to him by the Holy Prophet It so happened that a very ugly but physically strong and sturdy man, Khalid bin Nubayh of Hudhayl tribe, harboured deadly grudge against Islam and spilled venom against the Apostle Being disgusted of his unbounded mischiefs, the Holy Prophet, in an assembly of his Companions, asked

"Who can settle score with Khalid bin Nubayh?"

All of a sudden a man, with resplendent face which bore testimony of his all-night vigil in prayer, stood up and addressed the Holy Prophet thus

"O Messenger of God! May my father and mother be sacrificed on you this duty may be entrusted to me You please tell me his signs of identification "

The Holy Prophet replied

"It is his one sign that whosoever sees him fears him "

Hazrat 'Abdullah bin Unays replied

"O Messenger of God! I never fear anything "

Then he made his way to the house of Khalid bin Nubayh at 'Arafah There he found him exactly as described by the Apostle But Hazrat 'Abdullah was a courageous man After indulging him in preliminary talks he challenged him, drew his sword and beheaded him in the twinkling of an eye On return Hazrat 'Abdullah *(Razi Allahu 'anhu)* told the Apostle that he had done away with Khalid bin Nubayh for his evil deeds. The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was so much pleased to hear this that he awarded Hazrat 'Abdullah bin Unays a cudgel saying

"Take this cudgel to prop you with till you meet me with it on the Last Day "

He spent most of his time in the presence of his spiritual mentor, the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* Baitul Maqdis until then was the direction followed by the Holy Prophet and his Companions for the Prayer But during the month of Rajab, 2 A H , the following verse was revealed to the Apostle in the cource of a Prayer

" Turn then your face in the direction of the Sacred Mosque " (2 144)

The Apostle accordingly turned his face towards the K'abah and along with him the Companions also did likewise Hazrat 'Abdullah bin Unays was present in the congregation on that historic occasion

When the series of battles with the polytheists started, Hazrat 'Abdullah bin Unays participated for the first time in the battle of Uhud There is no record whether he as well fought in the battle of Badr After Uhud, however he accompanied the Holy Prophet *(Sallallahu 'alaihi wa sallam)* in all other battles. Besides, he was

also deputed on several special missions by the Apostle.

We have already narrated the story of Khalid bin Nubayh of the Hudhayl tribe as to how he was killed by Hazrat 'Abdullah bin Unays *(Razi Allahu 'anhu)*. During 6 A.H., the Holy Prophet was informed that Sallaam bin Abu al-Huqayq, a Jew chief, in collaboration with the tribe of Ghatafaan, was planning some mischief against Islam and its Prophet The Apostle despatched five persons to Khaybar under the command of Hazrat 'Abdullah bin 'Atik *(Razi Allahu 'anhu)* in order to punish the rebels. These Muslim stalwarts reached Khaybar and killed Sallaam bin Abu al-Huqayq The four Companions participating in that advanture besides Hazrat 'Abdullah bin 'Atik were—

1. Hazrat Abu Qataadah,
2. Hazrat Mas'ood bin Sinaan,
3. Hazrat Khuba'i bin al-Aswad, and
4. Hazrat 'Abdullah bin Unays *(Razi Allahu anhum)*.

Once a wicked Jew struck the head of Hazrat 'Abdullah bin Unays with a stick and wounded it Hazrat 'Abdullah came to the Holy Prophet and showed him his bleeding head The Apostle puffed on the wound and it stopped bleednig and pain (Tabarani).

Hazrat 'Abdullah bin Unays *(Razi Allahu 'anhu)* was a devout Muslim like other Companions Once the month of Ramazaan set in At that time he was residing in his village in the wild From there it was not possible for him to reach the Prophet's Mosque daily. He, however, wanted to remain awake during the Night of Power whose exact date was not fixed. He requested the Apostle·

"O Messenger of God! You fix for me a date so that I may keep vigil for that Night in the Prophet's Mosque."

The Holy Prophet *(Sallallahu 'alaihi wa sallam)*, it is said, directed him to attend the Mosque on the 23rd of Ramazaan Since that night was fixed by the Apostle at the request of Hazrat 'Abdullah bin Unays Juhanny, people began to call it **"Lai-la-tul Juhanny"** after him They, too, used to assemble on that night every year in the Prophet's Mosque and remained there in prayer till dawn

Hazrat 'Abdullah bin Unays Juhanny *(Razi Allahu 'anhu)* passed away in 54 A H during the Caliphate of Hazrat Amir Mu'awiyah *(Razi Allahu 'anhu)* Hafiz Abu Na'im Isbahani has narrated on the authority of Muhammad bin K'ab **(Rahamatullah 'alaihimaa)**, that on the eve of his death, Hazrat 'Abdullah willed that the cudgel that was given to him by the Apostle, may be buried in the grave along with his body His will was fulfilled and the cudgel was placéd over the shroud at his belly during his burial

As a narrator of Ahadith (Traditions) the station of Hazrat 'Abdullah bin Unays Juhanny may be judged from the fact that Hazrat Jaabir bin 'Abdullah Ansari *(Razi Allahu 'anhumaa)*, an illustrious Companion of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, had to cover a journey of one month's distance in order to hear a certain Tradition **(Hadith)** from him at Ghaza Hazrat 'Abdullah bin Unays is stated to have held 224 Ahadith with him Among his quoters the following are worth mentioning

1. Hazrat Jaabir bin 'Abdullah,
2. Hazrat Abu Umamah Bahili,
3. Hazrat 'Abdullah bin Umaiyah,
4. Hazrat 'Abdur Rahman bin Hazrat K'ab bin Malik,
5. Hazrat 'Abdullah bin Hazrat K'ab bin Malik *(Razi Allahu 'anhum)*

OBITUARY

MAULANA SHAMIM AHMAD

Regretfully we inform our readers of the sad demise of Hazrat Maulana Shamim Ahmad (Rahmatullah 'alaihi), Mohtamim, Madrasah Saulatyah, Makka-tul Mukarramah.

His funeral prayer was led by Imam K'abah and he was buried in Jannat-ul-Mu'allaa at Makkah The Maulana had been serving Pakistani Pilgrims in Sa'udi Arab for over a decade He worte several books on Hajj rituals and distributed them free for the guidance of Hajj-'Umrah pilgrims

Darut Tasnif and Yaqeen International extend their sincerest condolences to the bereaved family of the late Maulana and pray to Almighty Allah that He in His mercy may rest his soul in perpetual peace **Ameen!** — Darut Tasnif (Pvt) Ltd

AL-HADIS Hazrat Usman *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said The best amongst you is the person who learnt Al-Qur'an and taught it (Bukhari)

—— o ——

OBITUARY

MUHAMMAD ASAD

NEWS has reached us late that the renowned orientalist and scholar of Islam, Muhammad Asad (born Leopold Weiss) passed away in Spain on February 20, 1992. He was on the threshold of his nineties

Of Polish-Jew extraction, he was born in Vienna, Austria. He embraced Islam in 1926 after penetrating, critical and prolonged study of Al-Qur'an and the Traditions of the Holy Prophet of Islam. He began by looking at Islam out of an intellectual curiosity but was eventually gripped firmly by the truth, spontaneity and spirit of the Religion He was then going through the most stormy days of his career Wrote he, "They had been strange years, those early twenties in Central Europe The general atmosphere of social and moral security had given rise to a desperate hopefulness which expressed itself in daring experiments in music, painting and the theatre, as well as in groping, often revolutionary enquiries into the morphology of culture, but hand in hand with the forced optimism went a spiritual emptiness, a vague, cynical relativism born out of increasing hopelessness with regard to the future of man." It may be recalled that those were post-World War I days of human agony and deprivation Asad found its panacea in Islam.

Asad was a prolific writer, a great stylist wielding a forceful but persuasive pen to attract his readers He had all the knack of an appealing preacher His best known works are The Road to Makka, Sahih al-Bukhari The Early Years of Islam, the Message of the Qur'an: Translation and Explanation, and The Principles of State and Government in Islam.

Asad was a widely travelled man He spent six years at a stretch in Saudi Arabia where he mastered the Arabic language which gave him direct access to the original sources of Islam and Islamic literature. Between some of his destinations he even had to use horses and camels as mounts He also visited Palestine, Iran, Afghanistan, Morocco, Egypt, Spain, Portugal, U K and U S A He had finally settled down with his wife in a suburb of Lisbon in Portugal.

Asad visited undivided India in 1920 and came in close contact with 'Allama Iqbal in Lahore and Professor M. Mujib in Jamai'ah Milliah of Delhi He was equally welcome in Aligarh and Hyderabad It was on Iqbal's suggestion that he worked on Sahih Al-Bukhari. When Pakistan was established, he served for a while in Pakistan's Mission at the UNO

Asad married Pola Hamida, a lady of Polish origin, whom he met in Bostan She had embraced Islam before her marriage with Asad She served as his helpmeet, secretary, and also critic Grief-stricken on his death, she writes, "Except for his son and myself, there were very few people present and practically none of them realised the greatness of the man they were burying Not only was he an exceptional, original thinker and Muslim, but he was the most wonderful husband ever to be imagined I am really 'orphaned' by this loss, after almost forty years of companionship and love" Coming from a wife—wives generally being most exacting judges of their husbands—these lines show the greatness of Muhammad Asad

Al-Qur'an says "Every soul shall have a taste of death" (3 185); "Wherever you are, death will find you out" (4 78); "Nor can a soul die except by Allah's leave, the time being fixed as by writing" (3:146), and "To Allah we belong and to Him is certainly our return" (2:156). Everything of this world is mortal, and Muhammad Asad could not be an exception. He went away as all of us must.

Our heart goes to the bereaved family in their hour of grief. We mourn with them a noble man and a great scholar of Islam May Allah, in His Mercy, shower His choicest blessing on the departed soul Ameen! — YAQEEN INTERNATIONAL.

AL-HADIS Hazrat Abu Musa *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said· He who remembers Allah and the other one who does not, are likened to the living and the dead. (Agreed)

* * * *

AL-HADIS: Hazrat Usman *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said. The best amongst you is the person who learnt Al-Qur'an and taught it (Bukhari).

* * * *

AL-HADIS: Hazrat Jabir *(Razi Allahu 'anhu)* says: "The Holy Prophet *(Sallallahu 'alaihi wa sallam)* prohibited building with mortar on graves, and also placing inscriptions upon them".

* * * *

AL-HADIS: Abdullah-b-Omar *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: Pay the labourer his wages before his sweat dries up. (Ibn Majah.)

——o——

ANNUAL SUBSCRIPTION OF YAQEEN INTERNATIONAL (CURRENT VOLUME)

Within Pakistan. Rs 100/- plus Rs 18 00 in case of Payment by cheque ex-Karachi.

Outside Pakistan	Pakistan Currency or equivalent U S Dollar
AIR MAIL	Rupees
Algeria, Bangladesh, Egypt, Iraq, Iran, Jordan, Syria & Turkey.	160 00
Afghanistan, Abu Dhabi, Bahrain, Burma, Doha, Dubai, India, Kuwait, Sri Lanka, Sharjah & Saudi Arabia	220 00
African & European Countries, China, Indonesia, Japan, Malaysia & Singapore	240 00
Australia, Canada, Fiji Islands, New Zealand & U. S. A	280 00
Panama, South America & West Indies	300 00
SEA MAIL	
(a) Algeria, Bangladesh, Egypt, Iraq, Iran, Jordan, Oman, Syria & Turkey	120 00
(b) All other countries.	175 00

PRICE PER COPY (Including Postage)

Within Pakistan· Rs 5 00 Outside Pakistan By Air Mail U.S. Dollar 1.00

AVAILABLE OLD BOUND VOLUMES OF YAQEEN INTERNATIONAL

Nos 13 to 18 & 25 to 39 @ Rs 170 00 each plus Postage

LIFE MEMBERSHIP

For Residents in Pakistan — Rs 1,000 00
For Residents Outside Pakistan U S Dollars 250 00

ALL PAYMENTS TO BE MADE IN ADVANCE

YAQEEN INTERNATIONAL
Stands for Right Guidance
Recommend it to friends

REMITTANCES IN POUND STERLING

Remittances from Countries outside Pakistan towards (i) Subscription of Yaqeen International
(ii) Purchases of Books etc., from MAKTABA Darut Tasnif, and (iii) Donations, Zakat etc , for Madrasa Talimul Islam (Tablighi College) can be deposited directly in Darut Tasnif (Private) Limited A/C No. 01/05121/04 with National Bank of Pakistan, 18, Finsbury Circus, London EC 2M 7BJ, ENGLAND, under intimation to Darut Tasnif (Private) Ltd , Mujahidabad, Hub River Road, Karachi 75750 (Pakistan)

All Correspondence should please be addressed to:
The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Saddar, Karachi -74400 (Pakistan)
Phone: 5684325

Editor, M M Ansari,
Published by Syed Irshad Ali,
Printed at:
MATBA DARUT TASNIF,
Iqbal Mansion, Shahrah-e-Liaquat
Saddar, Karachi 74400 (Pakistan)
Phone· 5686997.

Supplement to Vol. 40 Issue No. 24

ALPHABETICAL LIST-CUM-INDEX OF ARTICLES

Contained in

YAQEEN INTERNATIONAL VOLUME 40

FROM 7TH MAY 1991 TO 22ND APRIL 1992

This Volume also contains English Translation and Transliteration of Parts 23 and 24 of Qur'an Majeed

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث=ṡ Bold · ح=ḥ Madd · ز=ẓ آ=āā · ص=ṣ ۇ=ōō · ض=ḍ ىٰ=ēē · ط=ṭ Fine · ظ=ẓ Madd · ع=' آ=āa · ء=ʼ (Jerk) و=oo · ى=ee

Part 24 *Fa-man Az-la-mu* ٢٤ ـ فمن اظلم *Chapter* 40 *Al-Mu'-min* ٤٠ ـ المؤمن

	RU-KOO' 8 (Contd.)		SECTION 8 (Contd.)	ركوع ٨ (متبع)
78	*Wa la-qad ar-sal-naa ru-su-lam-min qab-li-ka*	78	And indeed, We sent Messengers before you,	وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ
	min-hum-man qa-ṣaṣ-naa 'a-lai-ka		among them are some whom We have related to you	مِنْهُم مَّن قَصَصْنَا عَلَيْكَ
	wa min-hum-mal-lam naq-ṣuṣ 'a-laik		and among them are some whom We have not related to you	وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ
	Wa maa kaa-na li-ra-soo-lin		And it was not for any Messenger	وَمَا كَانَ لِرَسُولٍ
	any-ya'-ti-ya bi-aa-ya-tin il-laa bi-iz-nil-laah.		to bring any sign except by Allah's command.	أَن يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ
	Fa-i-zaa jāā-a am-rul-laa-hi		Then, when Allah's command came	فَإِذَا جَاءَ أَمْرُ اللَّهِ
	qu-ḍi-ya bil-ḥaq-qi		Judgement was pronounced with justice,	قُضِيَ بِالْحَقِّ
	wa kha-si-ra hu-naa-li-kal-mub-ṭi-loon.		and there the liars were the losers.	وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ
	RU-KOO' 9		SECTION 9	ركوع ٩
79	*Al-laa-hul-la-zee ja-'a-la la-ku-mul-an-'aa-ma*	79	It is Allah Who made the cattle for you	اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ
	li-tar-ka-boo min-haa wa min-haa ta'-ku-loon.		that you may ride on some of them and eat (the meat of) some of them.	لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ
80	*Wa la-kum fee-haa ma-naa-fi-'u*	80	And therein are benefits for you,	وَلَكُمْ فِيهَا مَنَافِعُ

	wa li-tab-lu-ghoo 'a-lai-haa		that (by riding) on them you may attain	وَلِتَبْلُغُوا عَلَيْهَا
	ḥaa-ja-tan fee ṣu-doo-ri-kum		a want that is in your hearts	حَاجَةً فِي صُدُورِكُمْ
	wa 'a-lai-haa wa 'a-lal-ful-ki tuḥ-ma-loon		and that you may be carried about upon them and upon the ships	وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ۞
81	*Wa yu-ree kum aa-yaa-ti-hee*	81	And He shows you His signs,	وَيُرِيكُمْ آيَاتِهِ
	fa-aiy-ya aa-yaa-til-laa-hi tun-ki-roon.		so which signs of Allah will you deny?	فَأَيَّ آيَاتِ اللَّهِ تُنكِرُونَ ۞
82	*A-fa-lam ya-see-roo fil-ar-ḍi*	82	Do they not travel in the earth	أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ
	fa-yan-ẓu-roo kai-fa kaa-na		that they may see how was	فَيَنظُرُوا كَيْفَ كَانَ
	'aa-qi-ba-tul-la-zee-na min qab-li-him		the end of those who were before them?	عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ط
	Kaa-noo ak-ṣa-ra min-hum		They were more (in number) than these	كَانُوا أَكْثَرَ مِنْهُمْ
	wa a-shad-da qoow-wa-tawn-wa aa-ṣaa-ran fil-ar-ḍi		and stronger in might and in traces (they left behind) in the earth,	وَأَشَدَّ قُوَّةً وَآثَارًا فِي الْأَرْضِ
	fa-maa agh-naa 'an-hum maa kaa-noo yak-si-boon		yet what they had acquired did not avail them	فَمَا أَغْنَىٰ عَنْهُم مَّا كَانُوا يَكْسِبُونَ ۞
83	*Fa-lam-maa jaa-at-hum ru-su-lu-hum bil-baiy-yi-naa-ti*	83	So, when their Messengers brought them clear signs	فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ
	fa-ri-ḥoo bi-maa 'in-da-hum-mi-nal-'il-mi wa ḥaa-qa bi-him-maa kaa-noo bi-hee yas-tah-zi-oon.		they exulted in the knowledge that was with them and what they used to laugh at recoiled on them	فَرِحُوا بِمَا عِندَهُم مِّنَ الْعِلْمِ وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ۞
84	*Fa-lam-maa ra-au ba-sa-naa*	84	Then, when they saw Our punishment,	فَلَمَّا رَأَوْا بَأْسَنَا
	qaa-loo aa-man-naa bil-laa-hi waḥ-da-hoo		they said: We believe in Allah, the One,	قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ
	wa-ka-far-naa bi-maa kun-naa bi-hee mush-ri-keen		and renounce that which we used to associate with Him.	وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ ۞

85. *Fa-lam ya-ku yan-fa-'u-hum ee-maa-nu-hum*	85. But their believing did not benefit them	فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ
lam-maa ra-au ba'-sa-naa.	when they saw Our punishment.	لَمَّا رَأَوْا بَأْسَنَا
Sun-na-tal-laa-hil-la-tee	This is the way of Allah which	سُنَّتَ اللَّهِ الَّتِي
qad kha-lat fee 'i-baa-dih.	has ever prevailed (in dealing) with His servants	قَدْ خَلَتْ فِي عِبَادِهِ
Wa kha-si-ra hu-naa-li-kal-kaa-fi-roon.	and there the unbelievers were the losers.	وَخَسِرَ هُنَالِكَ الْكَافِرُونَ

CHAPTER 40 AL-MU'-MIN ENDS HERE. تمت هنا بحمد الله السورة ٤٠ ـ المؤمن

Mak-kee-yah	Revealed at Makkah	
Ru-koo-'aa-tu-haa 6	SECTIONS 6	سورة حم السجدة مكية
Aa-yaa-tu-haa 54	VERSES 54	
Bis-mil-laa-hir-rah-maa-nir-ra-heem.	In the name of Allah, the All-Compassionate, the Most Merciful.	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
RU-KOO' 1	SECTION 1	ركوع
1. *Haa-meem.*	1. Haa-Meem	حم
2 *Tan-zee-lum-mi-nar-rah-maa-nir-ra-heem.*	2 (This is) a Revelation from the All-Compassionate, the Most Merciful,	تَنْزِيلٌ مِنَ الرَّحْمَٰنِ الرَّحِيمِ
3 *Ki-taa-bun fus-si-lat aa-yaa-tu-hoo*	3 A Book the verses of which are distinctly explained,	كِتَابٌ فُصِّلَتْ آيَاتُهُ
qur-aa-nan 'a-ra-beey-yal-li-qau-meeny ya'-la-moon	a Qur'an in Arabic for a people who understand	قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ
4 *Ba-shee-ranw-wa na-zee-raa.*	4 (It is) a bearer of Glad Tidings and of Warning,	بَشِيرًا وَنَذِيرًا

	Fa-a'-ra-da ak-sa-ru-hum fa-hum laa yas-ma-'oon		but most of them have turned away and so they do not hear (it)	فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ۝
5	*Wa qaa-loo qu-loo-bu-naa fee a-kin-na-tim-*	5	And they say Our hearts are (protected) in coverings	وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ
	mim-maa tad-'oo-nāa i-lai-hi		against that to which you invite us,	مِمَّا تَدْعُونَا إِلَيْهِ
	wa fee aa-zaa-ni-naa waq-runw-		and in our ears is heaviness	وَفِي آذَانِنَا وَقْرٌ
	wa mim-bai-ni-naa wa bai-ni-ka hi-jaa-bun		and between us and you is a curtain,	وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ
	fa'-mal in-na-naa 'aa-mi-loon		so do (as you please) and we do (as we please)	فَاعْمَلْ إِنَّنَا عَامِلُونَ ۝
6	*Qul in-na-māa a-na ba-sha-rum-mis-lu-kum*	6	Say (O Muhammad) Surely I am only a human being like you,	قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ
	yoo-hāa i-lai-ya an-na-māa i-laa-hu-kum i-laa-hunw-waa-hi-dun		but it is revealed to me that the one worthy of your worship is One God,	يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ
	fas-ta-qee-mōo i-lai-hi was-tagh-fi-rooh.		so take the straight path to Him, and seek His forgiveness,	فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ
	Wa wai-lul-lil-mush-ri-keen		and woe to the polytheists,	وَوَيْلٌ لِلْمُشْرِكِينَ ۝
	Al-la-zee-na laa yu'-too-naz-za-kaa-ta	7	Who do not pay Zakat (mandatory charity),	الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ
	wa hum bil-aa-khi-ra-ti hum kaa-fi-roon		and they disbelieve in the Hereafter	وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ۝
8	*In-nal-la-zee-na aa-ma-noo wa 'a-mi-lus-saa-li-haa-ti*	8	Surely, those who believe and do good deeds,	إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
	la-hum aj-run ghai-ru mam-noon		for them is lasting reward	لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۝

	RU-KOO' 2	SECTION 2	ركوع ٢
9.	*Qul a-in-na-kum la-tak-fu-roo-na bil-la-zee*	Say: Do you indeed deny Him	قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِالَّذِي
	kha-la-qal-ar-ḍa fee yau-mai-ni	Who created the earth in two days,	خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ
	wa taj-'a-loo-na la-hōō an-daa-daa.	and do you set compeers to Him?	وَتَجْعَلُونَ لَهُ أَندَادًا
	Zaa-li-ka rab-bul-'aa-la-meen.	That is the Lord of the worlds	ذَٰلِكَ رَبُّ الْعَالَمِينَ ۝
10	*Wa ja-'a-la fee-hāa ra-waa-si-ya min fau-qi-haa*	And He set therein above it firm mountains	وَجَعَلَ فِيهَا رَوَاسِيَ مِن فَوْقِهَا
	wa baa-ra-ka fee-haa wa qad-da-ra fee-hāa aq-waa-ta-haa fēe ar-ba-'a-ti aiy-yaam.	and put blessings therein, and ordained therein its provisions in four days	وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ
	Sa-wāā-al-lis-sāā-i-leen	alike for those who ask (for sustenance)	سَوَاءً لِّلسَّائِلِينَ ۝
11	*S̲um-mas-ta-wāa i-las-sa-māā-i*	Then He turned to the heaven,	ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ
	wa hi-ya du-khaa-nun	while (yet) it was smoke,	وَهِيَ دُخَانٌ
	fa-qaa-la la-haa wa lil-ar-ḍī-ti-yaa	then He said to it and to the earth: Come,	فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا
	ṭau-'an au-kar-haa.	willingly or unwillingly	طَوْعًا أَوْ كَرْهًا
	Qaa-la-tāa a-tai-naa ṭāā-i-'een.	They (both) said We come willingly	قَالَتَا أَتَيْنَا طَائِعِينَ ۝
12.	*Fa-qa-ḍaa-hun-na sab-'a sa-maa-waa-tin*	Then He decreed them seven heavens	فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ
	fee yau-mai-ni	in two days	فِي يَوْمَيْنِ
	wa au-ḥaa fee kul-li sa-māā-in am-ra-haa.	and revealed in each heaven its duty.	وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا

	Wa zaiy yan-nas-sa-māā-ad-dun-yaa		And We adorned the lowest heaven	وَزَيَّنَّا السَّمَآءَ الدُّنْيَا
	bi-ma-saa-bee-ha wa hif-zaa		with lamps and (rendered it) safe (with angels)	بِمَصَابِيحَ ۖ وَحِفْظًا ۚ
	Zaa-li-ka taq-dee-rul-'a-zee-zil-'a-leem.		That is the Decree of the Mighty, the All-Knowing	ذٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ۝
13	*Fa-in a'-ra-doo*	13.	But if they turn away,	فَإِنْ أَعْرَضُوا
	fa-qul an-zar-tu-kum saa-'i-qa-tam-		then say I have warned you of a thunderbolt	فَقُلْ أَنْذَرْتُكُمْ صٰعِقَةً
	mis-la saa-'i-qa-ti 'aa-dinw-wa sa-mood.		like the thunderbolt (which struck the tribes) of 'Aad and Samood	مِّثْلَ صٰعِقَةِ عَادٍ وَّثَمُودَ ۝
14.	*Iz jāā-at-hu-mur-ru-su-lu mim-bai-ni ai-dee-him*	14	When the Messengers came to them from before them	إِذْ جَآءَتْهُمُ الرُّسُلُ مِنْۢ بَيْنِ أَيْدِيهِمْ
	wa min khal-fi-him		and from after them (saying)	وَمِنْ خَلْفِهِمْ
	al-laa ta'-bu-doo il-lal-laah.		Do not worship (anyone) except Allah	أَلَّا تَعْبُدُوٓا إِلَّا اللّٰهَ ۖ
	Qaa-loo lau-shāā-a rab-bu-naa la-an-za-la ma-lāā-i-ka-tan		They said Had our Lord (so) wished, He would surely have sent down angels,	قَالُوا لَوْ شَآءَ رَبُّنَا لَأَنْزَلَ مَلٰٓئِكَةً
	fa-in-naa bi-māa ur-sil-tum bi-hee kaa-fi-roon.		so surely we disbelieve in that with which you have been sent	فَإِنَّا بِمَآ أُرْسِلْتُمْ بِهٖ كٰفِرُونَ ۝
15	*Fa-am-maa 'aa-dun fas-tak-ba-roo fil-ar-di bi-ghai-ril-haq-qi*	15	And as for 'Aad, they behaved arrogantly in the earth without right	فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
	wa qaa-loo man a-shad-du min-naa quw-wah		and said Who is stronger than we in might?	وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً ۖ
	A-wa-lam ya-rau an-nal-laa-hal-la-zee kha-la-qa-hum hu-wa a-shad-du min-hum quw-wah.		Did they not see that Allah Who created them is stronger than they in might?	أَوَلَمْ يَرَوْا أَنَّ اللّٰهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً ۖ

	Wa kaa-noo bi-aa-yaa-ti-naa yaj-ha-doon.		And (Yet) they used to deny Our signs.	وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ۝
16.	*Fa-ar-sal-naa 'a-lai-him ree-han sar-sa-ran*	16	So We let loose on them a raging wind;	فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا
	fee aiy-yaa-min-na-hi-saa-til-li-nu-zee-qa-hum 'a-zaa-bal-khiz-yi fil-ha-yaa-tid-dum-yaa.		in evil days, so that We may make them taste the punishment of humiliation in the the worldly life;	فِي أَيَّامٍ نَحِسَاتٍ لِنُذِيقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا
	Wa la-'a-zaa-bul-aa-khi-ra-ti akh-zaa wa hum laa yun-sa-roon.		and the punishment of the Hereafter is, indeed (even) more humiliating, and they shall not be helped	وَلَعَذَابُ الْآخِرَةِ أَخْزَىٰ وَهُمْ لَا يُنْصَرُونَ ۝
17	*Wa am-maa sa-moo-du fa-ha-dai-naa-hum*	17	And as for Thamud We gave them guidance,	وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ
	fas-ta-hab-bul-'a-maa 'a-lal-hu-daa		but they preferred blindness to guidance,	فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ
	fa-a-kha-zat-hum saa-'i-qa-tul-'a-zaa-bil-hoo-ni bi-maa kaa-noo yak-si-boon		so the thunder of the humiliating punishment seized them because of what they used to earn (of sins)	فَأَخَذَتْهُمْ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ ۝
18	*Wa naj-jai-nal-la-zee-na aa-ma-noo wa kaa-noo yat-ta-qoon*	18	And We saved those who believed and used to guard themselves against evil	وَنَجَّيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ۝
	RU-KOO' 3		SECTION 3	ركوع ٣
19	*Wa yau-ma yuh-sha-ru a'-daa-ul-laa-hi i-lan-naa-ri fa-hum yoo-za-'oon.*	19	And on the day when the enemies of Allah will be gathered towards the Fire, they will be formed into groups,	وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ۝
20.	*Hat-taa i-zaa maa jaa-oo-haa*	20	until when they reach that (Fire),	حَتَّىٰ إِذَا مَا جَاءُوهَا
	sha-hi-da 'a-lai-him sam-'u-hum wa ab-saa-ru-hum wa ju-loo-du-hum		their ears, their eyes and their skins shall bear witness against them,	شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ
	bi-maa kaa-noo ya'-ma-loon.		concerning that which they used to do	بِمَا كَانُوا يَعْمَلُونَ ۝

21. *Wa qaa-loo li-ju-loo-di-him li-ma sha-hit-tum 'a-lai-naa.*

21 And they shall say to their skins. Why did you testify against us?

وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدتُّمْ عَلَيْنَا ط

Qaa-lōo an-ṭa-qa-nal-laa-hul-la-zee an-ṭa-qa kul-la shai-inw-

They (their skins) shall say Allah made us speak, Who has made every thing (else) speak.

قَالُوا أَنطَقَنَا اللَّهُ الَّذِي أَنطَقَ كُلَّ شَيْءٍ

wa hu-wa kha-la-qa-kum aw-aw-la mar-ra-tinw-wa i-lai-hi tur-ja-'oon.

and He created you at first and to Him you shall be returned

وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ

22. *Wa maa kun-tum tas-ta-ti-roo-na ainy-yash-ha-da 'a-lai-kum sam-'u-kum wa lāa ab-ṣaa-ru-kum wa laa ju-loo-du-kum*

22 And you did not seek to hide (your deeds) lest your ears, your eyes and your skins should bear witness against you,

وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ

wa laa-kin ẓa-nan-tum an-nal-laa-ha laa ya'-la-mu ka-ṣee-ram-mim-maa ta'-ma-loon.

but you thought that Allah did not know much of what you did

وَلَٰكِن ظَنَنتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ

23 *Wa ẓaa-li-kum ẓan-nu-ku-mul-la-zee ẓa-nan-tum bi-rab-bi-kum ar-daa-kum*

23 And it is that thought of yours which you entertained about your Lord which ruined you,

وَذَٰلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنتُم بِرَبِّكُمْ أَرْدَاكُمْ

fa-aṣ-baḥ-tum-mi-nal-khaa-si-reen

so you became of the losers

فَأَصْبَحْتُم مِّنَ الْخَاسِرِينَ

24 *Fa-eeny-yaṣ-bi-roo fan-naa-ru maṣ-wal-la-hum,*

24 So even if they resort to patience, the Fire will still be their abode,

فَإِن يَصْبِرُوا فَالنَّارُ مَثْوًى لَّهُمْ

Wa eeny-yas-ta'-ti-boo

and if they beg favour

وَإِن يَسْتَعْتِبُوا

fa-maa-hum-mi-nal-mu'-ta-been.

then they shall not be granted favour

فَمَا هُم مِّنَ الْمُعْتَبِينَ

25 *Wa qaiy-yaḍ-naa la-hum qu-ra-nāā-a fa-zaiy-ya-noo la-hum.*

25 And We appointed for them comrades, and they made fair-seeming to them

وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُم

maa bai-na ai-dee-him wa maa khal-fa-hum

what was before them and what was behind them (of their deeds)

مَّا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

	wa haq-qa 'a-lai-hi-mul-qau-lu		and the word (of punishment) came true against them	وحق عليهم القول
	fee u-ma-min qad kha-lat min qab-li-him-mi-nal-jin-ni wal-ins.		among the communities (both) of the Jinn and the men who had passed away before them.	في أمم قد خلت من قبلهم من الجن والإنس
	In-na-hum kaa-noo khaa-si-reen		Indeed, they were losers.	إنهم كانوا خسرين
	RU-KOO' 4		SECTION 4	ركوع ٤
26.	*Wa qaa-lal-la-zee-na ka-fa-roo*	26	And those who disbelived said:	وقال الذين كفروا
	laa tas-ma-'oo li-haa-zal-qur-aa-ni		Do not give ear to this Qur'an	لا تسمعوا لهذا القرآن
	wal-ghau fee-hi		but indulge in vain talk in it (during its recital),	والغوا فيه
	la- al-la-kum tagh-li-boon		so that you may perhaps gain the upper hand	لعلكم تغلبون
27	*Fa-la-nu-zee-qan-nal-la-zee-na ka-fa-roo*	27	So, We shall surely make those who disbelieve taste	فلنذيقن الذين كفروا
	a-zaa-ban sha-dee-danw-wa la-naj-zi-yan-na-hum		a severe punishment and certainly recompense them	عذابا شديدا ولنجزينهم
	as-wa-al-la-zee kaa-noo ya -ma-loon.		for the worst (deeds) that they used to do	أسوأ الذي كانوا يعملون
28	*Zaa-li-ka ja-zaa-u a'-daa-il-laa-hin-naar.*	28	That is the reward of Allah's enemies—the Fire.	ذلك جزاء أعداء الله النار
	La-hum fee-haa daa-rul-khuld.		Therein is for them the abode of Eternity,	لهم فيها دار الخلد
	Ja-zaa-am-bi-maa kaa-noo bi-aa-yaa-ti-naa yaj-ha-doon		as a reward for their denying Our signs	جزاء بما كانوا بآيتنا يجحدون
29	*Wa qaa-lal-la-zee-na ka-fa-roo*	29	And those who disbelieved shall say:	وقال الذين كفروا

	Transliteration		Translation	Arabic
	rab-ba-nāa a-ri-nal-la-zai-ni a-dal-laa-naa mi-nal- jin-ni- wal-in-si naj-'al-hu-maa tah-ta aq-daa-mi-naa li-ya-koo-naa mi-nal-as-fa-leen		O our Lord! Show us those (two) from amongst the Jinn and the men that led us astray We will trample them under our feet, that they may become the lowest	رَبَّنَآ أَرِنَا الَّذَيْنِ أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنسِ نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ ۝
30	*In-nal-la-zee-na qaa-loo rab-bu-nal-laa-hu sum-mas-ta-qaa-moo*	30	Surely, those who said Allah is our Lord then remained steadfast,	إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا
	ta-ta-naz-za-lu 'a-lai-hi-mul-ma-lāa-i-ka-tu al-laa ta-khaa-foo wa laa tah-za-noo		the angels descend on them (saying) Do not fear, nor grieve	تَتَنَزَّلُ عَلَيْهِمُ الْمَلَٰٓئِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا
	wa ab-shi-roo bil-jan-na-til-la-tee kun-tum too-'a-doon		and receive the glad tidings of that Paradise which you had been promised	وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ۝
31	*Nah-nu au-li-yāa-u-kum fil-ha-yaa-tid-dun-yaa wa fil-aa-khi-rah*	31	We are your friends in the worldly life and in the Hereafter;	نَحْنُ أَوْلِيَآؤُكُمْ فِي الْحَيَوٰةِ الدُّنْيَا وَفِي الْآخِرَةِ
	Wa la-kum fee-haa maa tash-ta-hee an-fu-su-kum wa la-kum fee-haa maa tad-da-'oon		and therein is for you what your souls may desire, and therein is for you what you may ask for,	وَلَكُمْ فِيهَا مَا تَشْتَهِيٓ أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ۝
32	*Nu-zu-lam-min-gha-foo-rir-ra-heem.*	32	As a hospitality from the Forgiver, the Most Merciful	نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ۝
	RU-KOO' 5		SECTION 5	ركوع ٥
33	*Wa man ah-sa-nu qau-lam-*	33	And who is better in speech	وَمَنْ أَحْسَنُ قَوْلًا
	mim-man da-'āa- i-lal-laa-hi		than he who invites (men) to Allah,	مِّمَّن دَعَآ إِلَى اللَّهِ
	wa 'a-mi-la saa-li-hanw-wa qaa-la		and does good deeds and says	وَعَمِلَ صَالِحًا وَقَالَ
	in-na-nee mi-nal-mus-li-meen.		Surely, I am one of the obedient ones (the Muslims)	إِنَّنِي مِنَ الْمُسْلِمِينَ ۝
34.	*Wa laa-tas-ta-wil-ha-sa-na-tu wa-las-saiy-yi-ah.*	34	Good deeds and evil deeds are not equal	وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ

	Transliteration		Translation	Arabic
	Id-fa' bil-la-tee hi-ya aḥ-sa-nu		Repel (the evil) with that which is better;	اِدْفَعْ بِالَّتِيْ هِيَ اَحْسَنُ
	fa-i-zal-la-zee bai-na-ka wa bai-na-hoo 'a-daa-wa-tun		then he, between whom and you there is enmity,	فَاِذَا الَّذِيْ بَيْنَكَ وَبَيْنَهٗ عَدَاوَةٌ
	ka-an-na-hoo wa-leey-yun ḥa-meem.		shall become as though he is a bosom friend (of yours)	كَاَنَّهٗ وَلِيٌّ حَمِيْمٌ ۝
35	*Wa maa yu-laq-qaa-hāa il-lal-la-zee-na ṣa-ba-roo*	35	And that is granted not but to those who are patient;	وَمَا يُلَقّٰىهَآ اِلَّا الَّذِيْنَ صَبَرُوْا
	wa maa yu-laq-qaa-hāa il-laa zoo-ḥaz̲-zin 'a-z̲eem		and none is granted that except one who is of great good fortune	وَمَا يُلَقّٰىهَآ اِلَّا ذُوْ حَظٍّ عَظِيْمٍ ۝
36	*Wa im-maa yan-z̲a-ghan-na-ka mi-nash-shai-ṭaa-ni-naz̲-ghun*	36	And if an incitement from Satan incites you,	وَاِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطٰنِ نَزْغٌ
	fas-ta-'iz-bil-laah.		then seek refuge with Allah (i e say *A-'oo-zu bil-laa-hi mi-nash-shai-taa-nir-ra-jeem)*	فَاسْتَعِذْ بِاللّٰهِ
	In-na-hoo hu-was-sa-mee-'ul-'a-leem		Surely, He is the All-Hearing the All-Knowing	اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ ۝
37	*Wa min aa-yaa-ti-hil-lai-lu wan-na-haa-ru wash-sham- su wal-qa-mar.*	37	And among His signs are the night and the day and the sun and the moon	وَمِنْ اٰيٰتِهِ الَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ
	Laa tas-ju-doo lish-sham-si wa laa lil-qa-mar-ri		Do not bow down to the sun, nor to the moon,	لَا تَسْجُدُوْا لِلشَّمْسِ وَلَا لِلْقَمَرِ
	was-ju-doo lil-laa-hil-la-zee kha-la-qa-hun-na		but bow down to Allah Who created them (i e the signs),	وَاسْجُدُوْا لِلّٰهِ الَّذِيْ خَلَقَهُنَّ
	in-kun-tum eey-yaa-hu ta'-bu-doon		if Him (only) you worship	اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ ۝
38	*Fa-i-nis-tāk-ba-roo fal-la-zee-na 'in-da rab-bi-ka*	38	But if they are too proud (to worship Allah), then (they should know that) those (angels) who are with your Lord	فَاِنِ اسْتَكْبَرُوْا فَالَّذِيْنَ عِنْدَ رَبِّكَ

Verse	Transliteration	Translation	Arabic
	yu-sab-bi-hoo-na la-hoo bil-lai-li wan-na-haa-ri wa hum laa yas-a-moon **(As-saj-dah)**	glorify Him night and day, and they are not tired (in doing so), **(Prostration due here.)**	يُسَبِّحُونَ لَهُۥ بِٱلَّيْلِ وَٱلنَّهَارِ وَهُمْ لَا يَسْـَٔمُونَ ۩
39	*Wa min aa-yaa-ti-hee an-na-ka ta-ral-ar-da khaa-shi-'a-tan*	And it is among His signs that you see the earth humble (i.e. barren),	وَمِنْ ءَايَٰتِهِۦٓ أَنَّكَ تَرَى ٱلْأَرْضَ خَٰشِعَةً
	fa-i-zaa an-zal-naa 'a-lai-hal-maa-ah-taz-zat wa ra-bat.	so when We send down (rain) water upon it, it stirs and swells (with vegetation)	فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ
	In-nal-la-zee ah-yaa-haa la-muh-yil-mau-taa	Surely, He Who brought that (i.e. the dead earth) to life, will also bring to life the dead.	إِنَّ ٱلَّذِىٓ أَحْيَاهَا لَمُحْىِ ٱلْمَوْتَىٰٓ
	In-na-hoo 'a-laa kul-li shai-in qa-deer	Surely, He has power over every thing.	إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ۝
40	*In-nal-la-zee-na yul-hi-doo-na fee aa-yaa-ti-naa*	Surely, those who distort Our revelations,	إِنَّ ٱلَّذِينَ يُلْحِدُونَ فِىٓ ءَايَٰتِنَا
	laa yakh-fau-na 'a-lai-naa	are not hidden from Us	لَا يَخْفَوْنَ عَلَيْنَآ
	A-fa-mainy-yul-qaa fin-naa-ri	Shall he then who is cast into the Fire	أَفَمَن يُلْقَىٰ فِى ٱلنَّارِ
	khai-run am-mainy-ya'-tee aa-mi-naiy-yau-mal-qi-yaa-mah	be better or he who comes out safe on the Day of Resurrection?	خَيْرٌ أَم مَّن يَأْتِىٓ ءَامِنًا يَوْمَ ٱلْقِيَٰمَةِ
	I'-ma-loo maa shi'-tum in-na-hoo bi-maa ta'-ma-loo-na ba-seer.	Do what you will, surely He sees what you do	ٱعْمَلُوا۟ مَا شِئْتُمْ إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ ۝
41	*In-nal-la-zee-na ka-fa-roo biz-zik-ri*	Surely, those who reject the Message (the Qur'an)	إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِٱلذِّكْرِ
	lam-maa jaa-a-hum.	when it comes to them (are guilty),	لَمَّا جَآءَهُمْ
	Wa in-na-hoo la-ki-taa-bun 'a-zeez.	and that (Qur'an) is a glorious Book.	وَإِنَّهُۥ لَكِتَٰبٌ عَزِيزٌ ۝

42.	*Laa ya'-tee-hil-baa-ti-lu mim-bai-ni ya-dai-hi wa laa min khal-fih.*	42 Falsehood can not come to it either from before it or from behind it	لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ؕ
	Tan-zee-lum-min ha-kee-min ha-meed	(It is) a Revelation from the All-Wise, the All-Praised	تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ۝
43.	*Maa yu-qaa-lu la-ka il-laa maa*	43 Nothing is said to you but what	مَا يُقَالُ لَكَ إِلَّا مَا
	qad qee-la lir-ru-su-li min qab-lik	was said to the Messengers (who had come) before you.	قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ ؕ
	In-na rab-ba-ka la-zoo magh-fi-ra-tinw-wa zoo 'i-qaa-bin a-leem.	Indeed, your Lord is the Master of Forgiveness and Master of painful punishment	إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَّذُو عِقَابٍ أَلِيمٍ ۝
44	*Wa lau ja-'al-naa-hu qur-aa-nan a'-ja-meey-yal-*	44 And if We had made it a Qur'an in a foreign (non-Arabic) language	وَلَوْ جَعَلْنٰهُ قُرْاٰنًا أَعْجَمِيًّا
	la-qaa-loo lau-laa fus-si-lat aa-yaa-tuh.	they would surely have said Why have its verses not been explained?	لَّقَالُوا لَوْلَا فُصِّلَتْ اٰيٰتُهٗ ؕ
	A-a'-ja-meey-yunw-wa 'a-ra-beey'.	How strange! A foreign language and an Arab (Messenger)!	ءَاَعْجَمِيٌّ وَّعَرَبِيٌّ ؕ
	Qul hu-wa lil-la-zee-na aa-ma-noo hu-danw-wa shi-faa'.	Say For those who believe, it is a guidance and a cure.	قُلْ هُوَ لِلَّذِينَ اٰمَنُوا هُدًى وَّشِفَآءٌ ؕ
	Wal-la-zee-na laa yu'-mi-noo-na fee aa-zaa-ni-him waq-runw-	As for those who do not believe, in their ears is a plug,	وَالَّذِينَ لَا يُؤْمِنُونَ فِيٓ اٰذَانِهِمْ وَقْرٌ
	wa hu-wa 'a-lai-him 'a-maa	and that is a blindness for them;	وَّهُوَ عَلَيْهِمْ عَمًى ؕ
	U-laa-i-ka yu-naa-dau-na mim-ma-kaa-nim-ba-'eed.	they are (as it were) being called from a distant place.	أُولٰٓئِكَ يُنَادَوْنَ مِنْ مَّكَانٍ بَعِيدٍ ۝

RU-KOO' 6	SECTION 6	ركوع ٦
45. *Wa la-qad aa-tai-naa moo-sal-ki-taa-ba*	45 And indeed, We gave Moses the Book,	وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ
fakh-tu-li-fa feeh.	then differences were created therein	فَاخْتُلِفَ فِيْهِ
Wa lau-laa ka-li-ma-tun sa-ba-qat mir-rab-bi-ka la-qu-di-ya bai-na-hum.	And had not a word gone before from your Lord, judgement would have been passed between them	وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ لَقُضِيَ بَيْنَهُمْ
Wa in-na-hum la-fee shak-kim-min-hu mu-reeb.	And indeed, they are in grave doubt about it	وَاِنَّهُمْ لَفِيْ شَكٍّ مِّنْهُ مُرِيْبٍ
46 *Man 'a-mi-la saa-li-han fa-li-naf-si-hee*	46 He who does right, does it for his own self;	مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهٖ
wa man a-saa-a fa-'a-lai-haa	and he who does wrong, does that against his own self,	وَمَنْ اَسَآءَ فَعَلَيْهَا
Wa maa rab-bu-ka bi-zal-laa-mil-lil-'a-beed	and your Lord is not (at all) unjust to His servants	وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيْدِ

PART 24 ENDS HERE تم هنا بحمد الله الجزء ٢٤ ـ فمن اظلم

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammed Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

إِنَّ فِي خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ۝ (آل عمران . ١٨٩)

صدق الله العظيم جلت قدرته وتعالت فوق كل قدير فهو الخالق الواحد المدبر . . .

—: o :—

مجلة اليقين العالمية

فهرس محتويات المجلد الاربعين حسب ترتيب الحروف الهجائيـــة

من ٢٢ شوال ، ١٤١١ هـ الى ١٨ شوال ١٤١٢ هـ

المـوافـــق

٧ مايو ، ١٩٩١م الى ٢٢ اربل ، ١٩٩٢م

فضلا عن هذا ننشر على صفحات المجلة مقالات منيرة ومفيدة على مواضيع دينية واخلاقية بكلتا اللغتين من شأنها توجيه أنظار العالم الى صداقة الإسلام وحقانيته وتحسين وتهذيب حياة المسلمين على ضوء أحكام القرآن الكريم والسنة النبوية الشريفة وصيانتها عن الرزائل والمساوئ ووساوس ومغريات الشيطان .

ونختم كلماتنا هذه بالدعاء ان يثبت الله اقدامنا في جهادنا ضد أعداء الاسلام وينصر المجاهدين المسلمين بالنجاح والغلبة الذين يبذلون اموالهم وارواحهم فى مختلف انحاء العالم لاعلاء كلمة الله وإزالة غمائم الكفر والضلال .

وآخر دعوانا ان الحمد لله رب العالمين .

— بقلم الهال حسين الانصارى —

اصــلاح النفس واجب :

(منتهى من العدد السابق)

وقيل لابن عمر : لوجلست فى هذه الايام فلم تامر ولم تنه فان الله قال : عليكم انفسكم لا يضركم من ضل اذا اهتديتم) فقال ابن عمر : انها ليست لى ولا لأصحابي لأن رسول الله ﷺ قال : (الا فليبلغ الشاهد الغائب) فكنا الشهود وانتم الغيب ولكن هذه الاية لأقوام يجيئون من بعدنا ان قالوا لم يقبل منهم .

وروى احمد وابو داود ان رسول الله ﷺ قال : ما من قوم يعملون بالمعاصى وفيهم رجل اعزمنهم وامنع لا يغيره الا عمهم الله بعقاب أو أوصابهم العقاب) .

ويقول حذيفه بن اليمان : لتأمرن بالمعروف ولتنهون عن المنكر ولتحاضن على الخير أو ليسحتكم الله جميعا بعذاب ، أو لتؤمرن عليكم شراركم ، ثم يدعوا خياركم فلا يستجاب لهم .

فعلينا اصلاح أنفسنا والقيام بواجب الامر بالمعروف والنهى عن المنكر حتى يرفع الله عنا السوء .

— د عبد المنعم السيد نجم —

(بشكر مجلة منبر الاسلام)

وَفَّقَنَا اللّٰهُ لِمَا يُحِبُّ وَيَرْضٰى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيْبُ الَّذِيْ تُرْجٰى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِّنَ الْاَهْوَالِ مُقْتَحِمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

بَلَغَ الْعُلٰى بِكَمَالِهٖ كَشَفَ الدُّجٰى بِجَمَالِهٖ
حَسُنَتْ جَمِيْعُ خِصَالِهٖ صَلُّوْا عَلَيْهِ وَآلِهٖ

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّآلِهٖ وَعِتْرَتِهٖ بِعَدَدِ كُلِّ مَعْلُوْمٍ لَّكَ ۔

تكمل اليقين عامها الأربعين

الحمد لله رب العالمين والصلاة والسلام على رسوله الكريم الذى لا نبى بعده وعلى آله واصحابه اجمعين .

تكمل بهذا العدد مجلتنا اليقين العالمية عامها الاربعين بالخير والعافيه ونحن نرفع على ذلك شكراً جزيلا لله تعالى، ثم لقرائنا الكرام، ثم لأصدقائنا العظام ومناصرينا من الباكستانيين والأجانب الذين امدونا بدعمهم المادى والمعنوى فى جهودنا التى نبذلها فى سبيل تنمية مستوى المجلة وترقيتها، وكما قاموا بتشجيعنا على مواصلة هذا العمل الإنسانى والاسلامى، فنتضرع إلى الله القادر القدير بالدعاء من صميم قلوبنا أن يتقبل مساعينا ومساعى إخواننا ومحسنينا ويجزينا خير الجزاء ويسدد خطايانا من عظيم فضله ورحمته .

وبهذه المناسبة ترجع أفكارنا إلى فضيلة الشيخ طفيل احمد الفاروقى رحمه الله تعالى الذى قام بتأسيس إدارة دارالتصنيف ومدرسة تعليم الاسلام وإجراء هذه المجلة بهدف إعلاء كلمة الله ونشردين الاسلام الحنيف، ليس فى وطننا باكستان فحسب وإنما فى انحاء البسيطة بأسرها وذلك منذ ٤٥ سنة مضت . ولاتزال هذه المؤسسات والمجلة سائرة على مسيرتها المباركة باستمرار وبلا تهاون، وبنشاط متزايد سنة بعد سنة . ويسرنا ان نقول ان الله عز وجل أخرج كثيرا من عباده من ظلمات الكفر وهداهم الى نور الايمان من خلال هذه المجلة . لذلك فاننا ندعو الله تعالى أن أسبغ على مؤسسها المرحوم من المخر نعمائه واوصل جزائه ولغمده بوسيع رحمته وادخله فسيح جنانه .

ومن ابرز واروع خدمات المجلة انها ما زالت مكرسة تماما لعمل اشاعة القرآن الكريم من خلال ترجمة معانى الآيات القرآنية الى اللغة الانجليزية لتعم انوارها وتسود بركاتها العالم الى اقصى حد ممكن . ولما كان معظم سكان العالم يتكلمون الانجليزية ويفهمونها فاتخذنا هذه اللغة أداة لتبليغ رسالة القرآن ومبادىء الإسلام ورأينا ان نورد الى جانب الترجمة الانجليزية كتابة صوتية للنص العربى بالحروف اللاطينية - ليس لغرض الا غرض توفير السهولة والمساعدة لمن ليست لغة مولدهم مبنية على الحروف العربية وذلك الى ان يتوفرلهم وسائل تعلم قرآءة القرآن وتلاوته على ايدى اساتذة اكفاء فى اوطانهم . وليكن معلوما ان الطلب على المجلة، خاصة من البلاد غير المسلمة، عظيم ويكمن السبب لذلك فى المزايا التى تتميز بها المجلة .

بسم الله الرحمن الرحيم

روى عن فاطمة بنت محمد ﷺ ورضى الله عنها انها قالت : مر بى رسول الله وانا مضطجعة متصبحة فحركنى برجله ثم قال : يا بنية ، قومى اشهدى رزق ربك ولا تكونى من الغافلين ، فان الله يقسم ارزاق الناس ما بين طلوع الفجر الى طلوع الشمس .

(متفق عليه)

*

ان وقت الفجر فيه بركة وسعادة فى كل ما يقوم به المرء من اعمال حسنة فعلى المؤمن ان لا يدع هذه البركة والسعادة تفوت بغفلته .

التحرير

لاحظر

على نقل المواد المنشورة فى مجلة اليقين انترنيشنل اقتباسا أو ترجمة أو بأية طريقة أخرى، على أن يذكر مصدر المواد المنشورة و نسخة منها ، إلا اننا لا نسمح بنقل ترجمة القرآن الكريم بالإنجليزية أو الكتابة الصوتية بالحروف الرومانية التى تنشر على صفحات اليقين قرين النص العربى على التوالى فى كل عدد من المجلة

جميع المراسلات

باسم مدير اليقين انترنيشنل
مكتب البريد دار التصنيف ،
مجاهد آباد ، حب ريور رود ،
كراتشى - باكستان

هواتف

المكتب الرئيسى ٩٨-٢٢٦٥٩٧
المكتب الفرعى ٥٢٤٣٢٥

التسديد مقدما

وَاللّٰهُ وَلِيُّ التَّوفِيقِ

أسعار الاشتراك السنوى فى اليقين انترنيشنل
ابتداء من المجلد الـ ٣٩

داخل باكستان : ٠٠ روبية باكستانية باضافة ٪ روبيات فى حالة التسديد بشيك من خارج أى مصرف فى كراتشى .

خارج باكستان --- --- --- --- --- --- --- بالعملة الباكستانية أو ما يعادلها من دولار أمريكى

بالبريد الجوى — روبيات

البلاد الافريقية و الأوروبية و الصين واليابان و ماليزيا و سنغافورة و اندونيسيا	٢٤٠٫٠٠
أستراليا ، كندا ، جزائر فيجى ، نيوزيلنده و الولايات المتحدة الأمريكية	٢٨٠٫٠٠
الجزائر ، بنغلاديش ، مصر ، العراق ، إيران ، الأردن ، سورية وتركيه أفغانستان ، أبوظبى ، البحرين ، لوبيا ، الدوحة ، دبى ، الهند ، الكويت	١٦٠٫٠٠
سرى لانكا ، الشارقة و المملكة العربية السعودية	٢٢٠٫٠
سامة ، أمريكا الجنوبية وجزائر الهند الغربية .	٣٠٠٫٠

بالبريد البحرى

(أ) الجزائر ، بنغلاديش ، مصر ، العراق ، إيران ، الأردن ، عمان ، سورية وتركية	١٢٠٫٠
(ب) جميع البلاد الأخرى	١٧٥٫٠

ثمن العدد الواحد (باستثناء أجرة البريد)

داخل باكستان ٥٫٠٠ روبيات — خارج باكستان : بالبريد الجوى ١ دولار امريكى .

أعداد المجلة السالقة للسنة الكاملة متوفرة بشكل مجلدات جميلة ، الأعداد ١٣ إلى ١٨ و ٢٥ إلى ٣٨ كل منها مقابل ... روبية باكستانية وذلك فيما عدا أجرة البريد .

رسم العضوية فى المجلة مدى الحياة .

لساكنى باكستان ١٠٠٠٫٠٠ روبية ولغير ساكنى باكستان ٢٥٠٫٠٠ دولارا أمريكيا

اليقين

مَجَلَّة

دار التصنيف (برائيويت) لميتيد

المجلد ٤٠ — ١٨ شوال ، ١٤١٢ هـ الموافق ٢٢ ابريل ، ١٩٩٢ م — العدد ٢٤

تكمل اليقين عامها الأربعين :

— تم إجراء هذه المجلة بهدف اعلاء كلمة الله ونشر دين الإسلام الحنيف . . .

— ومن ابرز واروع خدمات المجلة انها ما زالت مكرسة تماما لعمل اشاعة القرآن الكريم . . .

— . . . يثبت الله اقدامنا في جهادنا ضد أعداء الإسلام وينصر المجاهدين المسلمين بالنجاح والغلبة

تُطبع آيات القرآن الكريم والأحاديث النبوية المقدسة لمنفعة قرآئنا الكرام فنناشدهم أن يؤمّنوا حرمتها. من الواجب أن يتم التخلّص من الصّفحات المطبوعة بها بالطّريقة الإسلاميّة اللائقة. وشكراً.

SSN 0044

... IS TRUTH OF ASSURED CERTAIN...

yaqeen international

PUBLISHED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNIF (PRIVATE) LIMITE
On the 7th & 22nd of every month

VOL. 40 SHAWWAL 3, 1412 A H APRIL 7, 1992 No. 23

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

SUICIDE : A FATAL FOLLY

ACCORDING to a report of the World Health Organisation (WHO) Hungary's suicide rate is 40 out of every 100,000 people It is the highest in the world — well above that of the second-place Sri Lanka and three times as high as the United States of America It is a pity that suicide in Hungary is mistaken for an act of bravery for lodging a protest The renowned Hungarian psychiatrist, Bela Buda says, "If you listen to people who talk about someone who commits suicide, they say he was a man, he faced up to the situation!"

It is reported that the age group that suffers the most from suicide comprises men in their forties and fifties One of every 15 of deaths in this group is a suicide It is recalled that Attila Jozsef, the best Hungarian modern poet, killed himself in 1937 by jumping under a running train During the Second World War, Hungary's Prime Minister Pal Teleki committed suicide to protest against his President's decision to join the German invasion of Yugoslavia

Social reformers attribute the suicide-prone life attitude of the Hungarians to low religiosity, high alcoholism, and feeble national solidarity. Those who top the rate of suicide belong to the highest rate of alcoholism. It is to be noted that the graph of suicide went up in Hungary particularly in the course of the purges and pressures of communism.

The situation is so helpless that telephonic hotlines are being set up in larger number for the depressed and the desparate people to enable them to seek moral succour before it is too late Psychiatrist Bela Buda laments, "I have had patients who told me they stood in the cold at a public phone for hours trying to call a hotline." This underscores the inadequacy of telecommunication to meet desperate situations Journalist Peter Maas writes, "When depressed people call a suicide hotline in Hungary, they hope to hear a soothing voice on the other end of the line But sometimes they wind up listening to a busy signal"

PREACHING In the context of suicide, Hungary offers a wide field for the preaching of Islam's message of hope and endurance According to Islam, God has created man in the best of moulds (95 4), God's spirit is breathed into him (15 29), God has made him His vicegerent on earth (2 30), he is required to put trust in God (54 13), God's purpose with him is to enjoin right and to forbid wrong (3 104), and they have to believe in God (3 110)

Life is a field of battle, not a bed of roses Almighty God warns

> "Verily We have created man into toil and struggle" (90 4)

Nevertheless, there is a way out of life's varied difficulties Remember Luqman's advice to his son.

> "O my son! bear with patient constancy whatever betide thee " (31:17)

UNLAWFUL The root cause of suicide is frustration of a melancholy-striken mind. It is, so to say, tantamount to self-murder It is also considered an act of insanity Through the ages, it is universally condemned as unlawful.

Pythagorus whose influence is equally great over the ancient and modern world, said. "We are strangers in this world, and the body is the tomb of the soul, and yet we must not seek to escape by self-murder, for we are the chattels of God who is our herdsman, and without His command we have no right to make our escape" (Bertrand Russell, History of Western Philosophy, p 52)

Let us now shift the scene to the last moments of Socrates when he had finished drinking from his cup of deadly hemlock "Socrates begins by maintaining that, though anyone who has the spirit of philosophy will not fear death, but, on the countrary, will welcome it, yet he wil not take his own life. for that is held to be unlawful His friends inquire why suicide is held to be unlawful, and his answer which is in accordance with Orphic doctrine, is almost exactly what a Christian might say 'There is a doctrine whispered in secret that man is a prisoner who has no right to open the door and run away, this is a great mystery which I do not quite understand' He compares the relation of man to God with that of cattle to their owner, you would be angry, he says, if your ox took the liberty of putting himself out of the way, and so 'there may be reason in saying that a man should wait, and not take his own life until God summons him, as He is now summoning me'. He is not grieved at that . . .". (Ibid p 148)

ISLAM· This wisdom of the ancient savants teaches that to take

one's life is an act of stealing a thing that does not belong to him. Man's life is pledged to the Creator for a lovely reward, as Qur'an Majeed beautifully puts it:

> "God has purchased of the believers their persons and their goods; for theirs (in return) is the Garden (Paradise)...." (9:111)

To save people from the heinous acts of suicide is by religion incumbent on the Muslims The increasing incidence of suicide call our preachers to make it a point of Da'wa to educate the people not to get overwhelmed by transient adversities of worldly life. Remember that there is another life to come, and to come for ever Do not, therefore, spoil the comforts of the life to come by violently taking this-worldly life which in any case is to end, proclaiming the advent of the other-worldly life Life is made up of time and, as someone has said, "Time is like a river made up by the events which happen, and its current is strong; no sooner does anything appear than it is swept away, and another comes in its place, and will be swept away too" So put your trust in God He is Ever-Forgiving, Ever-Merciful, and Ever-Helping Suicide is not the remedy for your ills

CONCLUSION "Thou shalt not kill", is one of the Ten Commandments (Exod 20 1-17) given by God to Prophet Moses (peace be upon him) on Mount Sinai It is universal in letter and spirit. It equally applies to one's own self as regards the preservation of human life.

Suicide is wrong, because man's life is a gift from God. It belongs to Him. Only He as the Giver has the right to take it away when He pleases. Man has no prerogative to precipate his end

The value attached to life by Islam is great The Holy Qur'an says:

> " And if anyone saved a life it would be as if he saved the life of the whole people . ". (5:32)

It is therefore incumbent on us to show the light to those who commit the fatal folly of suicide How pitiable it is to end one's life with a sin which leaves no time for a repentance either.

——:o:——

AL-QUR'AN

WHAT IS ISLAM ?

ITS CREED AND PRACTICE

By Syed Mahmood Akhtar

The Arabic word 'Islam' means submission, or obedience and surrendering oneself, in all aspects of his life, to the Will Command and Injunctions of God and His Last Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*

Islam envisages faith (belief or creed) followed by action Mere faith not followed by action or mere action not corroborated by faith is not Islam.

A follower of Islam believes in the following basic creeds

1 God, 2 Angels 3 Revealed Scriptures 4 Prophets, 5 Day of Judgement, 6 Predestination to good and evil by God, and 7 Life after death

GOD

Belief in God implies belief in His actual existence with all His Attributes That there is no entity worthy of being worshipped except God (Allah), the Creator and the Sustainer of the heavens and the earth and all in between them including man So a Muslim worships Him Alone and none else He is One without a partner None shares Him in His creation or dominion. He has no parents, no wife and no children. He has no beginning and no end. He exists from beyond Eternity and will remain beyond Futurity Eternity and Futurity are human conceptions of Timelessness. He is Timeless Time and Space are His creation They cannot contain Him We cannot visualise Him nor fully comprehend Him nor encompass Him No similitude can determine His dimension or magnitude Imbecility, deterioration, sleep or death do not visit Him He is the Most Wise, the Most Vigilant and the Most Mighty Such a Magnanimous Entity created the universe and made this Earth the abode of Adam's progeny

ANGELS

From among the Angels we have information about four of them only. They are

Gabriel or Hazrat Jibreel (**'alaihis salaam**). He used to bring divine message or revelation (*Wahi*) to the Prophets from God This function of Gabriel has ceased ever since the culmination of the apostolic mission in the last of the Prophets the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*

Hazrat Israfil (**'alaihis salaam**) is appointed to blow the Trumpet to announce the end of the whole cosmos Its dreadful sound will drive all living beings to extinction and all inanimate objects to pulverization It will establish the Last Day of Judgement The second blow of his Trumpet will mean resurrection to face the ordeal of the Day

Hazrat Mikael ('alaihis salaam) is responsible for bringing rain to different parts of the earth.

Hazrat Izra'il ('alaihis salaam) is the Angel of Death.

The angels are God's creatures like human beings but they are invisible to our eye. Qur'an Majeed mentions the existence of the angels Their existence. therefore, forms part of a Muslim's faith. The total number of the angels and their nature of existence is not known to us How are they born or die and what is their span of life? Such details about them are unknown to us. We have simply been enjoined to have belief in their existence and functions at God's command

BOOK OR REVEALED SCRIPTURES

Belief in Divine Books denotes our faith in all forms of Divine Scriptures such as Scroll, Tablets and Books that God revealed to His Prophets from time to time in different languages for clans or in clime before and up to the Last Apostle for the guidance of human beings Revelations in Scrolls and Tablets were given to several Prophets including Hazrat Ibrahim and Musa ('alaihi-mus-salaam). The following are the four revealed Scriptures

1 TAURAT (Pentateuch) revealed to Prophet Moses (Hazrat Musa—'alaihis salaam).
2 ZABOOR (Psalms) revealed to Prophet David (Hazrat Daud—'alaihis salaam).
3 INJEEL (the Gospel) to Prophet Jesus (Hazrat 'Isaa—'alahiis salaam),
4 AL-QUR'AN (Qur'an Majeed) to the Last of the Prophets Muhammad *(Sallallahu 'alaihi wa sallam)*. It is the last Scripture, abrogating all previous Scriptures. Qur'an Majeed is in the Arabic language It consists of the actual words of God without any change, amendment, insertion, interpolation, etc. Its text as of today is as original as it was revealed to Muhammad *(Sallallahu 'alaihi wa sallam)* over fourteen hundred years ago. Other revealed Scriptures do not exist now in their original form or language. No one knows in which language they were originally revealed. The so-called Bible, as available at present, does not contain the originally revealed Scripture. Moreover, even as it is, it has been subject to many man-made alterations In short Qur'an Majeed is the only living, unchanged. unmodified original Revealed Scripture. It shall ever remain so, as guaranteed by God Himself

"We have, without doubt, sent down the Message (Qur'an) and We will assuredly guard it" (15 9)

Qur'an Majeed contains the best system of Laws and usage for maintaining and preserving peaceful living of the mankind It is the perfect code of conduct for Adam's progeny God has said

> " This day have I perfected your Religion for you, completed My favour upon you, and, have chosen for you Islam as your Religion " (5 4)

Qur'an Majeed is addressed to all mankind God has said·

> "Here is a plain statement to (all) men, a guidance and instruction to those who fear God!" (3 138)

PROPHETS

Islam enjoins upon its followers to believe in all the Prophets of God raised by Him up to the Last Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* for the guidance of mankind The last of the Apostle was raised for all human beings and not for any particular race or community as were the previous ones. In this context God has enjoined on him to:

> "Say O men! I am sent unto you all, as the Apostle of God....." (7:158)

After him there will be no other Prophet If there be any who lay claim on Prophethood after the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, they are verily the liars destined to Hell-Fire

DAY OF JUDGEMENT

On Doomsday every living being on earth will die However on God's command all men and women will come to life again. It shall be their resurrection. Accountability of their deeds, done by each one of them during their lifetime, will begin. Reward or punishment, Paradise or Hell, will be awarded by God, according to their deeds or misdeeds That will be the Day of Judgement. God says·

> "To Him will be your return, of all of you The Promise of God is true and sure It is He who begins the process of creation, and repeats it, that He may reward with justice those who believe and work righteousness But those who reject Him will have draughts of boiling fluids, and a Penalty grievous, because they did reject Him" (10 4)

PREDESTINATION

It implies that man should believe that God created everything in the universe and He knows the nature of His creation The nature of a product may be either good or bad. God being the Omniscient and the Creator of His product knows all the details of its nature. This estimate or evaluation of God about His product is its destiny. Nothing is beyond the scope of His knowledge. Hence the destiny of man, being

His creation or product, is known to God, the Creator.

LIFE AFTER DEATH

A follower of Islam firmly believes in the Doomsday or the last day of the world when Hazrat Israfil (*'alaihis salaam*), the angel with the Trumpet, will blow his first trumpet whose sound will be so frightful that every living thing will be destroyed. Such lifeless situation may last for a short period of time or it may continue for millions of years. Only God knows its duration. Then again Hazrat Israfil will blow his trumpet As its result the dead will be restored to life Men and animals will revive The entire race of mankind will assemble in an open ground and submit before God their accounts of worldly deeds to Him That day is the Day of Resurrection. (Al-Yaum-ul-Hashr or Yaum Mah-shar) Doers of good or bad deeds will receive awards or punishments on that day as the case may be For that reason the Day of Resurrection is also called the Day of Accountability (**Yaum-ul-Hisaab, Yaum-ud-Deen** or **Yaum-ul-Qayaamah**). How long will that Day be or what will be the numerical strength of mankind on that Day is known to God only. But we only know that the Day will surely come

PILLARS OF ISLAM

The edifice of Islam rests on five pillars They are:

1. Kalimah,
2. Salaat,
3. Zakaat,
4. Hajj, and
5. Saum.

KALIMAH

Kalimah is the first Atricle of Faith. It is a verbal recitation of Arabic words implying that —

> "There is no object worthy of worship except Allah, and Muhammad is His Prophet"

This bare statement (Kalimah) lays emphasis on two facts That there is only One God Who, and no one else, deserves our worship And that Muhammad (*Sallallahu 'alaihi wa sallam*) is God's Prophet A Muslim believes in both these facts from the core of his heart One who does not believe in these two basic facts is not a Muslim (the follower of Islam) Belief in **Kalimah** is the first step of the ladder of Islam, After that comes the practical manifestation of our Faith in Islam such as —

SALAAT

It is a Muslim's obligatory prayer performed five times a day Salaat (**prayer**) differentiates between a Muslim and a non-Muslim. One who offers this service is a Muslim

ZAKAAT

It is a charity compulsorily paid every year by the affluent people to the poor It is not intended to go into its details here

HAJJ

The ritual of Hajj (Pilgrimage) is compulsorily performed once in lifetime by those Muslims only who can afford it It means paying a visit to Makkah and to circumambulate round the K'abah there It is not intended to go into further details here

SAUM

It means keeping fast during the day from before sunrise to sunset throughout the full lunar month of Ramazaan It is compulsory for every adult Muslim man and woman to keep fast in that month every year For further details a book on the subject may be consulted

In short, Islam is a discipline and a way of life It pervades all aspects of human life It is not a conglomeration of some jumbled superstitions but a system of beliefs and practices expressed briefly outlined above Its message is universal, guaranteeing chastity, righteousness, peace and harmony among mankind on earth as one views it prevailing among the stars in the heaven, because —

> "Verily this is the word of a most honourable Messenger, endued with Power. with rank before the Lord of the Throne, with authority there, (and) faithful to his trust." (18 19-21)

—:o:—

AL-SUNNAAH

PROPHET MUHAMMAD

(Sallallahu 'alaihi wa sallam)

HIS VERSATILE PERSONALITY

By Iqbal Husain Ansari

Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) is without doubt a perfect ideal and an exquisite model for the whole humanity.

At any time and in any society we find men who were able to achieve considerable success and distinction, but did this success and distinction extend to every possible field of activity? For example one who distinguishes himself in his public career, might not have done so in one field, might be quite ignorant of even the simplest things in another sphere. One who felt interested in one aspect of life, might be totally averse to another aspect of it However, none of these limiting rules and trends apply in the case of Holy Prophet Muhammmad (*Sallallahu 'alaihi wa sallam*)

Anyone who reads or hears about

the life routine and habits of the Holy Prophet will note that he used to pray for long during the nights and fast throughout the days, along with recitation of the Qur'an Majeed and persistent remembrance (*Zikr*) of Allah. He will think as if the Prophet of Islam did not leave the mosque for nights and days together, to a total disregard of his responsibilities and obligations towards his family He who knows the number of religious wars and the military expeditions in which he participated, and how he planned them and commanded their operations, personally would think that Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam)* must have dedicated his entire youth to learning the skills of fighting and strategy of war and that all that engaged his thoughts after returning from one expedition was to prepare for the next one.

Again, one who comes to know the tremendous heritage he left for humanity, of various branches of knowledge would think that the Holy Prophet's only pursuit was learning, teaching and training How could then the Prophet of Islam cope with the disciplines of all these different fields of knowledge, and that too with unprecedented success in the world of knowledge?

SECRET OF HIS GREAT SUCCESS

There is undoubtedly some secret power that was at work behind all this multifarious turns of success which is in itself a miraculous achievement. a supernatural phenomenon of the Holy Prophet On the one hand, the Divine Providence constantly guarded and looked after him wherever he went and moved and whatever he did, and on the other hand. it was that highest degree of belief in Allah to which none besides Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam)* could attain. Allah took care of His Servant and the Servant placed his full trust in his Lord. There can be no better weapon for man than the faith with which he could arm himself in order to be always victorious in all fields of life Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), the greatest of all men, achieved the greatest success in his conveying the immortal message of Islam to humanity.

MIRACLE OF VICTORY

He was all alone, devoid of power and pelf, destitute and helpless, unlettered, without learning and without experience. He was all by himself, with none to help him initially to deliver his message Against all these odds. he was able to effect spectacular change in a society drowned deep in ignorance and corruption He raised it up from the darkness of Ignorance to the light of right guidance and faith, that is Islam He eradicated the depraved and queer habits of the people and replaced them by traits of noble character and fear of Allah. Thus came into being a society adorned with amiable manners, enthused with religious fervour and capable of lifting man to the highest degree of moral and spiritual excellence He stood in the face of history itself to direct its straying course towards righteousness and salvation. He was able to pull people out of the dark abyss of **"Shirk"** (polytheism) and to elevate them to the fermament of **"Eemaan"** wherein lie chastity and purity

Many indeed are those who have left their lasting marks on the pages of human history with their achievements They changed the conditions of their society by dint of the ideas and trends of thought they evolved Yet they and what they brought about are too insignificant to stand comparison with the Holy Prophet of Islam and what he gave to the world at large.

UNPARALLELED GREATNESS

There were no schools or colleges in his days where he could go for education, nor were there scholars in Politics, Economics, Psyschology, Biology, etc., from whom he could have received inspiration, though the sceptics allege that he benefited from such sources. In fact, there was nothing of the kind. Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam)* stands unique among the great and among the Prophets His unshakable tenets and firm faith in Allah filled his heart with a light, in which it was always possible for him to show and tread the Right Path. He showed to the people the straight path and thus saved them from wandering about in darkness. Tranquillity derived from faith made him too resolute to be moved in the least by the calamities and horrors of the times. The world with its infinite temptations had no value in his eyes His fear and hopes were for none except Allah His joys and dislikes were all exclusively for the sake of Allah.

This account is not the outcome of an emotional surfeit. It is the unchallenged enduring testimony of history. There are luminous pages of history which highlight the Holy Prophet of Islam and the greatness of his apostolic mission through which he set most glorious examples. These examples will ever continue to illumine the path of right guidance for wayfarers.

MODEL FOR ALL

He was always true to his mission and steadfast in his principles. His adherence to principles was ever unflinching All endeavours of the Quraysh, their acts of torture, insults, threats and temptations, failed to move him in the least from

HEROES OF ISLAM

Hazrat 'Aaqil Bin Bukayr Laythi

(Razi Allahu 'anhu)

By Syed Mahmood Akhtar

Two and a half years after the declaration of the apostolic ministry of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* when the Apostle made Daar-i-Arqam his missionary headquarter the infidels who first visited him were four young men from Banu Layth tribe. In one voice they addressed him.

---

the Mission with which Allah had charged him and which the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, fulfilled according to Allah's pleasure and programme

This then was the last of the Prophets, Muhammad *(Sallallahu 'alaihi wa sallam)* whom Allah has exhorted us to follow and emulate. Qur'an Majeed says ·

> "Verily in the messenger of Allah you have a good example for him who looks to Allah and the Last Day, and remembers Allah much" (33·21)

The example that Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was set comprehensive in scope. It was versatile indeed The French poet-sage Lamartine wrote "Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad *(Sallallahu 'alaihi wa sallam)* As regards all standards by which human greatness may be measured we may well ask, is there any man greater than he? The answer is obivious.

—o—

> "O Messenger of God! We have come here to express our faith in your apostleship Kindly include us among your slaves."

These young men were real brothers and they were allies of Banu 'Adiy bin K'ab bin Lu'ayy tribe of Banu Quraysh The Holy Prophet appreciated their courage and initiative and enquired of them their names They told their names as Khalid, 'Aamir, Iyas and Ghafil. To the last one the Holy Prophet said

> "Your name is not Ghafil From today your name is 'Aaqil."

The genealogy of Hazrat 'Aaqil is

> 'Aaqil bin Bukayr bin 'Abdiya Layl bin Naashib, bin Ghirah bin Sa'd bin Layth bin Bukayr bin 'Abd Manaat bin Kinanah

For years together the followers of Islam had been subjected to the high-handedness and attrocities of the polytheists of Makkah The result was that gradually but stealthily they began to flee to Madinah It was so because the polytheists did not like that the Muslims should escape from their clutches In those days leaving Makkah was a difficult task for the Faithful So all of them left it secretly However when Hazrat 'Umar bin al-Khattab *(Razi Allahu 'anhu)* emigarted it was a different tale. He first circumambulated the K'abah in the very presence of the polytheists Then he offered two Rak'at prayer and declared before the Quraysh ·

> "O wretched ones! Whoever amongst you wants to bereave his mother, father or wife let him chase me. I am going from here to Madinah."

This open courage enarned him the title of Farook (who separates truth from falsehood).

The polytheists of Makkah heard Hazrat Umar's declaration but none of them had the courage to pursue him. With him there were twenty other fellow-Muslims *(Razi Allahu 'anhum)* who emigrated to Madinah Hazrat 'Aaqil and his three brothers were also among them. Some of the historians have stated their families too accompanied them

At Madinah Hazrat 'Aqil and his brothers were the guests of Hazrat Rifa'ah bin 'Abdul Mundhir Ansari *(Razi Allahu 'anhum)*. When the Holy Prophet established fraterntiy among his followers Hazrat 'Aaqil was made a brother-in-Islam of Hazrat Mujazzar bin Ziyaad *(Razi Allahu 'anhumaa)*.

The first battle after the emigration was fought between the Truth and Falsehood at Badr on 17 Ramazan 2 A.H Hazrat 'Aaqil and all his three brothers enthusiastically participated in it Hazrat 'Aaqil was most fortunate among them as he fell a martyr Malik bin Zuhayr had aimed at him in full force with a spear and martyred him He was one of the vanguard of Islam and a member of the first group of the Muhajirin (the emigrants) By becoming one of the martyrs of Badr Hazrat 'Aaqil earned that spiritual elevation which was coveted by every Companion of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*

Hazrat Khalid bin Bukayr, brother of Hazrat 'Aaqil, fought courageously in the battle of Uhud after and became a martyr in the battle at al-Raji' (4 A.H.) Hazrat 'Aamir, after taking part in every battle during the lifetime of the

SIGNIFICANCE OF INTENTION (Niyyat)

In the Muslim world in general and in Pakistan in particular, good many things are being said and have been recently done to imbibe in our society the true spirit of Islam. The process of establishment of Islamic Order has been undertaken in Pakistan in order to restore in our heart and in our nation the virtues of Islam and its glory If our intentions in this behalf are sincere and we have been really motivated by a desire to establish the kingdom of Allah and to seek His pleasure, we are bound to achieve our objective The real question is of the sincerity of our intention. Undoubtedly, the Straight Path is paved with good intentions

Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* is reported to have said

> "Actions are based on intentions alone and each person shall get that which he intended " (Bukhari)

With particular reference to Ramazan fasting he is reported to have emphasised

> "Whoever does not intend to fast before day-break, there is no fast for him " (Tirmizi).

Hence he who is inclined towards Allah, His Messenger and His Book is bound to reach his intended goal However, he whose real objective is worldly power or material benefit, would move only towards his objective and not towards the pleasure of Allah. The Holy Prophet advocated righteous deeds and sincere intents to enter upon such deeds. He is reported to have said

> "Actions are to be judged by intention alone. There is surely for man what he intends So whosoever's emigration is to Allah and His Messenger, his emigration is to Allah and His Messenger, and whosoever's emigration is to the world which he seeks, or to a woman whom he marries, his emigration is to that for which he emigrates " (Mishkaat)

He said this at a time when a man emigrated to Madinah to seek the hand of a maiden in marriage and not primarily for the sake of Islam

There is another saying of his to explain the implication of intention He is reported to have said

> "Whoever marries a woman for a dower with the intention of not paying it. is a formicator. and whoever takes a loan with the intention of not paying it back, is a thief." (Ibn Majah)
>
> He is reparted to have also said "People will be raised up according to their intentions " (Ibn Majah)

The tradition has it that a believer's intention is better than his acts To dilate firstly mere formal physical acts not preceded by appropriate intention for worship, do not amount to worship They do not, therefore attract reward of worship in the sight of Allah On the other hand, the intention preceding the act of worship is by itself worship. As such it is its own reward. Secondly an intention originates from the very depth of one's heart and the heart is the seat of knowledge of Allah. In contrast, physical acts are outward bodily postures. They come to an end, while the impact of an intention lasts and abides. These differences too explain the superiority of an intension. Thirdly, physical acts are liable to suffer deficiencies, willy-nilly, whereas an intention is a matter of will and therefore precise and definite A good intention can be nothing but good. All this goes to explain the supriority of intention over action No act therefore attracts its reward from Allah unless it is preceded by a matter of will and therefore by word of mouth. Holy Prophet is reported to have said·

> "Whoever intends to do a good action but does not do it, there is written for him a reward " (Mishkaat).

It is also the virtue of an intention that it multiplies the reward of a single righteous deed For example, if a well-to-do person feeds someone poor and hungry with the intention of showing kindness. he will fetch one reward However, if at the same time he intends that his assistance is for the sake of Allah, he also earns reward on that account for the same deed Thus a single good act backed by two good intentions earns twofold reward in the sight of Allah and so on. If one goes to the mosque with the intention of prayer but at the same time he forms intention for E'itikaf during the same visit to the mosque, he earns one reward for each of his intentions. This is unique and blissful spiritual arithmetic of making intention.

All this, however, presupposes that there is sincerity in the primary

---

Apostle, died as a martyr in the battle of Yamamah during the Caliphate of Hazrat Abu Bakr. *(Razi Allahu 'anhu)* Hazrat Iyas too participated in all the battles fought by the Apostle

According to Hafiz Ibn Aseer Hazrat Iyas died in 34 A H *(Razi Allahu 'anhum ajma'een).*

—:o:—

intention, and that the act intended for follows with the same sincerity to seek the will or pleasure of Allah. In an intention, there is no room for hypocracy or hearsay. It should be pure and righteous in all respects. If something is done for show or propaganda or any other selfish motive it does not qualify for reward from Allah It might possibly attract Allah's displeasure. The crux of the matter is that intentions should be sincere and their ensuing acts free from deceit or ulterior motive of any kind Otherwise that act or the intention will fail to earn Allah's reward.

> "Allah looks not to your figure, nor to your wealth, but He looks to your hearts and deeds " (Muslim)

To look to hearts obviously means to read one's intention and to reach for one's real motives. In other words, Allah blesses His servants not according to their physical looks or their possession of riches, but on the basis of the sincerity of their intentions and the ensuring righteous deeds free from deceit or hypocracy. Bad deeds and false pretences attract His dispeasure Qur'an Majeed conveys the command of Allah

> "... To worship Allah, offering Him sincere devotion, being true (in faith " (98·5)

In another Qur'anic verse Allah hints at the paramount need for sincerity towards Him·

Abu Musa *(Razi Allahu 'anhu)* has narrated:

> "Is it not to Allah that sincere devotion is done. " (39 3)
>
> "A man came to the Messenger of Allah and enquired A man fights for booty, a man fights for fame, and a man fights that his position may be known, who then (fights) in the way of Allah? He said Whoso fights to raise highest thereby the Word of Allah, is on the way of Allah". (Mishkaat)

Fighting is the common phenomenon, but its worth is determined by the intention with which it is resorted to.

In the background of the strivings going on for the establishment of Islamic Order, we have dwelt at some length on the importance that Islam attaches to good intentions (Niyyat) If the people demand for Islamic Order is sincere and the government too is sincere about it, as both seem to be Islamic Order is bound to come We need search our hearts and add more and more sincerity to our intentions in order to expedite and accelerate the process of Islamisation. With sincerity of our intent and purpose and of our thoughts and actions, there should be no doubt about the outcome Allah has laid down in Qur'an Majeed the broad principle:

> "That man can have nothing but what he strives for." (53 39).

The striving is of course to be sincere and backed by sincere intention

May Allah assist us in the attainment of our cherished goal Ameen!

—o—

'Pakistan on Way To Islamising Society'

"President Ghulam Ishaq Khan has emphasised the need for building a "progressive, enlightened and dynamic society based on eternal teachings of Islam" and ensuring the spiritual and material blessings for the nation.

In his address at the foundation stone laying ceremony of the Federal Shariat Court Building in Islamabad the President said common good and welfare of the society was Islam's basic objective, and it was imperative to adopt a "positive approach" towards the enforcement of Shariah

He pointed out that Islam is a complete code of life and universal in time and space. Its teachings should be so interpreted as to meet the requirements of the Present age to help the process of development and eliminate all forms of exploitation without deviating, in any way, from Islam's underlying basic spirit, he added

The Chief Justice of Pakistan, Mr Justice Mohammad Afzal Zullah, Federal Ministers judges, lawyers, diplomats and other important personalities were present on the occasion

The President maintained that law-making was the obligation of the Parliament However, a responsibility had been entrusted to the Federal Shariat Court and the Shariat Appelate Bench of Supreme Court to examine the laws and determine whether, or not, these were repugnant to the Qur'an and the Sunnah.

He said this was a very sensitive responsibility as it covered all spheres of life Prior to undertaking this responsibility, the national scenario "should be kept in view, objective realities should be fully understood and, above all, Islamic teachings should be comprehended to their depth to reach to their real essence so that Islamic system is enforced without deviating from its real spirit "

He said Islam provides comprehensive guidance in all spheres of

life, whether mundane affairs, or spiritual matters These guiding principles were so comprehensive, complete and all-embracing that these covered the individual and collective life, the issues facing the Millat, the relations of the nations, and not a single action and reaction in the day-to-day life was excluded from these teachings, he added.

The President pointed out that the universality of Islam could be well imagined from the fact that it applied to all times and climatic regions, was practicable in all times and provided a solution to all human problems.

The President said the real task was to implement these teachings in the society in letter and spirit, and to resolve and determination to enforce these teachings.

A breakthrough had been made in this direction. he added

However. he conceded that the progress of this breakthrough and the process was very slow, and the impact of these efforts was below the required limits.

He said although the operation of interest-free banking and some of the Islamic instruments of transactions had made an innovative breakthrough for transforming the economy on Islamic lines, yet the nation was still far away from the destination of achieving the goal of routing the economic exploitation.

He said the laws of Hudood Qisas and Diyat and the law of evidence had helped the enforcement of Islamic criminal laws, and the system of justice in the country had come closer to the Islamic teachings, but the dream of a crime-free society was still to be realised

He said the reasons why a crime-free society still remained a dream must be probed in depth. It was unfortunate that despite recognising Islam as the complete code of life, we had become habitual of dividing it into compartments, and while putting its teachings into practice, "we keep in view the ease and pick and choose policy".

The President said although he had already mentioned the importance of laws, yet the enforcement of a few laws could not change the nation

He said Islam is a way of life and a path of righteousness The laws indicated the violation of this path and the penalties against these violations. and thus Islamic laws dealing with crimes were enacted.

But, he pointed out there were ways and practices, determined by systems of morality of moving along the path, which were out of the jurisdiction of laws, and a blend of these laws provided a balanced system of justice and welare.

Mr Ghulam Ishaq Khan congratulated Chief Justice Dr Tanzil-ur-Rahman of Federal Shariat Court and his colleagues for their dedication. skill and sincerety to their constitutional obligations.

——:o:——

ISLAM FOR A JUST WORLD ORDER:

Prime Miniter Mohammad Nawaz Sharif said that Islamisation of society guarantees the participation and cooperation of the people for the establishment of a just international order.

Addressing the foundation-stone laying ceremony of the permanent campus of the International Islamic University, the Prime Minister said the Islamic Shariah aimed at the dignity of man, human rights, freedom of belief and respect for other religions. It provided for the elimination of injustice, oppression, insecurity and poverty The fears in certain quarters that the implementation of the Shariah threatened the security of the world order are totally unfounded, he asserted.

The Prime Minister said that the Muslim Ummah looked upon the International Islamic University for providing guidelines in the field of economy, education and justice. "We need viable, practical tiers of knowledge The Prophet of Islam described education as his mission, he said

"I have been sent as an educator" he quoted a hadith.

The Prime Minister said in an era when knowledge and education were confined to particular classes of society, Muslims opened the doors of education wide. They established the premier university of Al-Azhar in Egypt which is the oldest in the world They established several other universities also, he said.

He said it was gratifying to learn that the International Islamic University was striving to revive the Islamic traditions "I am told that the university has established a centre where students will receive training in technological skills as part of their degree programmes.

The Prime Minister congratulated the university on this curriculum. He said he was confident it would achieve a real break through in our socio-economic system which is targeted at greater self-reliance. "Let us build a system of education where the graduates are no longer a liability but an asset to the economy and the society".

He said he was happy that the graduates of this university in the sciences of Shariah and Islamic economies have already assumed responsibilities as jurists, financial

advisers and economists. Now this dynamic approach to improve the syllabus would also produce teachers and engineers with a firm commitment to Islam, he said

This University is not only catering for the needs of Pakistan, but also for those of the Muslim Ummah at large. The university has adopted both Arabic and English as mediums of instructions and workable solutions. We expect that the university. with the expertise and scholarship available to it, shall deliberate on the contemporary issue, undertake research and suggest concrete solutions" He said he was happy to renew the commitment of the government of Pakistan to the development of this university.

He said it had been providing budgetary support since its inception. He said our commitment was visible from the fact that an entire sector of more than 2 85 million square metres of land in the heart of Islamabad had been allotted to the university free of cost In this context he especially mentioned the services of late President General Mohammad Ziaul Haq.

The Prime Minter said the history of the Islamic civilisation clearly illustrates the importance and the priority that was accorded to education

I am particularly pleased to learn about the outreach programmes of this university setting up regional campuses in Pakistan and outreach centres in Spain and Central Asia, is certainly an innovative way of spreading of Islamic education in the world.

"At a time when doubts and unfounded fears about Islam and Islamisation are hindering international understanding, it becomes imperative that this university provides access to education to as many as it can he said."

He said he was pleased to learn that the chief of Al-Azhar University has offered to provide teachers as well as teaching materials to establish a chain of Islamic model schools in Pakistan.

The Prime Minister thanked the brotherly countries of Saudi Arabia, Egypt and Kuwait, the Islamic Development Bank, Jeddah, and other Muslim organisations and individuals for their support to the university.

He appealed to the Pakistani nation, various organisations, businessmen and industrialists here and abroad to come forward and support the university.

Dr Abdullah Omer Naseef, Pro-Chancellor of the International Islamic University, said the university would be a source of Islamic re-orientation in the Ummah and particularly for the Central Asian States

He said it was not an ordinary university, it was meant to change the present trends and guide the youth towards Islamisation.

At present he said, students from 50 countries were studying in this university He expressed the hope that in future stndents from the Central Asian States would also start coming to this institution

—o—

Government Taking Steps to Restructure Nursing Service

Sindh Minister for Health Dr Mohammed Ibrahim Jatoi, declared on 22 2 92 here that the government is fully conscious of the problem of shortage of nurses and is taking appropriate measures to restructure the nursing service by offering higher social status and better emoluments to qualified nurses He said this while presiding over the Certificate Distribution Ceremony of the first batch of Trained nurses who have passed from the Murshid School of Nursing established by the Murshid Hospital and Health-Care Centre in Mooh Goth of Karachi on Hub River Road.

Dr Mohammad Ibrahim Jatoi said that the establishment of the Murshid Hospital, the Nurses Training School following the religious Madarasah in this Katchi Abadi of Karachi by the organisation, Darut Tasnif (Pvt) Ltd, was a concrete step in the direction of devlopment of education and health in the area and an excellent piece of humanitarian work which should serve as a model for those who believe in Islamic social justice He also lauded the determination of the organisation to run the hospital and health Care Centre on a non-profit basis He said, the hospital will not only ameliorate the hardship of the local people but also take care of industrial accidents in factories located in the Hub Industrial Trading Estate. as well as SITE and the road accidents on RCD Highway. Dr Ibrahim Jatoi disclosed that today there were eighteen thousand trained nurses in Pakistan and 16 000 trained midwives and their standard was so good that many countries had employed them in large number in their educational institutions.

Dr Mohammad Ibrahim Jatoi also declared open on the occasion the special laboratory section in Murshid Hospital taking care of Police cases of children He also distributed certificates among the

24 qualified nurses and urged them to attend to their profession with devotion. He assured full assistance to the hospital in its work.

Dr. Mohammad Ibrahim Jatoi distributed the certificates among 18 nurses who had completed their three-year training in theory and practice of general nursing at the Murshid Hospital and Health Care Centre, Karachi and awarded diploma in the examination held by the Sindh Nurses Examination Board, Karachi in 1988, 1989 and 1990.

Mr Mahmood Ali, member of the Board of Governors of Murshid Hospital welcoming the Health Minister, said that the Murshid Hospital was built at a cost of forty million rupees as non-profitmaking welfare hospital. It had one hundred eleven beds in operation while the overall size of the hospital was for 250 beds. Established in Moch Goth of Karachi, the Hospital was spread over an area of ten acres and owed its existence to the work of Hazrat Maulana Tufail Ahmed Farooqui, who got the ten acre piece of land for setting up an educational institution and hospital in the area. He thanked the Jaffer Group of Companies for the assistance given to the project. He hoped the government would come forward to assist the project in its growth and expansion.

Welcoming the Minister, Dr. Abdus Sattar Jaffer, Medical Director of the Murshid Hospital said that the School of Nursing was established in 1985 It was recognised by the Pakistan Nursing Council a year later and twenty-one students had completed training in the school while others were undergoing training

Wazir Begum, Principal of the Nurses School gave a full report on the working of the School for Trainee Nurses.

——:o:——

SAUDI ARABIA SETS UP TIES WITH UZBEKISTAN

Diplomatic relations have been established between Saudia Arabia and Uzbekistan Republic, it was announced in Tashkant.

A protocol to this effect was signed by Foreign Minister Prince Saud Al-Faisal and his Uzbekistani counterpart Obeidullah Abdul Razzakov

"The Republic of Uzbekistan and the Kingdom of Saudi Arabia have decided to set up diplomatic relations and to open embassies in the two countries, drawing inspiration from the bortherly, historic and cultural ties binding them," the protocal said "This step will fruther strengthen the bonds of fruitful cooperation between these two brotherly countries in the political. economic, commercial and cultural fields"

Prince Saud expressed his happiness at this significant step. He said the message from Custodian of the Two Holy Mosques King Fahd which he delivered to Uzbekistan President Islam Karimov contained the desire to set up diplomatic relations as a first step toward building up of close bilateral ties in all fields. President Karimov agreed to this and hence the signing of this document as a first and basic step toward building up cooperation in the different fields, he said.

Earlier Prince Saud held a meeting with Abdul Razzakov which was attended by Muhammad Mamoon Kurdi, deputy minister for economic and cultural affairs at the Foreign Ministry and other officials

Another extensive meeting between the two sides was later held under the joint chairmanship of Prince Saud and Abdul Razzakov which was attended by a number of officials from the different government departments and representatives of Saudi private sector and their counterparts in Uzbekistan.

Prince Saud arrived in Tashkent on the first leg of a tour that will also take him to other Muslim republics of the former Soviet Union Tadzhikistan Turkemanistan and Azerbaijan Prince Saud is accompanied by a high-level delegation of senior officials of the Foreign Ministry

Courtesy: Arab News.

AL-HADIS: Once Hazrat Jabir, a renowned Companion, *(Razi Allahu 'anhu)* knocked at the Prophet's door on being enquired as to who he was, Jabir said, "It is—I." The Prophet *(Sallallahu 'alaihi wa sallam)* repeated his words in a manner of dis-approval. telling him that proper name should have been told in reply.

* * * *

AL-HADIS: Harat Abu Sa'id *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said:

Whenever people sit and remember Allah. the angels surround them, the mercy covers them and the tranquillity descends upon them and Allah makes a mention of them to His company (angels).—(Muslim)

* * * *

AL-HADIS· Abul-Yasar *(Razi Allahu 'anhu)* reported· I heard the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* say· Whoso gives respite to a debtor or grants him remission Allah will give him shade under His shade —Muslim.

ANNUAL SUBSCRIPTION OF YAQEEN INTERNATIONAL (CURRENT VOLUME)

Within Pakistan. Rs 100/- plus Rs 18 00 in case of Payment by cheque ex-Karachi

Outside Pakistan	Pakistan Currency or equivalent U.S. Dollar
AIR MAIL	Rupees
Algeria, Bangladesh, Egypt, Iraq, Iran, Jordan, Syria & Turkey.	160.00
Afghanistan, Abu Dhabi, Bahrain, Burma, Doha, Dubai, India, Kuwait, Sri Lanka, Sharjah & Saudi Arabia.	220.00
African & European Countries, China, Indonesia, Japan, Malaysia & Singapore.	240.00
Australia, Canada, Fiji Islands, New Zealand & U. S. A.	280 00
Panama, South America & West Indies	300 00
SEA MAIL	
(a) Algeria, Bangladesh, Egypt, Iraq, Iran, Jordan, Oman, Syria & Turkey	120.00
(b) All other countries.	175.00

PRICE PER COPY (Including Postage)

Within Pakistan: Rs. 5.00 Outside Pakistan By Air Mail U.S. Dollar 1.00

AVAILABLE OLD BOUND VOLUMES OF YAQEEN INTERNATIONAL

Nos. 13 to 18 & 25 to 39 @ Rs 170.00 each plus Postage

LIFE MEMBERSHIP

For Residents in Pakistan — Rs. 1,000.00
For Residents Outside Pakistan U.S. Dollars 250 00

ALL PAYMENTS TO BE MADE IN ADVANCE

YAQEEN INTERNATIONAL
Stands for Right Guidance
Recommend it to friends.

REMITTANCES IN POUND STERLING

Remittances from Countries outside Pakistan towards (i) Subscription of Yaqeen International (ii) Purchases of Books etc., from MAKTABA Darut Tasnif, and (iii) Donations, Zakat etc, for Madrasa Talimul Islam (Tablighi College) can be deposited directly in Darut Tasnif (Private) Limited A/C No. 01/05121/04 with National Bank of Pakistan, 18, Finsbury Circus, London EC 2M 7BJ, ENGLAND, under intimation to Darut Tasnif (Private) Ltd, Mujahidabad, Hub River Road, Karachi 75750 (Pakistan).

All Correspondence should please be addressed to:
The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Saddar, Karachi -74400 *(Pakistan)*
Phone: 5684325

Editor. M M Ansari,
Published by Syed Irshad Ali,
Printed at
MATBA DARUT TASNIF,
Iqbal Mansion, Shahrah-e-Liaquat
Saddar Karachi 74400 (Pakistan)
Phone: 5686997

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث=ṡ Bold, ح=ḥ Madd, ز=ẓ, آ=ãã, ص=ṣ, وٓ=õõ, ض=ḍ, ىٓ=ẽẽ, ط=ṭ Fine, ظ=ẓ Madd, ع=', آ=ãa, ء=- (Jerk), و=ōo, ى=ēe

Part 24 Fa-man Aẓ-la-mu ٢٤ ـ فمن اظلم *Chapter 40 Al-Mu'-min* ٤٠ ـ المؤمن

RU-KOO' 7 (Contd.)	SECTION 7 (Contd.)	رکوع ۲ (متبغ)
62. *Zaa-li-ku-mul-laa-hu rab-bu-kum khaa-li-qu kul-li shai'.*	62 That is Allah, your Lord, the Creator of every thing.	ذٰلِكُمُ اللّٰهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ
Lãa i-laa-ha il-laa hoo. Fa-an-naa tu'-fa-koon	There is No God but He; So where are you straying away?	لَآ اِلٰهَ اِلَّا هُوَ فَاَنّٰى تُؤْفَكُوْنَ
63 *Ka-zaa-li-ka yu'-fa-kul-la-zee-na kaa-noo bi-aa-yaa-til-laa-hi yaj-ḥa-doon*	63 Thus do stray away those who deny the revelations of Allah.	كَذٰلِكَ يُؤْفَكُ الَّذِيْنَ كَانُوْا بِاٰيٰتِ اللّٰهِ يَجْحَدُوْنَ
64 *Al-laa-hul-la-zee ja-'a-la la-ku-mul-ar-ḍa qa-raa-ranw-was-sa-mãã-a bi-nãã-anw-*	64 Allah is He Who made the earth for you a resting place and the sky a canopy,	اَللّٰهُ الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ قَرَارًا وَّالسَّمَآءَ بِنَآءً
wa ṣaw-wa-ra-kum fa-aḥ-sa-na ṣu-wa-ra-kum wa ra-za-qa-kum-mi-naṭ-ṭaiy-yi-baat	and shaped you, then made your shapes excellent, and provided you sustenance with good things.	وَّصَوَّرَكُمْ فَاَحْسَنَ صُوَرَكُمْ وَرَزَقَكُمْ مِّنَ الطَّيِّبٰتِ
Zaa-li-ku-mul-laa-hu rab-bu-kum. Fa-ta-baa-ra-kal-laa-hu rab-bul-'aa-la-meen.	That is Allah, your Lord, so Blessed is Allah, the Lord of the worlds	ذٰلِكُمُ اللّٰهُ رَبُّكُمْ فَتَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ
65 *Hu-wal-ḥaiy-yu lãa i-laa-ha il-laa hu-wa fad-'oo-hu mukh-li-ṣee-na la-hud-deen*	65 He is Ever-Living; there is no God but He, so beseech Him, making devotion pure for Him.	هُوَ الْحَيُّ لَآ اِلٰهَ اِلَّا هُوَ فَادْعُوْهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ
Al-ḥam-du lil-laa-hi rab-bil-'aa-la-meen.	All praise is for Allah, the Lord of the worlds.	اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

66.	*Qul in-nee nu-hee-tu*	66 Say Indeed, I am forbidden	قُلْ إِنِّي نُهِيتُ
	an a'-bu-dal-la-zee-na tad-'oo-na	to worship those whom you invoke,	أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ
	min doo-nil-laa-hi	besides Allah,	مِنْ دُونِ اللّٰهِ
	lam-maa jāā-a-ni-yal-baiy-yi-naa-tu mir-rab-bee	when clear signs have come to me from my Lord,	لَمَّا جَاءَنِيَ الْبَيِّنٰتُ مِنْ رَّبِّي
	wa u-mir-tu an us-lima	and I have been bidden to submit	وَأُمِرْتُ أَنْ أُسْلِمَ
	li-rab-bil-'aa-la-meen.	to the Lord of the worlds	لِرَبِّ الْعٰلَمِينَ ۝
67	*Hu-wal-la-zee kha-la-qa-kum-min tu-raa-bin*	67 It is He Who created you from dust,	هُوَ الَّذِي خَلَقَكُمْ مِّنْ تُرَابٍ
	sum-ma min-nut-fa-tin sum-ma min 'a-la-qa-tin	then from a sperm-drop, then from a blood-clot,	ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ
	sum-ma yukh-ri-ju-kum tif-lan	then brings you forth as a child,	ثُمَّ يُخْرِجُكُمْ طِفْلًا
	sum-ma li-tab-lu-ghoo a-shud-da-kum	then (lets you grow) that you may come of age	ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ
	sum-ma li-ta-koo-noo shu-yoo-khaa.	that then you may become old men	ثُمَّ لِتَكُونُوا شُيُوخًا
	Wa min-kum-mainy-yu-ta waf-faa min qab-lu	And there are some of you who die before (that age),	وَمِنْكُمْ مَّنْ يُّتَوَفّٰى مِنْ قَبْلُ
	wa li-tab-lu-ghoo a-ja-lam-mu-sam-manw-	so that (some of) you reach an appointed term,	وَلِتَبْلُغُوا أَجَلًا مُّسَمًّى
	wa la-'al-la-kum ta'-qi-loon	and that you may learn (wisdom)	وَلَعَلَّكُمْ تَعْقِلُونَ ۝
68.	*Hu-wal-la-zee yuh-yee wa yu-meet.*	68 It is He Who gives life and causes death,	هُوَ الَّذِي يُحْيِي وَيُمِيتُ
	Fa-i-zaa qa-daa am-ran	and when He decrees a thing,	فَإِذَا قَضٰى أَمْرًا
	fa-in-na-maa ya-qoo-lu la-hoo kun fa-ya-koon.	He only says to it Be, and it is (there).	فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ۝

	RU-KOO' 8		SECTION 8	ركوع ٨
69	*A-lam ta-ra i-lal-la-zee-na yu-jaa-di-loo-na*	69	Do you not see those who dispute	أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ
	fee aa-yaa-til-laah		about the signs of Allah?	فِي آيَاتِ اللَّهِ
	An-naa yuṣ-ra-foon		How are they turned away!	أَنَّىٰ يُصْرَفُونَ
70	*Al-la-zee-na kaz-za-boo bil-ki-taa-bi*	70	Those who deny the Book	الَّذِينَ كَذَّبُوا بِالْكِتَابِ
	wa bi-maa ar-sal-naa bi-hee ru-su-la-naa		and that with which We sent Our Messengers,	وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا
	Fa-sau-fa ya'-la-moon		shall soon know (the consequences)	فَسَوْفَ يَعْلَمُونَ
71	*I-zil-agh-laa-lu fee a-naa-qi-him*	71	When the collars shall be round their necks,	إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ
	was-sa-laa-sil		and (also) the chains,	وَالسَّلَاسِلُ
	Yus-ḥa-boon		they shall be dragged	يُسْحَبُونَ
72	*Fil-ḥa-mee-mi*	72	Into the boiling water	فِي الْحَمِيمِ
	Ṣum-ma fin-naa-ri yus-ja-roon.		then they shall be thrust into the Fire	ثُمَّ فِي النَّارِ يُسْجَرُونَ
73	*Ṣum-ma qee-la la-hum*	73	Then it shall be said to them	ثُمَّ قِيلَ لَهُمْ
	ai-na maa kun-tum tush-ri-koo-na		Where are those that you used to associate (with God),	أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ
74	*min doo-nil-laah*	74	Besides Allah?	مِنْ دُونِ اللَّهِ
	Qaa-loo ḍal-loo an-naa		They shall say They have strayed away from us;	قَالُوا ضَلُّوا عَنَّا
	bal-lam na-kun-nad-'oo min qab-lu shai-aa.		but, nay, before this we did not invoke anything	بَلْ لَمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئًا
	Ka-zaa-li-ka yu-ḍil-lul-laa-hul-kaa-fi-reen		Thus does Allah lead the unbelievers astray.	كَذَٰلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ

75	*Zaa-li-kum bi-maa kun-tum taf-ra-hoo-na*	75	This is because you exulted	ذَٰلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ
	fil-ar-di bi-ghai-ril-haq-qi		in the earth without right	فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
	wa bi-maa kun-tum tam-ra-hoon.		and because you felt elated with insolence.	وَبِمَا كُنْتُمْ تَمْرَحُونَ ۝
76	*Ud-khu-loo ab-waa-ba ja-han-na-ma khaa-li-dee-na fee-haa.*	76	(Now) enter the gates of Hell to abide therein for ever.	ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا
	Fa-bi'-sa mas-wal-mu-ta-kab-bi-reen.		So how wretched is the abode of the arrogant!	فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ ۝
77	*Fas-bir in-na wa'-dal-laa-hi haqq*	77	So be patient; indeed Allah's promise is true	فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ
	Fa-im-maa nu-ri-yan-na-ka ba'-dal-la-zee na-'i-du-hum		And whether We show you some of that which We have promised them	فَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ
	au-na-ta-waf-fa-yan-na-ka fa-i-lai-naa yur-ja-'oon		or We call you (to Us before punishing them), they shall (in any case) be returned to Us	أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

قال أية أية ؟ قلت قول الله تعالى : (يا أيها الذين امنوا لايضركم من ضل اذا اهتديتم) قال : أما والله لقد سألت عنها رسول الله ﷺ فقال : ائتمروا بالمعروف وتناهوا عن المنكر . حتى اذا رأيتم شحا مطاعا وهوى متبعا ودنيا مؤثرة واعجاب كل ذى رأى برأيه فعليك بخاصة نفسك ودع العوام فان من ورائكم اياما الصابر فيهن مثل القابض على الجمر للعامل فيهن مثل أجر خمسين رجلا يعملون كعملكم) . . وقد دلت الآيات القرآنية والاحاديث المتكاثرة على وجوب الامر بالمعروف والنهى عن المنكر وجوبا حتما ، فتحمل هذه الاية على من لايقدر على القيام بواجب الأمر بالمعروف والنهى عن المنكر أو يخشى على نفسه ان يحل به مايضره ضررا يسوغ له معه الترك

واخرج ابن جرير عن ابن عمر انه قال فى هذه الاية انها لأقوام يجيئون من بعدنا ان قالوا لم يقبل منهم

وأخرج ابن جرير ايضا عن جبير بن نفير قال . كنت فى حلقة فيها أصحاب النبى ﷺ وانى لأصغر القوم ، فتذكروا الأمر بالمعروف والنهى عن المنكر فقلت ، اليس الله يقول : عليكم انفسكم ؟ فاقبلوا على بلسان واحد فقالوا انتزع آية من القرآن لاتعرفها ولاتدرى ماتأويلها ؟ حتى تمنيت انى لم أكن تكلمت ، ثم اقبلوا يتحدثون فلما حضر قيامهم قالوا : انك غلام حدث السن ، وانك نزعت اية ماتدرى ماهى ؟ وعسى ان تدرك ذلك الزمان : اذا رايت شحا مطاعا وهوى متبعا واعجاب كل ذى رأى برأيه فعليك بنفسك لايضرك من ضل اذا اهتديت .

وتلا الحسن هذه الآية فقال : الحمد لله بها : الحمد لله عليها ماكان مؤمن فيما مضى ولامؤمن فيما بقى الا الى جنبه منافق يكره عمله

وقال سعيد بن المسيب : اذا أمرت بالمعروف ونهيت عن المنكر فلا يضرك من ضل اذا أهتديت

(المقال بقية)

(البقية من الصفحة ٨٢)

الثالية تقضى بنجاحنا اذا حملنا الصفات الايمانية وترجمناها الى واقع العمل مهما كانت وسائلنا وتدابيرنا أضعف من وسائل الأعداء وتدابيرهم

وأكثر من ذلك أن النجاح الذى قد نحققه عن الطريق الأولى لا يضمن لنا الا بعض الخلاص من بعض معاناتنا فى هذه الدنيا الفانية وحدها ويبقى أمر الآخرة على حاله ويخشى أن نعود محط غضب الله اذا تابعنا السير على الطريق الأولى التى نختارها ونحن متأكدون من كونها طريق الضالين والمغضوب عليهم ولكننا لو سلكنا الطريق الثانية فسنسعد قبل النجاح فى هذه الدنيا برضا الله ، وسنستحق باذن الله النعم المقيمة فى الجنة الباقية التى لاتساوى أية نعمة منها الدنيا كلها بجميع نعائها ويا ليتنا ندرك قيمة رضا الله وحقيقة غضبه والفرق بين الدنيا والآخرة والجنة والنار !

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

اصـــلاح النفـــس واجب

ـ د عبد المنعم السيد نجم ـ

اليد واللسان والقلب أدوات سنها الرسول الكريم ﷺ للقضاء على المنكر وأحقاق الحق حفاظا على موازين المجتمع وسعيا لتقدمه ورفعته على أسس راسخة ومبادىء قويمة جاء بها الدين الاسلامي الحنيف

ولكي يتم اصلاح المجتمع لابد من اصلاح أفراده أولا ولا يتم اصلاح الفرد الا بوازع داخلي ضميره الذي لا يرجوه الا الايمان بالله بداية كل صلاح وفلاح وخير للفرد وللمجتمع

يقول الله تعالى : (يا أيها الذين امنوا لايضركم من ضل اذا اهتديتم الى الله مرجعكم جميعا فينبئكم بما كنتم تعملون .)

يقول الله تعالى : آمرا عباده المؤمنين أن يصلحوا أنفسهم ويفعلوا الخير بجهدهم وطاقتهم ويخبرهم أنه من اصلح أمره وعالج عيوبه وأدى الواجب لايضره فساد من فسد من الناس سواء أكان قريبا منه أو بعيدا ، ومعنى عليكم أنفسكم الزموا أنفسكم واحفظوها كما تقول عليك زيدا أي الزمه

لايضركم معناه لايضركم ضلال من ضل من الناس اذا اهتديتم للحق أنتم في أنفسكم ، فاجتهدوا في اصلاحها وكمالها والزامها سلوك الصراط المستقيم

يقول ابن عباس في تفسير هذه الاية يقول . الله تعالى : اذا ما العبد أطاعني فيما أمرته به من الحلال ونهيته عنه من الحرام فلا يضره من ضل بعد ، اذا عمل بما أمرته به

وقوله . الى الله مرجعكم جميعا فينبئكم بما كنتم تعملون : تنبيه وتحذير للعبد يعني فيجازي كل عامل بعمله ان خيرا فخير وان شرا فشر لأن مآلكم يوم القيامة واجتماعكم بين يدي الله .

وليس في الآية دليل على ترك الأمر بالمعروف والنهي عن المنكر ، اذا كان فعل ذلك ممكنا وقد قال الامام أحمد بسنده عن قيس بن أبي حازم قال : قام أبو بكر رضي الله عنه فحمد الله وأثنى عليه ثم قال : أيها الناس انكم تقرءون هذه الاية : (يا أيها الذين أمنوا عليكم أنفسكم) وانكم تضعونها في غير موضعها واني سمعت رسول الله ﷺ يقول : أن الناس اذا رأوا المنكر ولا يغيرونه يوشك الله عز وجل أن يعمهم بعقابه

ويقول أبو بكر أيها الناس اياكم والكذب فان الكذب مجانب للايمان (وفي لفظ لابن جرير عنه والله لتأمرن بالمعروف ولتنهون عن المنكر أو ليعمنكم الله بعقابه)

وروى الترمذي بسنده عن حذيفة ابن اليمان عن النبي ﷺ قال والذي نفسي بيده لتأمرن بالمعروف ولتنهون عن المنكر أو ليوشكن الله أن يبعث عليكم عقابا منه ثم تدعونه فلا يستجاب لكم

وروى ابو عيسى الترمذي بسنده عن أبي أمية الشعباني الدمشقي واسمه يحمد قال : أتيت أبا ثعلبة الخشني وهو صحابي مشهور بكنيته ، فقلت له كيف تصنع في هذه الاية ؟

ولا ننفى أنها هى كذلك احدى الطرق التى يسلكها معظم الأمم والأقوام فى العالم ، كما يتبعها منذ مدة غير قليلة المسلمون فى شتى أرجاء الدنيا

لكنكم بدوركم لاتشكون فى أن النجاح الكامل فى هذه الطريق مرهون بأن لاتكون مجهوداتكم وتدابيركم سديدة وموجهة الى الجهة الصحيحة فحسب بل يجب أن تكون أقوى وأكثف من المحاولات والتدابير المناوئة والذين درسوا أمثال هذه القضايا يعلمون أن القانون التكوينى الالهى العام غير حيادى للغاية وأن الغلبة والانتصار فى المعارك المادية ذات الاعتماد على الوسائل والامكانيات المادية انما يتحتم للطرف الأقوى الأرجح الأحسن تدبيرا

فلوكنت ترجو النجاح فى معارك الحياة عن الطريق السالف الذكر يتعين عليك أن تكون أكثر قوة وتدبيرا من غيرك من القوى التى تجابهك ومن الواضح أن ذلك غير مرجو كليا فى الظروف الراهنة ، على أن مصائبنا مذلاتنا وضعفنا وهواننا ، اذا كانت ناشئة من سيآت أعمالنا ومعاصينا ـ كما هو مؤكد فى ضوء القرآن ـ فان مساعينا وتدابيرنا ستبوء بالفشل مهما كانت قوية ، ما لم نؤكد نجاتنا من غضب الله وعقابه عن طريق الانابة والتوبة واصلاح السيرة وتطهير السيرة

وخلاصة القول أن النجاة من الرزايا والمحن فى هذه الدنيا والوصول الى العز والكرامة فيها ، احدى الطرق فيها أمامنا نحن المسلمين هى طريق التدابير والمحاولات المادية التى ، لا أمل فيها للنجاح فيما يبدو ، حيث ان

المسلمين فى شتى أرجاء المعمورة يسلكونها ولكنهم لم يتمكنوا من تحقيق امتياز بين أمم العالم بل انك لو درست أسباب انحطاط المسلمين ، لعلمت أن المسلمين لايزالون يفقدون الكثير الكثير ولا يجدون شيئا منذ أن انحرفوا عن جادتهم الصحيحة الى طرق أمم العالم المادية ، مهما زعموا من احل قصر نظرهم أنهم فازوا بشيء ولم يفقدوا شيئا .

والطريق الثانية لدينا هى طريق الأنبياء عليهم السلام والذين اتبعوهم باحسان . التى تتضح من الآيات القرآنية ومن أسوة الأنبياء عليهم السلام وهى أن لا نعتبر المساعى المادية حاسمة مائة فى المائة وانما يجب أن نؤمن بأن المشيئة الالهية والنصر الالهى هما الفعلان أصلا ، وقد وعد الله عز وجل بنصره للجماعة المؤمنة التى تعيش الحياة الايمانية

فيتوجب أن نسعى جهدنا لنشر الحياة الايمانية فى قومنا ، وأن نتخذ ذلك هدفنا الحقيقى فى ضوء الأمر الالهى وتعاليم الأنبياء عليهم السلام ومن منطلقات هذا الهدف الأساسى ينبغى أن نتخذ التدابير السياسية للخلاص من المصائب والمشكلات وللحصول على القوة والمنعة والعزة وأن نثق بالله أنه سينجح تدابيرنا وجهودنا انها هى الطريق الثانية التى لايكون عمادها لتحقيق النجاح المجهودات والتدابير المادية وحدها ، وانما يكون الاعتماد أصلا على نصر الله ولذلك فان الذين يتبعون هذه الطريق يحققون النجاح باذن الله ونصره ولوكانت وسائلهم وتدابيرهم أقل من وسائل الأعداء وتدابيرهم .

الطريق الأولى هى طريق الماديين الغافلين عن الله ، والطريق الثانية هى طريق الأنبياء وأتباعهم والنجاح فى الأولى معقود بأن تكون وسائلنا ومساعينا وتدابيرنا أحسن وأقوى من كل جهة من وسائل الأمم وتدابيرها . وذلك شيء لا أمل فيه نظرا لظروفنا الحالية . والطريق

(متبع على الصفحة ٨٤)

بسم الله الرحمن الرحيم

بلغ العلى بكماله — كشف الدجى بجماله
حسنت جميع خصاله — صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

الطريق الصحيح إلى القـــوة والعز

(متبع من العدد السابق)

وما سردنا من الآيات لحد الآن ، استوعبت الصفات التي تشكل الحياة الايمانية . فالجماعة التي تتصف بها تستحق النصر الالهي غير المحسوب ، وتظل هي منتصرة في معركة الحياة رغم قلة الوسائل والأسباب المادية ، وتنهزم أقوى القوى المعارضة لها رغم جميع امكاناتها . وتلك الجماعة هي جماعة الله التي تتمتع بمعونات غيبية ربانية لاتعد ما دامت متصفة بصفاتها تلك التي أهلته للاستحقاق بنصر الله

"ومن يتول الله ورسوله والذين آمنوا فان حزب الله هم الغالبون" (المائدة ، الآية ٥٦) .

ولمثل هذا الحزب قد أعلن الله عز وجل اعلانا صارخا .

" وان جندنا لهم الغالبون" (الصافات، الآية ١٧٣)

ومجمل القول أن وعود الله هذه ليست لقوم يطلق على نفسه اسم " المسلمين" وانما هي لقوم يعيش الحياة الايمانية والصفات الايمانية وهذه الوعود سارية المفعول ليوم القيامة ، وتاريخ العالم البشرى يشهد بأن قوما لئن حلوا الصفات الايمانية في أي عصر أو مصر فانهم فازوا بنصر الله دائما في معارك الحياة ، ورغم قلة العدد والعدد انتصروا على أقوى الجيوش المسلحة لأعدائهم ، وكل قوة أو دولة حاولت أن تنال منهم وتبيدهم ، بادت هي من الأرض . وتلك هي شهادة القرآن :

" وكم من فئة قليلة غلبت فئة كثيرة باذن الله" (البقرة ، الآية ٢٤٩) .

أخبرت الآية بما تحقق من الغلبة لفئة قليلة العدد على فئة كثيرة العدد ، في الزمن الغابر ، وقد تحقق وعد الله بالنصر لأمة محمد ﷺ عند ما كانت متصفة بالايمان الواقعي ، بصورة يعرفها كل من ألم بالتاريخ الاسلامي .

على كل ، فاذا نؤمن بالقرآن الكريم واذا لا نجهل التاريخ الاسلامي كليا ، يجب أن لانشك في أن جماعة لو اتصفت بالصفات الايمانية وعاشت الحياة الايمانية ، فهي تتغلب على مشاكل الحياة ومشاقها رغم قلة الوسائل والمكانيات ، وتحتل مكانة مرموقة وعزا وكرامة في الحياة، وانه لحقيقة مؤكدة ، لأنها وعد الله وسنته ولا تجد لسنة الله تبديلا .

فلنفكر : ان المشكلات والمصائب التي يواجهها المسلمون منذ مدة طويلة ، والذل والمهانة التي يعانونها منذ زمان ، والضعف والعجز الذى يعيشونه بالقياس الى أمم العالم كلها . . قد يكون الطريق الى ازالة هذه الحالة أن نتخذ نفس التدابير السياسة والمادية التي تتبناها الأقوام في العالم .

بسم الله الرحمن الرحيم

عن ابن عمر رضي الله عنه ان رسول الله ﷺ قال :

صلاة الجماعة افضل من صلاة الفرد بسبع وعشرين درجة .

(متفق عليه)

بلغت اهمية صلاة الجماعة حدا عند رسول الله حتى قال ﷺ في حديث آخر : والذى نفسي بيده لقد هممت ان آمر بحطب فيحتطب ، ثم آمر بالصلاة فيؤذن لها ثم آمر رجلا فيؤم الناس ثم اخالف الى رجال فاحرق عليهم بيوتهم . (متفق عليه)

التحرير

والله ولي التوفيق .

البعث

مجلة

دار التصنيف (برائيويت) ليمتيد

المجلد ٤٠ ٣ شوال ، ١٤١٢ هـ الموافق ٧ ابريل ، ١٩٩٢ م العدد ٢٣

الطريق الصحيح إلى القوة والعز:

— "ومن يتول الله ورسوله والذين آمنوا فان حزب الله هم الغالبون" — القرآن .

— أن وعود الله هذه ليست لقوم يطلق على نفسه اسم "المسلمين" وانما هى لقوم يعيش الحياة الايمانية والصفات الايمانية . . .

— وقد وعد الله عز وجل بنصره للجماعة المؤمنة التى تعيش الحياة الايمانية .

اصلاح النفس واجب:

— ولكى يتم اصلاح المجتمع لابد من اصلاح أفراده . . .

— الايمان بالله بداية كل صلاح وفلاح وخير للفرد وللمجتمع . . .

yaqeen international

PUBLISHED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNIF (PRIVATE) LIMITED
On the 7th & 22nd of every month

VOL 40 | RAMADHAN 17, 1412 A.H | MARCH 22, 1992 | No. 22

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

ISLAM AND FUNDAMENTALISM

LARRY PRESSLER, a well-known US Senator, during his recent visit to India and Pakistan, impudently proclaimed that India was encircled by a fundamental group of nine geographically contiguous Muslim countries with nuclear capability —the five Ceneral Asia republics of the former Soviet Union, Pakistan, Afghanistan, Iran, and Turkey." Professor Amos Perlmutter, an American scholar of Political Science, claims that "the Jordanian, Pakistani, Algerian, and Egyptian movements have managed to deceive the experts into believing that once they are in power, they will become reformist, gradualist, and eventually rule by law." While Graham Fuller argues that Islamic fundamentlism was not something to be feared, Perlmutter contends that "Islamic fundamentalism is an aggressive revolutionary movement as militant and violent as the Bolshevik, Fascist, and Nazi movements of the past "

FUNDAMENTALISM. Before we proceed further let us trace the genesis of Fundamentalism as understood in the West. In Western vocabulary it is the name given to a religious movement which arose in the USA soon after the First World War (1914-18) It was characterized by insistence on a firm belief in the literal inspiration of the Bible and such Christian doctrines as the Virgin Birth, the physical resurrection of Jesus Christ, the Atonement, and the Biblical miracles which were regarded as fundamental to the Christian faith The term is construed to imply strict maintenence of traditional orthodox religious beliefs such as the inerrancy of the Scripture and literal acceptance of the creeds as Fundamentals of the Protestant Christianity. Therefore, he who advocates and practises this Fundamentalism is called a fundamentalist

VIS-A-VIS ISLAM: In the first instance, if Fundamentalism in Christianity aims to lay stress on strict adherence to what it regards as its basic religious truths, why should "Islamic fundamentalism" cause any alarm in the West as long as its purpose is to revive Islamic faith in its pristine purity? The trouble is that the militant vested interests in the West have associated Islamic fundamentalism with acts of violence, aggressiveness, and terrorism. Nothing is farther from truth than this mischievous Western misconception. The Fundamentals of Islam are well defined and they are precisely enshrined in the Holy Qur'an itself and in the recorded noble Traditions of the Prophet of Islam They comprise an open book which has been critically examined and greatly appreciated by so many eminent non-Muslims as well.

As regards terrorism, the followers of Islam themselves have been the worst sufferers of individual and state terrorism They are not the originators but victims of terrorism in, say, Syria, Libya, Jordan, Palestine, Afghanistan, Iraq, Burma, India, and the Indian-occupied Kashmir.

As regards nuclear capability, it is nothing save a cry of "wolf" over the so-called "Islamic Bomb". Be that as it may, the global deterrents to the Muslims' nuclear efforts are formidable. The Muslims have neither the sophisticated high-technical know-how at their disposal nor the requisite limitless finances. Besides, they cannot afford to incite a provocation in the face of the built-up of most deadly nuclear arsenals in the world outside Islam.

NO CHURCH· The Muslim do not have Papal States to instigate holy wars They have no Church to dictate a militant posture prompted by religion. To illustrate what the Clergy could bring about, one need only read the annals of the Crusades. We quote at random from Steve Runciman's History of Crusades. He writes, "The code of chivalry that was developing, supported by popular epics, gave prestige to the military hero, and the pasifist acquired a disrepute from which he has never recovered. Against this sentiment the Church could do little It sought, rather, to direct bellicose energy into paths that would lead to its own advantage. The holy war, that is to say, war in the interest of the Church, became permissible, even desirable." (Vol I p 84). And let us see only one glimpse of what havoc it did play Steven Runciman continues, "Iftikhar and his men were safely escorted out of the city and permitted to join the Moslem garrison of Ascalon. They were the only Moslems in Jerusalem to save their life The Crusaders, maddened by so great a victory after such suffering, rushed through the streets and into the houses and mosques killing all that they met, men, women and children alike. All that after-

noon and all through the night the massacre continued. Tancred's banner was no protection to the refugees in the mosque of al-Aqsa. Early next morning a band of Crusaders forced an entry into the mosque and slew everyone. When Raymond of Aguilers later that morning went to visit the Temple area he had to pick his way through corpses and blood that reached up to his knees." (Ibid pp 286-287).

Contemporary instances of the old holocaust can be found in the massacres in Palestine, the rain of terror in the Gulf War, and the ruthless murders of the freedom-fighters in Indian-occupied Kashmir, to quote a few. The rape of their women only goes to crown the horrid animosity.

CONCLUSION

The Muslims of the world ought to realise that the ummah is standing on the crossroad. On the one side are the infidel forces let lose to create disruption in our rank and files. On the other side is the clarion call of Qur'an Majeed:

> "And hold fast, all together, by the Rope of Allah, and be not divided among yourselves ...". (3:103)

The choice is ours. Have the sagacity to make the right choice, and to make it without any loss of time.

Before we conclude, we might touch on the old bogy of "Islam and the Sword". It has since long been dismissed even by eminent non-Muslim scholars of high repute. Islamic wars were waged to ward off enemies' aggression as Islam was never meant to be a helpless suffering religion. That it is basically a religion of peace and tolerance has been testified by even non-Muslim historians of high repute and calibre capable of critical analysis of historical data. For example, in the context of the present world divided against itself, Arnold Toynbee says, "It is conceivable that the spirit of Islam might be the timely re-inforcement which would decide the issue in favour of Tolerance and Peace." (Civilization on Trial, p 206)

To sum up, the bogy of Islamic Fundamentalism is being raised only to create an imaginary enemy to give the USA and its allies a plea for aggressive military posture and economic warfare in the midst of an unipolar and single- superpower strategem created by the demise of the Soviet Union and a precipitous ebb-tide of the once invincible force of Communism. They want a ready substitute victim of the cold war in order to keep up their goings-on politically and industrially.

May Allah protect us from Satanic designs of the adversaries of Islam. Ameen!

CHARACTERISTIC FEATURES OF ISLAM

By Akhtar Hussain Hashimi

(II)

(This is the second and last part of the resume in English of one of the writings of Maulana Abul Hassan Ali Nadvi).

LIFE IN THE HEREAFTER.

The fourth prominent feature of Islam is its emphasis on the life in the Hereafter. Whatever one does or says in his present life is accountable in the Hereafter and no one can escape this accountability. All the prophets took great pains to instil in the minds of people this sense of ultimate accountability before Allah Their own lives clearly and amply demonstrated that the motive force behind all their actions was this sense of ultimate accountability before the Creator and Master of the Universe. In fact this sense of accountability is a basic ingredient of the Faith. Without it, belief in Allah (as the Creator) is not complete.

There is no doubt that some sort of accountability has been prevalent here in this worldly life too ever since man started living in groups, for without some rules or laws life in society could not be regulated, rights could not be protected and obligations could not be enforced. However, these rules or regulations were dictated by moral or social needs Being man-made they were imperfect and accountability before any human authority and punishment for violations was neither certain nor always just.

Since the Prophet's sense of ultimate accountability before Allah in the Hereafter was inspired by the Creator Himself, their preaching it to the people had all the force of heart and soul behind it. They knew it as an assured certainty and preached it not for any worldly gains on the part of the people but only for Allah's pleasure and a blissful life in the Hereafter. At several places in Qur'an Majeed, Allah Himself has mentioned that the Hereafter is better than this world and that success in the Hereafter is the real success—"the Great Success".

REAL AND ABSOLUTE RULE:

The fifth point to note is that although the Real and Absolute Ruler of the Universe is only Almighty Allah and Authority or Command is only His (Aayat 40 of Surah Yusuf), in fact our relation-

ship with Him is far deeper and more refined than merely the relationship between the Creator and His creatures, the Deity and the worshippers, the Ruler and the ruled Allah's different Attributive Names have been so beautifully described in Qur'an Majeed (as in the last Aayat of Surah Al-Hashr) that we the servants of Allah are inspired to love Him with the fullest devotion of heart and soul. We are not only to be awed by His overwhelming Majesty and carry out His Commandments with unflinching obedience but, also to worship Him and Him alone, with adoration, pray to Him for His Mercy, Blessing and help in all matters pertaining to this world as well as the Hereafter, concentrate on His Bounty so abundantly manifested in all His creatures sing His praise in every breath of our lives Since He loves His creatures many times more than any parents could love their children, it is only proper that we should all the time be grateful to Him for His bounties and prepared to offer the sacrifice of even our lives in His Way

ISLAM THE ETERNAL FAITH

Sixthly, while discussing the characteristic features of the Eternal Faith (Islam) it must also be clearly understood that a Messenger of Allah (Rasool) is not sent by Him only to deliver His Message and that after he has performed this duty, the people have no concern with him. It is this wrong notion which was prevalent among the peoples towards whom the earlier Prophets were sent and is now found among a section of the Ummah of the Last Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* who are unaware or do not understand the real position of Sunnah in Deen.

Contrary to their misguided notion the fact is that the Prophets were made by Allah to be a "model" to be followed by the people. They were chosen by Him and trained by a special process to enable them to receive His Message (Wahy) and not only to spread it among the people for their guidance but also to mould their own lives in accordance with it so as to serve as an example for all of them to follow. This is what Qur'an Majeed calls **"Uswatun Hasanatun"** (excellent example). The character and conduct of the Prophets, their way of living their teachings and their line of action in dealing with different matters have Allah's approval and blessings and to follow them with love and sincerity is to make oneself eligible for Allah's favours and blessings This is evident from the following verse of Qur'an Majeed wherein the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* is addressed thus

> "Say if you do love Allah. follow me: Allah will (thereby) love you and forgive you your sins For Allah is Oft-Forgiving Most Merciful." (3 31)

Bukhari and Muslim both have quoted a tradition according to which the Holy Prophet is reported to have said:

> "None of you will be a (true) believer, unless he loves me more than he loves his own offspring, his parents and all others."

In Aayat 9 of Surah al-Fath. Almighty Allah enjoins us to "assist and honour him (the Holy Prophet)". To have some idea of how the Companions loved and honoured the Holy Prophet, let us consider the evidence of Hazrat Abu Sufyan who had not embraced Islam when the Treaty of Hudaibiyah between the Muslims and the Chief of Makkah was signed. Said he, "I have not seen any one love anyone else, the way the Companions of Muhammad love him." On the same occasion an envoy of the Quraish named Urwah bin Mas'ood Thaqfi said, "By Allah, I have been to the courts of chosroes and Caesar but have not seen, even kings respected as much as, Muhammad is honoured by his Companions."

ISLAM THE PERFECT RELIGION

The seventh characteristic of Islam as Deen is its finalization, perfection and permanence. From Hazrat Adam ('alaihis salaam) to Muahmmad *(Sallallahu 'alaihi, wa sallam)* the basic element of the Faith, "Tawheed", has remained the same whereas the rules (Shariat) governing the manner of man's worship of Allah and his relationship with other human beings, were revealed gradually in accordance with the needs of social living the final Shari'at was given to the last Apostle and with him the way of life (deen) was made perfect. In Aayat 40 of Surah Al-Ahzaab, the Holy Prophet has been described as **'Khatam Al-Nabiyyeen'** (the last of those who received Allah's Wahy) and on the occasion of Hajjatul Widaa' 10 A.H. the Aayat about finalization and perfection of deen was revealed:

> "This day have I perfected your religion for you. completed my favour upon you, and have chosen for you Islam as your religion (deen)" (5:4)

This puts an end to any expectation for further revelation or for any more prophets to come. All humanity was given its final charter for living a purposeful and successful life based on the True and Eternal Faith Since the guidance was perfected and completed, it closed the door for all impostors and false Prophets.

The declaration also meant that humanity was able to demolish all barriers of colour, caste and creed or of the high and the low, where it could understand itself, put an end to all strife, unite for the good of all and act as vicegerent of Allah on earth.

QUR'AN ETERNAL DIVINE BOOK

Yet another the eighth characteristic feature of Islam is that the deen as finalized remains intact with its lifegiving properties. The Book containing this deen is not only easily understandable but is also unaltered and will remain so. This is because Allah Himself has given the assurance of preserving it as it was revealed and protecting it from any kind of alternation. Allah says

> "We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption)" (15:9)

At several places in Qur'an Majeed it has been stated that its Guidance has been made easy to understand and follow

Allah's own guarantee for the protection of Qur'an from all sorts of alteration, addition or corruption gives this Book a unique distinction as compared to former Books containing His Revelations including Taurah and Injeel (Old and New Testaments) which were corrupted by the priests of Jews and Christians This fact has been acknowledged by several researchers and scholars of the West One of them a Christian writer named Earnest de Bunsen in his book 'Islam or True Christianity' holds St Paul responsible for corrupting the teachings of Christ and the contents of the Bible

ISLAM THE ONLY LIVING RELIGION

Lastly, it must be remembered that Islam is a living deen and as such it needs a proper environment and climate to thrive and prosper This deen is a combination of correct beliefs, right deeds, approved code of ethics, proper manners of living lofty ideals and sublime sentiments and tastes A true Muslim is dyed in what Qur'an Majeed calls "Allah's Colour" **sibghat-tal-laah,** he bears a distinctive stamp on his person. The best example in the history of mankind of a person hued in Allah's Colour and bearing the stamp of perfect Faith and submission to Allah is that of His Last Apostle Muhammad *(Sallallahu 'alaihi wa sallam).* What he taught, what he said on different occasion and how he acted in different circumstances have been preserved for us as his **Sunnah** in the form of traditions painstakingly collected and compiled by eminent Muslims well-known for their love of the Faith and for their erudition and trustworthiness. They have provided us with an apparatus to test what is 'approved' and what is 'forbidden,' what is true Sunnah and what is Bid'ah (innovation), Throughout the past fourteen centuries, the Sunnah has exercised a check on the Muslim Ummah from deviating from the straight path shown by the Holy Prophet Whenever Muslims have neglected the Sunnah under the influence of alien political, ideological or cultural domination, they have fallen an easy prey to the machination of those whose aim has been to destroy their religious and cultural fabric and their identity as followers of Islam

It will thus be seen that while Qur'an Majeed is the Book of Final Guidance from Allah for all the peoples of the world and for all time, the Sunnah of His Last Messenger is the final and the best precedent and example for them to follow for all time to come. (Concluded)

VIRTUES OF FASTING (Saum)

By Syed Mahmood Akhtar

Saum in Arabic means to abstain from certain things, or to stop doing something If a person sojourns at a place, stops eating, drinking, talking or walking, the word *Saum* is applied in the Arabic language. The English word Fasting, which has been taken as meaning *Saum*, does not fully convey its sense in letter and spirit. Fasting reflects only one aspect of human activity, that is his abstinence from food though it may seem to have a religious aspect.

In the Islamic Shari'ah, Saum implies abstaining or refraining of a man or a woman from —

(a) eating drinking and conjugal activity (from pre-dawn to sunset);

(b) telling lie, speaking slander, scandalising, backbiting or tale-bearing;

(c) hurting or wilfully causing injury to someone;

(d) moving for committing some mischief;

(e) hearing of lies, slander, backbiting, idle talks, etc;

(f) seeing things not permissible by the religious law (Shari'ah).

In short, *Saum* implies not only abstaining from food, drinks and sex but it also involves refraining from all sorts of vain indulgences so as to confine oneself within the precise limits prescribed for him by his Creator through His Last Apostle the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam).*

Salaat (Prayer) is also another act of worship like *Saum*. But there are certain conditions which a man has to observe while offering *Salaat*. For example, if he offers the Prayer without first making ablution (*Wuzoo*) it will not be valid. Or if he starts talking with someone during performance of the Prayer his prayer will become null and void. Similary, if a person observing *Saum (Fast)* does not refrain himself from revilements, in the sight of God he will be merely afflicting himself with thirst and hunger. His exercise will yield no reward for him Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* has said:

> "(After keeping fast) if a man does not give up telling lies and evil deeds God does not need his hunger and thirst" (Bukhari)

Just as *Salaat* (Prayer) is the means of communion with God so is *Saum* (Fasting) *Salaat* (Prayer) preserves a man from lewdness and iniquity (28 45) *Saum* (Fasting) makes him God-fearing. Besides, God says in Qur'an Majeed

> "O you who believe! Fasting is prescribed to you as it was prescribed to those before you, that you may (learn) self-restraint." (2 183)

Fasting is a unique phenomenon inasmuch as it creates a secret understanding between man and God. Other forms of worship, such as offering of Prayer, performance of Hajj (Pilgrimage), offering of animal-sacrifice, and paying of Zakaat (annual charity), are visible activities. The people around see their performance, whereas *Saum* (Fasting) is the form of worship which is not visible to others. It is free from outward manifestation. It is not open to hypocrisy. Its real existence is imperceptible to any other being except God, the All-Knowing. We may give here an example.

Suppose a fasting man is making ablution *(Wuzoo)* He gargles thrice. During the act of rinsing his mouth, if he gulps a draught of water to quench his thirst nobody would even know of it. But he fears God Who sees things hidden in the bowels of the earth. He will not dare to sip a drop of water because he knows God must be watching his misdeed. It is the fear of God which restrains him from drinking water despite the fact that he is very thirsty He feels God closer to him. This sort of exercise in self-restraint *(Taqwaa)* will tend to pervade all his activities for the rest of his life in every field. For instance, if he is a shopkeeper he will not give short weight to his advantage nor will he measure less, and so on Fasting will inculcate in him the fear of God which will hold him back from any deeds of sin It will rather generate in him the love for his Creator He will always try to seek His Pleasure and spiritual nearness basing his yearning on the Divine Tradition *(Hadith Qudsi)*:

> "Fasting is for Me and I shall Myself give its reward" (Mishkaat)

Besides the expectations of a fasting man for spiritual proximity with God, he praises his Creator and Sustainer and is grateful to Him for His benevolence and blessings bestowed upon him in response to his adherence to God's injunctions in Qur'an Majeed:

> ".. (He wants you) to complete the prescribed period (of fasting) and to glorify Him in that He has guided you. Perchance you shall be grateful." (2.185)

In every form of Islamic worship there is a great consideration of the believer's internal as well as external cleanliness. Prayer purifies the heart and the soul of the believer whereas ablution *(Wuzoo)* is the precondition of the Prayer. Without cleanliness of the body one cannot expect cleanliness of his inner self. A believing woman is enjoined by God to cast an outer garment over her person (33 59). She is commanded to lower her gaze and guard her modesty as well (24·31) It is for the sake of preservation of her modesty in which bashfulness of gaze is helpful Fasting too is full of that wisdom

Fasting cares for a fasting man's inner purification as also for his physical soundness. It serves as an invigorating agent to his digestive system besides other benefits. What a wonderful wisdom there really is in fasting in that on the one hand a fasting man performs an act of worship and on the other hand he attains good health Fasting is, therefore, wholesome not only morally and spiritually but it is conducive to physical well-being as well. The habit of eating causes excitement of passions but Fasting tones them down Continuous fasting for one month every year keeps the animal instinct at a low ebb. Hunger and thirst go a long way to curb the lust in man.

The Holy Prophet has said

> "O youngmen! Whosoever of you has the capability of marrying must do so because marriage is most useful to keep up prescribed fasting, inter alia, as a one's private parts, but the one who does not possess the means to marry it is incumbent upon him to keep fast because fasting prevents sexual appetite." (Bukhari)

In other words, fasting is a means of keeping the body and soul in a state of happy equilibrium. Matter raises storm and commotions in hu-

man body. If a dam is not constructed against them human body is bound to submerge under their inundation. In order to stem the vagaries of animal passion in man God, in His Infinite Mercy, has prescribed fasting, inter alia, as a form of worship so as to maintain a balance between his body and soul with the sole purpose of giving him a chance of paying full attention to the remembrance of his Creator

It does not, however, mean that Islam teaches monkery or monasticism to its followers, nor does it counsel the practice of asceticism, self-mortification, or total self-denial to them It simply demands from a Believer to keep fast from pre-dawn to sunset in the month of Ramazan every year and be content with a limited quantity of food which may control and regulate his animal behaviour Islam does not altogether advise him to shun completely the essential food so vital for the health, because in that case fasting would mean a punishment, not worship The hours of fasting are limited God does not like His servant to be driven to destruction·

> ". Nor kill (or destroy) yourselves .." (4·29)

At another place God has said

> ". God intends every facility for you He does not want to put you to difficulties. . . ." (2·185)

Fasting does not aim at total prohibition of lawful activity. It, however, demands restraint in lustful desires while in the state of fasting. Shunning of sins, remembrance of God purifying the heart and soul by thinking, preaching and doing good works are essentials of fasting so that a Believer may learn self-restraint (2·183).

Fasting is also helpful in keeping a Believer steadfast on momentous occasions. If a man has no courage to bear the severity of thirst and hunger how can he overcome other difficulties of life. Participation in Jihaad (fighting in the cause of God) imposed on the followers of Islam is one of the essential duties of a Believer It requires courage, steadfastness, spirit of adventure and sacrifice A Mujahid (Muslim fighter) shall have to endure the pangs of hunger and thirst in the midst of other unexpected and unforeseen contingencies such as inclement weather, difficult terrain, etc History of Islam is replete with such events when the Muslim stalwarts had to starve for several days but their Faith and endurance enabled them to attain victory over their deadliest foes

During the battle of the Ditch the Holy Prophet alongside his noble Companions had to stay without food for three consecutive days, but still their spirit was the highest It is noteworthy that some of the major battles in the history of Islam were fought and won during the month of Ramazan The first and victorious encounter between the polytheists and the followers of Islam occurred in Ramazan at Badr in 2 A.H.

One of the spiritual benefits of Fasting is that a fasting person remains in a continuous state of worship for the whole day, from predawn to the sunset A person offering one time obligatory Prayer might find himself oblivious of God's remembrance due to business preoccupation until the time of the next Prayer approaches. But a fasting man, even if his tongue does not rehearse God's name for similar reasons, would still be in a constant state of worship It is, however, observed and practical experience stands to witness that a fasting person, who keeps fast to win the Pleasure of God by enduring severe spells of thirst and hunger, is always mindful to make use of his every moment of the day in the remembrance of his Creator

As explained earlier, mere desisting from food, drink and sex does not necessarily mean 'fasting' in Islam. It requires wilful desistance from committing sins, fomenting quarrels, picking up enmity, reviling, cheating, telling lies, calumny, backbiting, and the like, whether by word of mouth or in writing.

The Holy Prophet *(Sallallahu 'alaihi wa sallam)* has said

> "There are two occasions of rejoicing for a fasting person The first is the one when he breaks his fast at due time (after sunset) He feels happiness at that time The second occasion is when he will meet his Lord" (Bukhari)
>
> "In Paradise, there are eight doors of which there is a door named *'Rayaan'* None but those who fast will enter it" (Agreed)
>
> "The man who keeps Fast for God's sake for one day God will keep away that man's face at 70 years' travelling distance from the Fire" (Agreed)

Imagine if a man keeping fast for one day only gets so much reward from his Creator how much will he get if he keeps fasts for the whole month of Ramazan.

There is still much to write on the virtues of Fasting *(Saum)* but for shortage of space we close the essay here with the invocation that may God in His Infinite Mercy grant us the goodness of the Ramazaan fasting, accept our fasts which we are keeping for His sake, and award us full compensation which He has promised us through the last of His Prophets, Muhammad *(Sallallahu 'alaihi wa sallam)*, ignoring our failings and weaknesses Alla-humma Aameen!

STUDY OF THE QUR'AN

By Maurice Bucaille

As most people in the West have been brought up on misconceptions concerning Islam and the Qur'an; for a large part of my life, I myself was one such person Let me cite one or two specific examples to indicate the kind of inaccurate ideas generally current.

MISCONCEPTIONS

As I grew up, I was always taught that 'Mahomet' was the author of the Qur'an, I remember seeing French translations bearing this information. I was invariably told that the 'author of the Qur'an' simply compiled, in a slightly different form, stories of sacred history taken from the Bible, the 'author' was said to have added or removed certain passages, while setting forth the principles and rules of the religion he himself had founded

This description of the origins of the Qur'anic text which is so out of touch with reality, might lead one immediately to assume that if there are scientific errors in the Bible there must also be errors of this kind in the Qur'an! This is the natural conclusion to be drawn in such circumstances, but it is based on a misconception. We are well aware that at the time of Muhammad the Qur'anic Revelation took place between 610 and 632 C.E.—scientific obscurantism prevailed, both in the Orient as well as in the West. In France, for example this period corresponded roughly to the reign of King Dagobert, the last of the Merovingians. This approach to what was supposedly the Qur'anic text may on first sight seem logical but when one examines the text with an informed and impartial eye, it becomes clear that this approach is not at all in keeping with reality. We shall see in a moment the truth of this statement, which is obvious from the texts.

Whenever there is textual proof of the existence in the Qur'an of statements that are in agreement with modern knowledge, but which in the Bible are related in a manner that is scientifically unacceptable, the stock response is that, during the period separating the two Scriptures, Arab scientists made discoveries in various disciplines which enabled them to arrive at these supposed adaptations This approach takes no account whatsoever of the history of the sciences The latter indicates that the great period of Islamic civilisation during which, as we know, science made considerable progress, came several centuries after the communication of the Qur'an to man. Furthermore, scientific history informs us that, as far as the subjects dealt with in this present book are concerned, no discoveries were made during the period separating the Bible from the Qur'an

When this aspect of the Qur'an is mentioned in the West, however, we are likely to hear it said that while this may indeed be so, nowhere is this fact referred to in the translations of the Qur'an which we possess today, or in the prefaces and commentaries that accompany them.

This is a very judicious remark Muslim — and indeed non-Muslim translators who have produced a French version of the Qur'an are basically men of letters. More often than not, they mistranslate passage because they do not possess the scientific knowledge required to understand its true meaning The afct is, however, that in order to translate correctly, one must understand what one is reading. A further point is that translators especially those mentioned above may have been influenced by notes provided by ancient commentators often came to be regarded as highly authoritative, even though they had no scientific knowledge nor indeed had anybody else at the time They were incapable of imagining that the texts might contain allusions to secular knowledge, and thus they could not devote attention to a specific passage by comparing it to other verses in the Qur'an dealing with the same subject a process that often provides the key to the meaning of a word or expressions From this results the fact that any passage in the Qur'an that gives rise to a comparison with modern secular knowledge is likely to be unreliably translated. Very often, the translations are peppered with inaccurate if not totally nonsensical statements The only way to avoid such errors is to possess a scientific background and to study the Qur'anic text in the original language

UNEXPECTED DISCOVERIES

It was not nutil I had learnt Arabic and read the Qur'an in the original that I realized the precise meaning of certain verses Only then did I make certain discoveries that were astounding With my basic ideas on the Qur'an which to begin with were inaccurate, just as those of most people in the West, I certainly did not expect to find in the text the statements that I in fact uncovered With each new discovery, I was beset with doubt lest I might be mistaken in my translation or perhaps have provided an interpretation rather than a true rendering of the Arabic text. Only after consultations with several specialists in linguistics and exegesis, both Mus-

lim and non-Muslim was I convinced that a new concept might be formed from such a study the compatibility between the statements in the Qur'an and the firmly established data of modern science with regard to subjects on which nobody at the time of Muhammad not even the Prophet himself could have had access to the knowledge we possess today. Since then, I have not found in the Qur'an any support given to the myths or superstitions present at the time the text was communicated to man. This is not the case for the Bible, whose authors expressed themselves in the language of their period.

In 'La Bible, le Coran et la Science' (The Bible the Qur'an and Science), which first appeared in the original French in 1976 and which subsequently appeared in English in 1978, I set forth the main points of these findings. On November 9, 1976, I gave a lecture to the Academic de Medicine (French Academy of Medicine) in which I explored the statements on the origins of man contained in the Qur'an; the title of the lecture was 'Donnees physiologiques et embryologiques de Coran' (Physiological and Embryological Data in the Qur'an) I emphasized the fact that these data which I shall summarize below formed part of a much wider study. The following are some of the points which arise from a reading of the Qur'an:

— a concept of the creation of the world which, while different from the ideas contained in the Bible, is fully in keeping with today general theories on the formations of the universe;

— statements that are in perfect agreement with today's ideas concerning the movements and evolution of the heavenly bodies — a prediction of the conquest of space;

— notions concerning the water cycle in nature and the earth's relief, which were not proven correct until many centuries later.

All of these data are bound to amaze anyone who approaches them in an objective spirit; they add a much wider dimention to the problem studied in the present work. The basic point remain the same, however we must surely be in the presence of fact which place a heavy strain on our natural propensity for explaining everything in materialistic terms, for the existence in the Qur'an of these scientific statements appears as a challenge to human explanations.

On the subject of man, as well as the other topics mentioned earlier, it is not possible to find any corresponding data in the Bible Furthermore the scientific errors contained in the Bible such as those describing man's first appearance on earth, which as we have seen, may be deduced from the genealogies that figure in Genesis are not to be found in the Qur'an It is crucial to understand that such errors could not have been 'edited out' of the Qur'an since the time they first became apparent. Well over a thousand years have elapsed since the most ancient manuscripts and today's texts of the Qur'an, but the texts are still absolutely identical. Thus, if Muhammad *(Sallallahu 'alaihi wa sallam)*, were the author of the Qur'an (a theory upheld by some people), it is difficult to see how he could have spotted the scientific errors in the Bible dealing with such a wide variety of subjects and have proceeded to eliminate every single one of them when he came to compose his own text on the same themes. Let us [illegible]

tific facts had been discovered since the time the Bible was written that might have helped eliminate such errors.

In view of the above, it is imperative to know the history of the texts just as it is essential to our understanding of certain aspects of the Bible for us to be aware of the conditions in which it was written.

As we have noted earlier, expert in Biblical exegesis consider the books of the Old and New Testaments to be divinely inspired works. Let us now examine however, the teachings of Muslim exegeses, who present the Qur'an in quite a different fashion.

When Muhammad *(Sallallahu 'alaihi wa sallam)* was roughly forty years old, it was his custom to retire to a retreat just outside Makkah in order to meditate It was here that he received a first message from God via the Angel Gabriel, at a date that corresponds to 610 C.E. After a long period of silence, this first message was followed by successive revelations spread over some twenty years During the Prophet's lifetime, they were both written down and recited by heart among his first followers Similarly, the revelations were divided into surah (chapters) and collected together after the Prophet' death (in 632 C E.) in a book **the Qur'an.** The Book contains the Word of God, to the exclusion of any human additions Manuscripts dating from the first century of Islam authenticate today's text, the other form of authentifications being the recitation by heart of the Qur'an, a practice that has continued unbroken *from the time of the* Prophet down to the present day.

UNCORRUPTED NATURE OF THE QUR'AN

In contrast to the Bible, therefor [illegible]

that is none other than the transcript of the Revelation itself; the only way it can be received and interpreted is literally. The purity of the revealed text has been greatly emphasized, and the uncorrupted nature of the Qur'an stem from the following factors:

First as stated above, fragment of the text were written down during the Prophet's lifetime; inscribed on tablets, parchments and other materials current at the time. The Qur'an itself refers to the fact that the text was set down in writing. We find this in several surah dating from before and after the Hijrah (Muhammad's departure from Makkah to Madinah in 622 C.E.). In addition to the transcription of the text, however, there was also the fact that it was learned by heart The text of the Qur'an is much shorter than the Old testament and slightly longer than the New Testament. Since it took twenty years for the Qur'an to be revealed, however, it was easy for the Prophet's followers to recite it by heart. surah by surah this process of recitation afforded a considerable advantage as far as an uncorrupted text was concerned, for it provided a system of double-checking at the time the definitive text was written down. This took place several years after the Prophet's death first under the caliphate of Abu Bakr, his first successor, and later under the caliphate of Omar and in particular that of Uthman (644 to 655 C E) The latter ordered an extermely strict recension of the text, which involved checking it against the recited versions.

After Muhammad's death, Islam rapidly expanded far beyond the limits of the area in which it was born Soon, it included many peoples whose native language was not Arabic. Very strict steps were taken to ensure that the text of the Qur'an did not suffer from this expansion of Islam: Uthman sent copies of his entire recension to the principal centres of the vast Islamic empire. Some copies still exist today, in more or less complete form, in such places as Tashkent (U S.S.R) and Istanbul. Copies have also been discovered that date from the very first centuries after the Hijrah, they are all indentical, and all of them correspond to the earliest-manuscripts. Today's editions of the Qur'an are all faithful reproductions of the orginal copies. In the case of the Qur'an there are no instances of rewriting or corruptions of the text over the course of time.

If the origin of the Qur'an had been similar to those of the Bible, it would not be unreasonable to suppose that the subjects it raised would be presented in the light of the ideas influenced by certain opinions of the time, often derived from myth and superstition. If this were the case, one might argue that there were untold opportunities for inaccurate assertions based on such sources, to find their way into the many and varied subjects briefly summarized above In actual fact however, we find nothing of the kind in the Qur'an

But having said this, we should note that the Qur'an is a religious book par excellence We should not use statements that have a bearing on secular knowledge as a pretext to go hunting after any expression of scientific laws As stated earlier, all we should seek are reflections on natural phenomena, phrases occasioned by references to divine omnipotence and designed to emphasize that omnipotence in the eves of mankind throughout the ages. The presence of such reflections in the Qur'an has become particularly significant in modern times, for their meaning is clearly explained by the data of contemporary knowledge. This characteristic is specific to the Qur'an.

That does not mean to say, however, that the statements in the Qur'an—especially those concerning man may—all of them be examined in the light of the findings of modern science The creation of man as described in both the Bible and the Qur'an totally eludes scientific investigation of the event *per se.* Similarly, when the New Testament or the Qur'an informs us that Jesus was not born of a father, in the biological sense of the term, we cannot counter this Scriptural statement by saying that there is no example in the human species of an individual having been formed without receiving the paternal choromosomes that make up one half of its genetic inheritance Science does not explain miracles for the definition, miracles are inexplicable thus, when we read in both the Qur'an and the Bible that man was moulded from the ground we are in fact learning a fundamental religious principle. Man returns from whence he came, for from the place he is buried he will rise again on the day of Judgement

Side by side with the main religious aspect of such reflections on man, we find in the Qur'an statements on man that refer to strictly material facts They are quite amazing when one approaches them for the first time. For example, the Qur'an describes the origins of life in general and devotes a great deal of space to the morphological transformation undergone by man repeatedly emphasizing the fact that God fashioned him as he willed We likewise disover statements on human reproductions that are expressed in precise terms that lend themselves to

comparison with the secular knowledge we today possess on the subject.

INTEREST TO MEN OF SCIENCE

The many statements in the Qur'an that may thus be compared with modern knowledge are by no means easy to find. In preparing the study published in 1976, I was unable to draw on any previous works known in the West, for there were none. All I could refer to were a few works in Arabic dealing with themes treated in the Qur'an that were of interest to men of science there was, however, no overall study Over and above this, research of this kind requires scientific knowledge covering many different disciplines It is not easy, however, for Islamologists to acquire such knowledge, for they possess a mainly literary background . Indeed, such questions hardly seem to occupy a place in the field of classic Islamology, at least as far as the West is concerned. Only a scientist, thoroughly acquainted with Arabic literature, can draw comparisons between the Qur'anic text for which he must be able to read Arabic and the data supplied by modern knowledge

There is another reason why such statements are not immediately apparent. Verses bearing on a single theme are scattered throughout the Qur'an. The book is indeed a juxtaposition of reflections on a wide variety of subjects referred to one after the other and taken up again later on, often several times over. The data on a preicse theme must therefore be collected from all over the Book and brought together under a single heading. This requires many hours' work tracking down verses, in spite of the existence of thematic indexes provided by various translators, for such lists may perhaps be incomplete and indeed, in many cases, they often are

—:o:—

WOMEN OF ISLAM

HAZRAT UMM FARWAH

(Razi Allahu 'anhaa)

By Syed Mahmood Akhtar

She belonged to Banu Taym of Quraysh tribe Her genealogy ran as under.

> Umm Farwah, bint Abu Quhafah Usman, bin 'Aamir, bin 'Amr, bin K'ab, bin S'ad bin Taym, bin Murrah bin K'ab, bin Lu'aiy.

From the above it may be gathered that Hazrat Umm Farwah was the sister of Hazrat Abu Bakr *(Razi Allahu 'anhumaa)* It could not, however, be ascertained as to when she embraced Islam but historians of Islam do agree that she was a Lady of the Faith **(Sahabiyah)** and she was married to Hazrat Ash'as bin Qays *(Razi Allahu 'anhu)* who was the ruler of Kindah (Yemen)

Hazrat Ash'as bin Qays accompanied a delegation to the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* during 10 A.H when he embraced Islam After the passing away of the Apostle, he unfortunately turned to apostasy. However he was apprehended and brought handcuffed before Hazrat Abu Bakr *(Razi Allahu 'anhu)*. There he sincerely repented and felt deeply ashamed of his sin. The first Caliph of Islam not only forgave Hazrat Ash'as but he also wedded his sister Hazrat Umm Farwah to him After matrimony he went straight to the market-place where camels were brought for sale Hazrat Ash'as drew his sword and started to sacrifice whichever camel he could lay his hands on. People were surprised as to what he was doing To them Hazrat Ash'as replied that had he been in his homeland he would have done more of it. It is narrated that Hazrat Ash'as created a panic in the market He felled tens of camels. People shouted that he had turned a heathen. When Hazrat Ash'as heard then he threw his sword aside and said.

> "By God! I am not a heathen But he (Hazrat Abu Bakr Siddiq) has married his sister to me Had I been in my homeland today I would have given a better wedding reception **(Valimah)** than this. O people of Madinah! Take this meat and eat. And O owners of the camels! Come and receive the price of your camels from me "

Imam Ahmad bin Hanbal, Tirmizi and Abu Da'ud **(Rahamatullahi 'alaihim)** each have narrated the following Hadith from Hazrat Umm Farwah *(Razi Allahu 'anhaa)*:

> "When asked as to what act is the best the Holy Prophet Muhammad *(Sallallahu 'alaihi wasallam)* replied: 'To offer prayer at the earliest time '

No other details of her life or death are readily available.

PAKISTAN, KAZAKHSTAN SIGN DECLARATION

COOPERATION IN ALL FIELDS ENVISAGED

A declaration on principles governing relations between Pakistan and Kazakhstan was signed by the visiting Kazakhstan President, Mr. Nursultan Nazarbayev, and Prime Minister Mohammad Nawaz Sharif

The following is text of the declaration:

"The Islamic Republic of Pakistan and the Republic of Kazkhstan hereinafter referred to as parties.

"Conscious of the deep-rooted ties of shared history and culture and abiding interest in peace, stability and progress in the region and the world.

"Desirous of promoting and consolidating the relationship of friendship and mutually beneficial cooperation between them.

"Reaffirming their faith in the universally accepted principles of inter-state conduct and their commitment to the principles and purposes of the Charter of the United Nations

"Having established diplomatic relations, the Islamic Republic of Pakistan and the Republic of Kazakhstan have agreed as follows.

"1. Parties shall develop and consolidate cordial relations, sincere friendship good-neighbourliness and comprehensive mutually beneficial cooperation in all fields, on the basis of respect for the independence, sovereign equality and territorial integrity and non-interference in each other's internal affairs

"2 Consistent with the Principles and purposes of the Charter of the United Nations and to ensure peace and security of their people, parties shall cooperate with each other and together with other states to preserve and strengthen peace in the region and throughout the world.

"3. Attaching great importance to the cooperation in the international field, parties will maintain consultation with each other on major regional and international issues affecting their interests. They also agreed to cooperate in international organisations.

"4 Parties agree to maintain regular contacts at various political, diplomatic and official levels, including meetings between the leaders of the two countries, to ensure constant development and strengthening of bilateral relations.

"5 Parties shall promote comprehensive cooperation, especially in the economic, trade, scientific and technological, communications (including air, road, railway-links of both sides and the sea ports in Pakistan) fields, on the basis of principles of equality, mutual benefit and most-favourednation treatment They will also develop ties and contacts between them in the fields of information education, press, radio, television, cinema, tourism and sports

"6 Parties will coordinate their efforts to combat international terrorism, organised crime and illicit drug trafficking, as well as to preserve ecological environment and agree to cooperate to address the aforementioned issues bilaterally and within regional and international organisations.

"7. Parties will operate on the basis of complete understanding that the development of their bilateral and internatoinal relationship shall by no means have any detrimenta impact on each other's relationship with the third world countries.

"8. The present declaration enters into force on the date of signature. This declaration shall remain valid unless either side decides to terminate to the other side by givin an advance notice."

ISLAMIC HERITAGE CENTRE OPENS AT LONDON

An Islamic heritage foundation was inaugurated in London recently to preserve historic Islamic manuscripts around the world.

Some 70 scholars from the world attendend the ceremony of the London-based Al-Furqan Islamic Heritage Foundation.

According to the foundation officials, 14 centuries of Islamic civilisation had produced more than two million written works ranging from Qur'anic commentary to poetry.

They said most of them were in Arabic and Persian but other languages include-Trukish, Urdu, Bengali, Malay, Fulani and Swahili.

Besides Muslim states and nations like India, the Soviet Union and China which have big Muslim minorities, collections also existed in Europe, the Americas and Africa, they added.

The officials say that the foundation plans to publish a survey next year which will contain manuscripts from 80 countries, the most wide-ranging of its kind in the world.

AL-HADIS· Hazrat Abu Musa *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa ssallam)* said; He who remembers Allah and the other one who does not, are likened to the living and the dead. (Agreed).

——:o.——

YAQEEN INTERNATIONAL
Stands for Right Guidance
Recommend it to friends.

REMITTANCES IN POUND STERLING

Remittances from Countries outside Pakistan towards (i) Subscription of Yaqeen International (ii) Purchases of Books etc., from MAKTABA Darut Tasnif, and (iii) Donations, Zakat etc., for Madrasa Talimul Islam (Tablighi College) can be deposited directly in Darut Tasnif (Private) Limited A/C No 01/05121/04 with National Bank of Pakistan, 18, Finsbury Circus, London EC 2M 7BJ, ENGLAND, under intimation to Darut Tasnif (Private) Ltd., Mujahidabad, Hub River Road, Karachi 75750 (Pakistan).

All Correspondence should please be addressed to:
The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Saddar, Karachi -74400 (Pakistan)
Phone: 5684325.

Editor, M. M. Ansari,
Published by Syed Irshad Ali.
Printed at:
MATBA DARUT TASNIF.
Iqbal Mansion, Shahrah-e-Liaquat.
Saddar, Karachi 74400 (Pakistan)
Phone 5686997

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث=ṡ ح=ḥ ز=ż ص=ṣ ض=ḍ ط=ṭ ظ=ẓ ع=ʻ ء=ʼ (Jerk)

Bold Madd آ=āā ۇ=ōō ئ=ēē Fine Madd آ=āa ۇ=ōo ى=ēe

RU-KOO' 5 (Contd.)	SECTION 5 (Contd.)	ركوع ٥ (متبع)
43 *Laa ja-ra-ma an-na-maa tad-'oo-na-nee i-lai-hi*	43 Undoubtedly, that to which you invite me,	لَا جَرَمَ أَنَّمَا تَدْعُونَنِيٓ إِلَيْهِ
lai-sa la-hoo da'-wa-tun fid-dun-yaa	can be invoked neither in the world,	لَيْسَ لَهُۥ دَعْوَةٌ فِى ٱلدُّنْيَا
wa laa fil-aa-khi-ra-ti	nor in the Hereafter;	وَلَا فِى ٱلْءَاخِرَةِ
wa an-na ma-rad-da-naa i-lal-laa-hi	and surely our return is to Allah,	وَأَنَّ مَرَدَّنَآ إِلَى ٱللَّهِ
wa an-nal-mus-ri-fee-na hum aṣ-ḥaa-bun-naar.	and the transgressors are indeed the inmates of the Fire	وَأَنَّ ٱلْمُسْرِفِينَ هُمْ أَصْحَٰبُ ٱلنَّارِ ۝
44 *Fa-sa-taz-ku-roo-na maa a-qoo-lu la-kum*	44. So, soon shall you remember what I tell you	فَسَتَذْكُرُونَ مَآ أَقُولُ لَكُمْ
Wa u-faw-wi-ḍu am-rēe i-lal-laah In-nal-laa-ha ba-ṣee-rum-bil-'i-baad	and I entrust my affair to Allah Surely, Allah keeps watch over the servants.	وَأُفَوِّضُ أَمْرِىٓ إِلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ بَصِيرٌۢ بِٱلْعِبَادِ ۝
45 *Fa-wa-qaa-hul-laa-hu saiy-yi-aa-ti maa ma-ka-roo wa ḥaa-qa bi-aa-li fir-'au-na sōō-ul-'a-zaab*	45. So, Allah saved him (Moses) from the evils of what they plotted and the evil punishment closed in upon the people of Pharaoh—	فَوَقَىٰهُ ٱللَّهُ سَيِّـَٔاتِ مَا مَكَرُوا۟ ۖ وَحَاقَ بِـَٔالِ فِرْعَوْنَ سُوٓءُ ٱلْعَذَابِ ۝
46 *An-na-ru yu'-ra-ḍoo-na 'a-lai-haa ghu-duw-wanw-wa 'a-sheey-yaa*	46. The (punishment of) Fire to which they shall be exposed morning and evening.	ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا
wa yau-ma ta-qoo-mus-saa-'ah.	And on the Day when the appointed Hour comes;	وَيَوْمَ تَقُومُ ٱلسَّاعَةُ
Ad-khi-lōo aa-la fir-'au-na a-shad-dal-'a-zaab.	(it shall be said): Cast the people of Pharaoh into the severest punishment.	أَدْخِلُوٓا۟ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ ۝

47. *Wa iz ya-ta-ḥāaj-joo-na fin-naa-ri fa-ya-qoo-luḍ-ḍu-'a-faa-u lil-la-zee-nas-tak-ba-roo*

47 And when they argue in the Fire (of Hell), the weak shall say to those who had been proud

وَإِذْ يَتَحَاجُّونَ فِي النَّارِ فَيَقُولُ الضُّعَفَٰٓؤُا لِلَّذِينَ اسْتَكْبَرُوٓا

in-naa kun-naa la-kum ta-ba-'an fa-hal an-tum mugh-noo-na 'an-naa na-see-bam-mi-nan-naar.

Surely, we were your followers, so can you avail us against a portion of the Fire?

إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُم مُّغْنُونَ عَنَّا نَصِيبًا مِّنَ النَّارِ ۝

48. *Qaa-lal-la-zee-nas-tak-ba-roo in-naa kul-lun fee-hāa.*

48 Those who had been proud shall say Surely, we are all in it.

قَالَ الَّذِينَ اسْتَكْبَرُوٓا إِنَّا كُلٌّ فِيهَآ

In-nal-laa-ha qad ḥa-ka-ma bai-nal-'i-baad

Indeed, Allah has already passed judgement among the servants.

إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ۝

49 *Wa qaa-lal-la-zee-na fin-naa-ri li-kha-za-na-ti ja-han-na-mad-'oo rab-ba-kum yu-khaf-fif 'an-naa yau-mam-mi-nal-'a-zaab*

49 And those in the Fire shall say to the guards of Hell Beseech your Lord to lighten the punishment for us for a day (only)

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ۝

50. *Qaa-lōo a-wa lam ta-ku ta'-tee-kum ru-su-lu-kum bil-baiy-yi-naat*

50 They (the guards) shall say Did not your Messengers come to you with clear signs?

قَالُوٓا أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُم بِالْبَيِّنَٰتِ

Qaa-loo ba-laa Qaa-loo fad-'oo.

They shall say Yes They (the guards) shall say Then beseech (them)

قَالُوا بَلَىٰ قَالُوا فَادْعُوا

Wa maa du-'āa-ul-kaa-fi-ree-na il-laa fee da-laal

And the prayer of the unbelivers shall be nothing but in vain

وَمَا دُعَٰٓؤُا الْكَٰفِرِينَ إِلَّا فِي ضَلَٰلٍ ۝

RU-KOO' 6

SECTION 6

ركوع ٦

51 *In-naa la-nan-su-ru ru-su-la-naa wal-la-zee-na aa-ma-noo fil-ḥa-yaa-tid-dun-yaa*

51 Indeed, We help Our Messengers and those who believe during the life of the world

إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَوٰةِ الدُّنْيَا

wa yau-ma ya-qoo-mul-ash-haad.

and (will also help them) on the Day when the witnesses shall stand up (to testify)—

وَيَوْمَ يَقُومُ الْأَشْهَٰدُ ۝

52.	*Yau-ma laa yan-fa-'uẓ-ẓaa-li-mee-na ma'-zi-ra-tu-hum*	52.	The day on which their excuse shall not avail the wrongdoers,	يَوْمَ لَا يَنفَعُ الظَّٰلِمِينَ مَعْذِرَتُهُمْ
	wa la-hu-mul-la'-na-tu wa la-hum sōō-ud-daar.		and for them shall be the curse and for them shall be the evil abode (of the Hereafter).	وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوٓءُ الدَّارِ ۝
53.	*Wa la-qad aa-tai-naa moo-sal-hu-daa*	53.	And We did give Moses the (Book of) guidance	وَلَقَدْ ءَاتَيْنَا مُوسَى الْهُدَىٰ
	wa au-ras-naa ba-nee is-rāā-ee-lal-ki-taab.		and We made the Children of Israel inherit the Book	وَأَوْرَثْنَا بَنِىٓ إِسْرَٰٓءِيلَ الْكِتَٰبَ ۝
54	*Hu-danw-wa zik-raa li-u-lil-al-baab.*	54	A guidance and a reminder to the men of understanding	هُدًى وَذِكْرَىٰ لِأُولِى الْأَلْبَٰبِ ۝
55.	*Faṣ-bir in-na wa'-dal-laa-hi ḥaq-qunw-was-tagh-fir li-zam-bi-ka*	55.	So be patient, surely Allah's promise is true, and seek forgiveness for your sin	فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنۢبِكَ
	wa sab-biḥ bi-ḥam-di rab-bi-ka bil-'a-sheey-yi wal-ib-kaar.		and celebrate the praise of your Lord in the evening and the morning.	وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِىِّ وَالْإِبْكَٰرِ ۝
56.	*In-nal-la-zee-na yu-jaa-di-loo-na fee aa-yaa-til-laa-hi*	56	Surely, those who quarrel about the revelations of Allah	إِنَّ الَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِ اللَّهِ
	bi-ghai-ri sul-ṭaa-nin a-taa-hum		without any authority having come to them,	بِغَيْرِ سُلْطَٰنٍ أَتَىٰهُمْ
	in fee ṣu-doo-ri-him il-laa kib-rum-maa-hum bi-baa-li-gheeh.		there is nothing in their hearts but pride which they are not going to attain	إِن فِى صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُم بِبَٰلِغِيهِ
	Fas-ta-'iz bil-laah. In-na-hoo hu-was-sa-mee-'ul-ba-ṣeer.		So take refuge in Allah. Indeed, He is the All-Hearing, the All-Seeing	فَاسْتَعِذْ بِاللَّهِ إِنَّهُۥ هُوَ السَّمِيعُ الْبَصِيرُ ۝
57	*La-khal-qus-sa-maa-waa-ti wal-ar-ḍi*	57	Indeed, the creation of the heavens and the earth	لَخَلْقُ السَّمَٰوَٰتِ وَالْأَرْضِ
	ak-ba-ru min khal-qin-naa-si wa laa-kin-na ak-sa-ran-naa-si laa ya'-la-moon.		is greater than the creation of men, but most of mankind do not know (this).	أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝

58 *Wa maa yas-ta-wil-a'-maa wal-ba-see-ru*	58. The blind man and the seeing man are not equal,	وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ
wal-la-zee-na aa-ma-noo wa a-mi-lus-saa-li-haa-ti wa lal-mu-see.	nor (are equal) those who believe and do good deeds and the evil-doers.	وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ
Qa-lee-lam-maa ta-ta-zak-ka-roon.	How little do you reflect!	قَلِيلًا مَا تَتَذَكَّرُونَ ۝
59. *In-nas-saa-'a-ta la-aa-ti-ya-tul-laa rai-ba fee-haa*	59 Indeed, the (Last) Hour is sure to come; there is no doubt in that,	إِنَّ السَّاعَةَ لَآتِيَةٌ لَا رَيْبَ فِيهَا
wa laa-kin-na ak-sa-ran-naa-si laa yu'-mi-noon.	but most people do not believe	وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ۝
60. *Wa qaa-la rab-bu-ku-mud-'oo-nee as-ta-jib la-kum.*	60 And your Lord has said: Pray to Me and I will answer you.	وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ
In-nal-la-zee-na yas-tak-bi-roo-na 'an 'i-baa-da-tee	Surely, those who are too proud to serve ME	إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي
sa-yad-khu-loo-na ja-han-na-ma daa-khi-reen.	shall soon enter Hell disgracefully	سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ۝
RU-KOO' 7	SECTION 7	ركوع ٧
61. *Al-laa-hul-la-zee ja-'a-la la-ku-mul-lai-la li-tas-ku-noo fee-hi*	61 Allah is He Who made for you the night to repose in it	اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ
wan-na-haa-ra mub-si-raa.	and the day to help (you) see	وَالنَّهَارَ مُبْصِرًا
In-nal-laa-ha la-zoo fad-lin 'a-lan-naa-si wa laa-kin-na ak-sa-ran-naa-si laa yash-ku-roon.	Surely, Allah is Gracious to mankind but most people do not give thanks	إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

" فأقيموا الصلاة وآتوا الزكاة واعتصموا بالله هو مولاكم فنعم المولى ونعم النصير " (الحج ، الآية ٧٨) .

" وقال الله انى معكم لئن أقمتم الصلاة وآتيتم الزكاة ، وآمنتم برسلى وعزرتموهم وأقرضتم الله قرضا حسنا " . (المائدة ، الآية ١٢) .

" ولينصرن الله من ينصره ان الله قوى عزيز " (الحج ، الآية ٤٠) .

تدل الآيات الكريمات على أن قوما انما يستحقون نصر الله وتأييده اذا آمنوا بالله ورسوله وأقاموا الصلاة وأدوا الزكاة ، واعتصموا بالله ، ووقروا رسله وأنفقوا فى سبيل الله ، ونصروا الدين بطرق أخرى .

جاء فى سورة يونس :

" الذين آمنوا وكانوا يتقون لهم البشرى فى الحياة الدنيا وفى الآخرة لا تبديل لكلمات الله ذلك هو الفوز العظيم " (يونس ، الآية ٦٣ - ٦٤)

وفى سورة ابراهيم .

" وقال الذين كفروا لرسلهم لنخرجنكم من أرضنا أولتعودن فى ملتنا فأوحى اليهم ربهم لنهلكن الظالمين ، ولنسكننكم الأرض من بعدهم ، ذلك لمن خاف مقامى وخاف وعيد " (ابراهيم ، الآية ١٣ - ١٤) .

هذه الآيات تدل على أن القوم الذين يتصفون بالتقوى وبالأعمال الصالحات ، يكون الله معهم بنصرهم ويخرجهم من كل المصاعب والمتاعب وكذلك تدل على أن جماعة ظالمة لو حاولت اخراج القوم المتقين من أرضهم ، لأهلكها الله وأحدثهم اياها وجاء فى سورة البقرة :

" يا أيها الذين آمنوا استعينوا بالصبر والصلاة ، ان الله مع الصابرين " (البقرة ، الآية ١٥٣)

وفى نهاية سورة آل عمران :

" يا أيها الذين آمنوا اصبروا وصابروا ورابطوا واتقوا الله لعلكم تفلحون " (آل عمران ، الآية ٢٠٠) .

هذه الآيات تدل على أن الحصول على نصر الله وعلى النجاة والسعادة ، يقتضى الصبر والثبات وتحمل المشاق فى سبيل الحق

(للمقال بقية)

(بشكر جريدة الداعى - الهند)

وَفَّقَنَا اللّٰهُ لِمَا يُحِبُّ وَيَرْضَىٰ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَىٰ حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِي تُرْجَىٰ شَفَاعَتُهُ
لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

وجعل مصائبنا نعماً ، وذلنا واعطاطنا عزاً وكرامة ، وضعفنا قوة . . انه وعد الله ووجه آخر لقانون مجازاة الأعمال . وقد أبان القرآن الكريم ذلك فى تفصيل ، فأعلن فى مستهل سورة هود على لسان رسول الله ﷺ :

" أنى لكم منه نذير وبشير و أن استغفروا ربكم ثم توبوا اليه يمتعكم متاعا حسنا الى أجل مسمى " (هود ، الآية ٢ - ٣)

وفى سورة هود نفسها جاء على لسان هود عليه وعلى نبينا الصلاة والسلام قوله لقومه :

" ويا قوم استغفروا ربكم ثم توبوا اليه يرسل السماء عليكم مدرارا ويزدكم قوة الى قوتكم ولا تتولوا مجرمين " (هود ، الآية ٥٢) .

على كل فان القرآن الكريم قد وضح أن من قانون الله أنه يحرم الأقوام العصاة لأوامره ونواهيه ، السادرة فى الغفلة ، نصره ، ويصيبها بالرزايا والمذلات ، وأن قوما اذا استغفروا الله وتابوا اليه وأنابوا وعدوا الى الانقياد لأوامره ونواهيه . فانه ينقذهم من حياة الذل وجميع أنواع المصائب والمحن ، ويبدل ذلهم عزا وشقاءهم سعادة

وفيما يلى ايضاح أكثر فى ضوء القرآن الكريم لهذا الوجه الآخر لقانون المجازاة :

وذلك موضوع خاص تناوله القرآن الكريم بغاية من الأهمية ، ولا يسعنا فى هذه العجالة أن نستوعب الموضوع ، وسنكتفى بعرض الآيات الآتية :

" وكان حقا علينا نصر المؤمنين " (الروم ، الآية ٤٧)

" ان الله يدافع عن الذين آمنوا ان الله لا يحب كل خوان كفور " (الحج ، الآية ٣٨)

" ولا تهنوا ولا تحزنوا وأنتم الأعلون ان كنتم مؤمنين " (آل عمران ١٣٩) .

وما أعطته الآيات من وعود بنصر المؤمنين واكرامهم بالحياة الكريمة والمكانة الرفيعة ، فهو واضح وصريح . ولكن يجب أن نضع فى الاعتبار أن المراد فيها من " المؤمنين " و" الذين آمنوا " القوم الذين يؤمنون ايمانا صادقا بألوهية الله لا شريك له فيها وبنبوة محمد ﷺ وتوافق حياتهم هذا الايمان . فاذا كان هناك قوم يدعون الايمان ولكن حياتهم تخالف الايمان - كما هو حال عامة المسلمين اليوم - فهم ليسوا مصاديق هذه آيات الوعيد والتهديد التى سقناها فيما سبق ، والتى تهدد العصاة المدعين للايمان ، بالذل والعقاب فى الدنيا والآخرة

ولعدم استيعاب هذه الحقيقة يزعم كثير من الناس ، أن المسلمين مهما كانت حالهم الدينية ، أحسن من غير المسلمين ، وأحق لنصر الله على حين ان القرآن الكريم يصرح بأن قوما يدعون الايمان عندما ينقضون عهد الايمان من خلال سيئاتهم ويخالفون أوامر الله ، فهم يعودون محرومين من نصر الله وعونه فى معركة الحياة ، ويفرض عليهم الذل والخزى وما وعده القرآن من النصر والغلبة والعلو للقوم المؤمنين . فهو يتعلق تماما بالذين توافق مواقفهم وأعمالهم الايمان الذى يدعونه . وهناك آيات كثيرة أخرى توضح الصفات التى اذا اتصف بها المرء تحولت حياته ايمانية فى الواقع وكل الوعود التى وعد بها المؤمنون بالنجاة والفلاح والعز والسعادة والعلو انما يتوقف تحققها على هذه الصفات . كما تؤكده الآيات التالية :

المسلمين من ضعف وعجز مقابل حكومات غير مسلمة ، فان ذلك كله لم يفرض علينا دوىما سبب وذنب ، وعلى ذلك فانه ليس ناشئا من قلة الوسائل المادية أو ناشئا من مسيرة خاصة للتاريخ وانما يتحكم فى ذلك كله " قانون الجزاء" الالهى وما يعود ذلك الى قلة الأسباب المادية أو مسيرة التاريخ ، انما هو بدوره ناتج من القانون المشار اليه .

وضح الله تعالى فى مواضع عديدة فى القرآن الكريم ، أن قوما يؤمن بكتابه ونبيه ودينه وشريعته ، اذا انحرفوا عن صراط العبودية والطاعة الى حياة العصيان ، فانه يسلبهم نعمه ، ويحرمهم نصره ورحمته اللذين يكونان فى الواقع روح حياتهم ثم يتقدمون دائما الى الانهيار والذل ، ولا يغير الله حالهم هذه ، ما لم يغيروا موقفهم من العصيان وينحازوا للطاعة والعبودية وسوف فيما يلى آيات من القرن الكريم توضح " قانون المجازاة " هذا .

" فما جزاء من يفعل ذلك منكم الا خزى فى الحياة الدنيا ويوم القيامة يردون الى أشد العذاب ، وما الله بغافل عما تعملون " (البقرة ، الآية ٨٥)

ويقول فى خصوص بنى اسرائيل التى نكثت عهد الايمان واخترمت عصيان أحكام الله عز وجل :

" فبما نقضهم ميثاقهم لعناهم " (سورة المائدة ، الآية ١٣) .

ويقول فى سورة الرعد ويعلن قانونه العام :

" والذين ينقضون عهد الله من بعد ميثاقه ويقطعون ما أمر الله به أن يوصل ويفسدون فى الأرض أولئك لهم اللعنة ولهم سوء الدار" (الرعد / ٢٥)

وما ذكرته الآيتان السالفتا الذكر من " نقض عهد الله " أو " نقض الميثاق " انما تعنى به مخالفة أوامر الله صراحة ودونما رادع بعد الايمان بكتابه ورسوله وبعد العهد بالتقيد بأحكامه ، كما هو شأن معظم المسلمين فى العالم ، حيث يصرحون بدعوى الايمان بالله والرسول ، لكنهم يعيشون حياة العصيان فى جميع مناحى الحياة أو معظمها وهذه الحياة حياة لعينة فى ضوء صراحة القرآن ، وعقابها فى هذه الدنيا هو الحرمان من نصر الله ، وحياة الذل والخزى والاضطراب .

جاء فى سورة طه :

" ومن أعرض عن ذكرى فان له معيشة ضنكا " . (طه ، الآية ١٢٤)

على كل فان الرزايا والصعوبات التى هى مفروضة علينا نحن المسلمين ، وحياة الذل والاضطراب التى نعيشها انما هى مظهر من مظاهر قانون المجازاة الالهى الذى أشارت اليه الآيات المذكورة . أى ان ذلك كله ناتج من أعمالنا ومن نسياننا الله عز وجل . وهو تأديب من الله عز وجل ، حتى نتنبه لأخطائنا ونعود الى طاعة الله . يقول تعالى .

" ولنذيقنهم من العذاب الأدنى دون العذاب الأكبر لعلهم يرجعون " (السجدة ، الآية ٢١) .

فلو تناهينا من عصيان الله ومن حياة الغفلة ، وعدنا عن طريق التوبة الى حياة الايمان والطاعة الاسلامية ، لما نجونا من العذاب فى الآخرة فحسب ، بل لتغيرت معاملة الله معنا ، ولأنقذنا فضله وكرمه ونصره الغيبى من بؤرة المصائب . والمذلة التى أحدقت بنا وهناك يبدل الله عز

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك ه

الطريق الصحيح إلى القـــوة والعز

اذا كنا نحن مسلمين فى الواقع لا بالاسم فاننا نومن بالحقيقة القرآنية القائلة بأن كل ما يتم فى هذه الدنيا ، وأن ما يمر به قوم من الأوضاع الحسنة أو السيئة ، فان ذلك كله انما يكون بأمر الله وقضائه . ولايمكن أن يحدث أن يريد الله لقوم عزا وسعادة ، فيصيبهم أحد بسوء وشقاء ، وأن يريد الله لأحد نعمة ورخاء ، فيعطيه أحد تلك النعمة والرخاء يقول الله عز وجل :

" وأن يمسسك الله بضر فلا كاشف له الا هو وان يردك بخير فلا راد لفضله " (يونس ، الآية ١٠٧) .

"ما يفتح الله للناس من رحمة فلا ممسك لها وما يمسك فلا مرسل له من بعده وهو العزيز الحكيم" (الفاطر ، الآية ٢) .

ومحصل القول أن حالات السعادة والشقاء التى يمر بها الأفراد والأقوام فى هذه الدنيا انما تحدث بأمر الله وقضائه ، وكل ما يحدث فيها انما يحدث باشارة منه بـ "كن" جاء فى نهاية سورة يس :

" انما أمره اذا أراد شيئا أن يقول له كن فيكون ، فسبحان الذى بيده ملكوت كل شىء واليه ترجعون " (سورة يس ، الآية ٨٣)

ولذلك أمر النبى ﷺ وأمرنا عن طريقة ، كما جاء فى القرآن الكريم ، بما يلى :

" قل اللهم مالك الملك تؤتى الملك من تشاء وتنزع الملك ممن تشاء وتعز من تشاء وتذل من تشاء بيدك الخير ، انك على كل شىء قدير " (آل عمران ، الآية ٢٦) .

اذا كنا نؤمن بهذه الآيات القرآنية ، نؤمن فى الواقع بأن كل مايحدث فى هذه الدنيا انما يحدث بأمر من الله ، واكرام أحد بالملك والحكم ، وسلبها من أحد ، ورفع أحد بالعز ودفع آخر الى هوة الذل ، انما يتم من قبل الله عز اسمه ، فانه يتعين علينا أن نفكر فى شأن المصائب والصعوبات التى تنزل علينا نحن المسلمين : لماذا رمانا الله بها ، ولماذا فرض علينا الذل والانحطاط منذ قرون ، ولماذا طاشت كفتنا تجاه أقوام العالم ؟ ان الله تعالى لا يظلم أحدا ، ويقول فى كتابه المجيد :

" ان الله لا يظلم الناس شيئا ولكن الناس أنفسهم يظلمون " (سورة يونس ، الآية ٤٤) .

ويقول فى موضع آخر : " ذلك بأن الله لم يك مغيرا نعمة أنعمها على قوم حتى يغيروا ما بأنفسهم " (سورة الأنفال ، الآية ٥٣) .

فلا بد أن نؤمن بأن الرزايا التى منينا بها نحن المسلمين ، والذل والانهيار اللذين لحقا بنا ، ليس فى وطننا وحدها ، ولكن فى أى مكان فى العالم يعيش فيه المسلمون تحت التبعية السياسية والعسكرية ، وما تعانى منه حكومات

بسم الله الرحمن الرحيم

عن عبد الله بن عمر رضى الله تعالى عنهما ، عن النبى ﷺ انه قال : ان الله عز وجل كتب مقادير الخلق قبل ان يخلق السموات والأرض بخمسين الف سنة وكان عرشه على الماء .

(رواه مسلم)

وعن العرباض ـ بكسر العين ـ بن سارية ﷺ عن النبى ﷺ قال : انى عند الله فى ام الكتاب لخاتم النبيين ، وان آدم لمنجدل فى طينته .

(رواه الامام احمد والحاكم)

التحرير

أسعار الإشتراك السنوى فى اليقين إنترنيشنل
إبتداء من المجلد الـ ٣٩ :

داخل باكستان: ٥٠ روبية باكستانية إضافة ٥ روبيات فى حالة التسديد بشيك من خارج أى مصرف فى كراتشى.
خارج باكستان: --- --- --- --- --- --- بالعملة الباكستانية أو ما يعادلها من دولار أمريكى

بالبريد الجوى

	روبيات
• البلاد الأفريقية و الأوروبية والصين واليابان و ماليزيا و سنغافورة و إندونيسيا	٢٤٠،٠٠
• أستراليا، كندا ، جزائر فيجى، نيوزيلندا و الولايات المتحدة الأمريكية	٢٨٠،٠٠
• الجزائر، بنجلاديش ، مصر ، العراق ، إيران ، الأردن ، سورية وتركية أفغانستان، أبوظبى ، البحرين ، بورما ، الدوحة ، دبى ، الهند ، الكويت	١٦٠،٠٠
• سرى لانكا ، الشارقة و المملكة العربية السعودية	٢٢٠،٠٠
• ساحة ، أمريكا الجنوبية وجزائر الهند الغربية	٣٠٠،٠

بالبريد البحرى

(أ) الجزائر ، بنجلاديش ، مصر ، العراق ، إيران ، الأردن ، عمان ، سورية وتركية	١٢٠،٠٠
(ب) جميع البلاد الأخرى	١٧٥،٠٠

ثمن العدد الواحد (ما عدا أجرة البريد)
داخل باكستان : ٥،٠٠ روبيات — خارج باكستان بالبريد الجوى ١ دولار امريكى .

أعداد المجلة السابقة بنسخة الكاملة متوفرة لبعض مجلدات معينة ، الأعداد ١٣ إلى ١٨ و ٢٥ إلى ٣٨ ؛ كل منها مقابل ١٠ روبية باكستانية وذلك فيما عدا أجرة البريد .

رسم العضوية فى المجلة مدى الحياة .
داخل باكستان ١٠٠٠ روبية وفى غير داخل باكستان ٢٥٠ دولارا أمريكيا .

جميع المراسلات
باسم مدير اليقين إنترنيشنل
مكتب البريد دار التصنيف ،
مجاهد آباد ، جمشيد رود ،
كراتشى - باكستان

هواتف
المكتب الرئيسى: ٢٢٦٥٩٧-٩٨
المكتب الفرعى ٥٢٤٣٢٥

التسديد مقدما

والله ولى التوفيق

البعث الإسلامي
اليقين
مجلة
دار التصنيف (برائيويت) ليمتيد
المجلد ٤٠ — ١٧ رمضان ، ١٤١٢ هـ الموافق ٢٢ مارس ، ١٩٩٢ م — العدد ٢٢

الطريق الصحيح إلى القوة والعز:

— أن حالات السعادة والشقاء التي يمر بها الأفراد والأقوام في هذه الدنيا انما تحدث بأمر الله . . .

— كما هو شأن معظم المسلمين في العالم ، حيث يصرخون بدعوى الايمان . لكنهم يعيشون حياة العصيان . . .

— أن القرآن الكريم قد وضح أن من قانون الله أنه يحرم الاقوام العصاة لأوامره ونواهيه . . نصره ويصيبها بالرزايا والمذلات . .

— المراد من "المؤمنين" و"الذين آمنوا" القوم الذين يؤمنون ايمانا صادقا بألوهية الله لا شريك له فيها . . .

Regd No
ISSN 004

AND SURELY IT (QURAN) IS TRUTH OF ASSURED C

yaqeen international

PUBLISHED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNIF (PRIVATE) LIMIT
On the 7th & 22nd of every month

VOL. 40 RAMADHAN 2, 1412 A.H. MARCH 7, 1992 No. 21

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the All-Compassionate, the Most-Merciful

OUR BAIT-UL-MALL

THE ADVENT of the month of Sha'baan this year heralded the establishment of *Bait-ul-Maal* (House of Property) in a simple ceremony held in Lahore. This welcome step is in keeping with the progressive revival of Islamic values and institutions in Pakistan.

On the occasion, the Prime Minister recalled that the Government had been striving to establish an Islamic welfare state in Pakistan by ensuring free enterprise and economic prosperity of the people. He stressed that the establishment of Bait-ul-Maal was a step towards the setting up of the Islamic welfare state and that it was "the realisation of his dream". He expressed his wish to serve the poor and to give them a respectable place in the society He pointed out that all development schemes would become meaningless if they failed to bring economic prosperity to the people He declared, "the pivot of my Government's policies is the welfare and economic progress of the poor " He declared that he believed in a dynamic economic policy and added that "we want to enter the 21st century with a strong and sound economy to meet the challenge of our future development and progress."

The Prime Minister said that the Bait-ul-Maal had been set up to meet the economic requirements of the people, particularly the poor, and it should be the duty of the well-to-do and the rich to spare whatever they could for them He pointed out that the Holy Qur'an also enjoined upon the people to spare what was surplus to their need An Islamic state's sole objective was to strive for peace, justice and economic progress of its people, he added.

In this connection he made a reference to the institution of Bait-ul-Maal by Caliph Hazrat 'Umar *(Razi Allahu 'anhu)* He said that "the Bait-ul-Maal was not set up for beggars but for the invalid and those who really needed help for their rehabilitation as well as the aged without any dependence."

The Prime Minister revealed that the Federal Government had provided Rs 2 billion for the Bait-ul-Maal and an additional amount of one billion rupees will be provided for the institution in the next year's national budget. He emphasised that mere Government's resources were not sufficient for the tremendous work of the institution, and added that the private sector and the rich will have to come forward to supplement the Government's efforts to make it a success.

The Prime Minister said that the Shar'at Bill had already been passed by both the Houses and that the Government was taking steps for the implementation of the Shari'at Act He again emphasised that the Government's efforts for enforcing Shari'at could not be sufficient The Government, he said, could only provide a framework and structure but it was the duty of all the Muslims to ensure that they moulded their lives according to the teachings of Islam He added, "let them enforce Islam in their personal life at home and at places of their work, in their social and economic dealings and then they will see the fruit of Islamisation in the society." In the end, the Prime Minister made a fervent appeal to the rich to donate generously for the Bait-ul-Maal and thus earn the pleasure of Allah and help the poor to make them useful citizens of Pakistan.

The Minister concerned stated that the Bait-ul-Maal would work with the assistance of 8,000 social welfare organisations and 40,000 Zakaat committees throughout the country He assured that efforts would be made to find out the needy people for helping them.

CONCEPT Public excheaquer or treasury in common parlance of statecraft stand for the state agency for the collection, custody, and disbursement of public taxes and revenues They have an altogether material approach. On the other hand, Bait-ul-Maal in Islam has a welfare concept to serve the needy citizens of the state This is besides the institution of Zakaat and has a much wider scope.

Speaking about the Righteous, Almighty Allah says·

> "And in their wealth and possessions (was remembered by them) the right of the (needy): him who asked and him who (for some reason) was prevented (from asking)." (51·19)

Thus it is incumbent upon those who administer the Bait-ul-Maal not only to cater for the needy who comes to them for help but also to search for them and locate them to extend assistance from the Bait-ul-Maal.

Islam abhors concentration of wealth. It enjoins its quick circulation for benevolent purposes to alleviate the miseries of the mankind. Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* himself was the best exemplar of generosity 'Allama Shibli Nu'mani writes: "Cash or kind, whatever he chanced to come by, would keep him in a state of anguish till it was expended. It was a strange uneasy feeling he used to experience " (Seerat-un-Nabi, Vol 2)

HAZRAT 'UMAR· Charity and philanthropy were preached and practised by Islam from its very beginning However, like so many other institutions, the second Caliph, Hazrat 'Umar, organised the Bait-ul-Maal as a regulated public fund meant for the public good. The sources of income of Bait-ul-Maal are

(1) Zakaat (poor-tax) and 'Ushr (tithe)
(2) The one fifth of spoils fo wars
(3) The produce of mines and of treasure-trove
(4) Property for which there is no owner
(5) Jizyah (protective tax leviable on non-believers)

ACCOUNTABILITY Onerous is the onus of accountability on the ruler The sense of accountability weighed so heavy on Hazrat 'Umar that he would say· "O that my mother had not borne me; would that I had been a stalk of grass instead."

One Friday, when he was delivering the sermon from the pulpit of Prophet's Mosque, he was rudely questioned by a Bedouin from within the congregation as to how could he manage an extra long robe for his lofty person out of a modest sheet of cloth that fell to his lot out of the stocks received from Yemen. The Caliph stopped the sermon and beckoned to his son Hazrat 'Abdur Rahman *(Razi Allahu 'anhu)*. The son explained that since the Caliph's apportioned sheet was insufficient, he gifted his own sheet of cloth also to his father.

We have recalled this incident to emphasise on our rulers to protect the Bait-ul-Maal from acts of dishonesty and misappropriations like the ones we hear about the administration of Zakat Besides, no political ends should influence the outgoings.

SEARCH THE NEEDY The history of Islam has many examples of the rulers who went indisguise in the dark of the night to acquaint themselves at first hand of the hardships of their subjects and to provide instant relief There is the famous episode of Hazrat 'Umar. During one of his nightly rounds in the outskirts of Madinah. he heard children's screams coming out of a certain house He knocked on the door. The lady of the house informed him of her children's acute hunger and that there was nothing in the house to offer to them She had placed on the oven a kettle filled with water and a few pebbles to create the impression in the mind of the children that food was being cooked In the meantime they might fall asleep while waiting for the cooked food She even cursed the Caliph for his negligence Hazrat 'Umar hurried back and in great haste personally brought some victuals from the Bait-ul-Maal and prepared food to feed the hungry ones. The lady of the house wished that a man like him ought to have been the Caliph, knowing not that the man indeed was the Caliph himself

The people running the Bait-ul-Mall have not only to wait for the needy to knock at their door They must also have an efficient and widespread vigilance organisation to locate the needy and to allay their sufferings without their asking for it.

PHILANTHROPISTS' ROLE: Considering the colossal poverty and suffering gripping our nation, the finances provided and promised by the Government for the Bait-ul-Maal are meagre by any measure. They can only serve as a catelyst to ginger up the affluent and to awaken the rich to donate liberally in cash and kind to our newly set up Bait-ul-Maal.

CONCLUSION The ceremony for the inauguration of the Bait-ul-Maal was well attended by dignitaries including a large number of 'Ulema the Mufti-i-Akbar of Syria, Dr. Shaikh Ahmad Kaftro, who was present emphasised the importance of spreading the Message of Islam. He praised Pakistan for setting up the Bait-ul-Maal. He offered special prayer for its success

We wish to add our sincere voice to this prayer and invoke the mercy of Almighty Allah to enable us to run our Bait-ul-Maal so as to attain its real aims and objects sincerely, honestly. and faithfully.

May Allah help us accordingly in this task. **Ameen!**

AL-HADIS· Hazrat Usman *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said The best amongst you is the person who learnt Al-Qur'an and taught it.(Bukhari)

* * * *

AL-HADIS Hazrat Abu Musa *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said· He who remembers Allah and the other one who does not. are likened to the living and the dead. (Agreed)

* * * *

CHARACTERISTIC FEATURES OF ISLAM

By Akhtar Hussain Hashimi

(I)

(In one of his writings, Maulana Syed Abul Hasan Ali Nadvi, a well known savant of our day, has elucidated the basic characteristics and prominent features of Islam as a deen. A resume in English of his illuminating thoughts is given in this series of articles (with slight explanatory additions here and there) for the benefit of readers of Yaqeen International).

Every living thing in this world has some basic characteristics which distinguish it from others. This is as true of individuals as of groups of people and their religions and philosophies. It is, therefore, appropriate that we try to find out the distinctive characteristics of Islam and acquire correct knowledge about it.

Let us first of all clearly understand that this religion was not given to us by any philosopher, legal expert, moralist, psychologist, conqueror, founder of a Kingdom, politician or national leader It has come down to mankind from Almighty Allah, the Creator and Master of the Universe, through his Prophets or Messengers. These were especially chosen by Him to receive His Guidance in the form of *Wahy* and pass it on the mankind without adding to, or suppressing from it, any word according to their own wish. All of them taught only one religion which Allah calls Islam (meaning submission to Him). The last of these Messengers was Hazrat Muhammad *(Sal'allahu 'alaihi wa sallam)*. With him the teachings of Islam were finalized and the Guidance completed as mentioned in Aayat 3 of Surah Al-Maa'idah of Qur'an Majeed.

FIRST DISTINCTIVE CHARACTERISTIC OF ISLAM

The first distinctive characteristic of Islam is its emphasis on correct basic Faith, that is, faith in Allah as the One and Only Being Who is the Creator, Sustainer and Master of the Universe, Who alone is worthy of being worshipped and to Whom all of us have to return and account for our deeds done in this life This has been the prime teaching of all His Messengers throughout the ages from Hazrat Adam **('alaihis sallam)** right up to His Last Messenger Muhammad *(Sallallahu 'alaihi wa sallam)*. They never budged from preaching it despite bitter opposition from common men (including their own relations) as well as mighty rulers. This was because in Allah's scheme of things mankind cannot peacefully exist, nor properly manage their affairs, nor prosper without this basic faith Qur'an Majeed gives several instances of the perseverance of Allah's Messengers in their mission. What Hazrat Ibrahim **('alaihis salaam)** said to his people and to his father is described thus:

> "There is for you an excellent example (to follow) in Ibrahim and those with him, when they said to their people: "We are clear of you and whatever you worship besides Allah: we have rejected you, and there has arisen between us and you enmity and hatred for ever unless you believe in Allah and Him alone." But not when Ibrahim said to his father: "I will pray for forgiveness for you, though I have no power (to get) anything on your behalf from Allah; (They prayed): "Our Lord! in Thee do we trust, and to Thee do we turn in repentance and to Thee is (our) final Goal." (60:4)

What the Quraish chieftains and the people of Makkah did to the early Muslims and the Holy Prophet in response to his preaching of Islam is a grim story known to most Muslims. But in the midst of bitter opposition when circumstances seemed to demand a go-slow policy so as not to inflame the opponents, Allah's Apostle performed his duty as ordered:

> "Say: O you who reject Faith! I worship not that which you worship, nor will you worship that which I worship And I will not worship that which you have been wont to worship, nor will you worship that which I worship. To you be your Way and to me mine." *(109: 1-6)*

When the Holy Prophet's uncle Abu Taalib, who had for a time acted as his guardian and shielded him against the enemies of Islam was on the death-bed the nephew went to his uncle and as a sincere well-wisher asked him to say **'Laa-i-laa-ha il-lal-laa-hu'**. On the prompting of Abu Jahl and another polytheist present there, Abu Taalib replied that he followed the religion of his father and then he died. Muslim reports that once another Uncle of the Holy Prophet, Hazrat Abbas *(Razi Allahu 'anhu)* asked him if all that Abu Taalib had done by way of supporting and shielding him would benefit him. The Holy Prophet replied that he found Abu Taalib engulfed in flames and brought him to where it was ordinary fire.

Hazrat 'Aayeshah (*Razi Allahu 'anhaa*) narrated (as reported by Muslim) that when three hundred and thirteen Muslims left Madinah for the Battle of Badr, non-Muslim who was known as a courageous and valiant fighter met them on the way and offered to join them in battle and thus be eligible for a share in its spoils. The Holy Prophet asked him if he believed in Allah and His Apostle and on receiving his reply in the negative turned down his offer saying that he could not accept help from an unbeliever. The man left but turned up again at another place, making the same offer and getting the same reply. At Baidaa' he appeared once more but this time he declared his faith in Islam whereupon he was allowed to join company.

MOTIVE FORCE

The second point to note is that it is only Allah's pleasure which was the motive force behind all the efforts of His Messengers to preach and spread His Message for the benefit of men It was this burning zeal that left no room in their hearts for any mundane benefits—pelf, power or honour. Nor did they in accomplishing their mission harboured any ill-will, rancour or feeling of enmity and revenge against anyone on a personal basis. The journey to Taa'if which His Last Messenger Muhammad (*Sallallahu 'alaihi wa sallam*) undertook to preach Islam did not result in any conversion and he was maltreated and even severely stoned by the local people But this did not dishearten him. Suffering all the humiliation patiently, he only prayed to his Creator for His help and mercy.

An earlier Prophet, Hazrat Nooh (Noah) ('alaihis salaam) who lived among his people, it is said, that for 950 years he preached Islam day and night, openly and in seclusion (71: 5, 8, 9), could attain only limited success (11: 40). Yet, it was the sincerity and selflessness of his effort and his perservance in his mission that made him eligible for Allah's rewards. Says Qur'an Majeed·

> "And We left this blessing for him among generations to come in later times 'Peace and salutation to Nooh among the nations!' Thus indeed do We reward those who do right. For he was one of Our believing Servant." (37 78-81)

What is required on the part of Allah's servants is sincere and whole-hearted affort to spread His message and to establish His Order. His rewards are for such efforts irrespective of their results When or where will the efforts bear fruit or result in success is known to Him, only He has however, promised His faithful servants, the true believers, that their striving will sooner or later meet with success. Aayat 139 of Surah 3 Al-'Imraan says:

> "So lose not heart, nor fall into despair, for you must gain mastery if you are true in Faith "

TO GUARD ALLAH'S GUIDANCE.

The third characteristic of Islam is that Allah's Messengers, the Prophets, are duty-bound to guard His guidance, His Word, as received from Him They will never allow any change or amendment in His Word or accept any compromise in connection with their mission. Addressing His Last Messenger Allah said

> "Therefore expound openly what you are commanded, and turn away from those who join false gods with God "(That is polytheism)" (15:94)

In Surah 5-Al-Maa'idah (Aayat 67 He said:

> "O Apostle! proclaim that whic has been sent to you from you Lord. If you did not, you woul not have fulfilled and proclai med His Mission. And Allal will defend you from men (wh mean mischief)."

Against any possibility of com promise. He warned:

> "Their desire is that you shoul be pliant, so will they (also) b pliant." (68:9)

After Taa'if had been subdued a deputation of its influential trib Banu Thaqueef, having embrace Islam came to see the Holy Pro phet. They requested that thei idol named Laat (which was one o the most revered idols of the paga Arabs) be left unharmed for thre years, but Allah's Apostle turne down the request. They then aske for two years' time and the Hol Prophet said, "NO". Cutting dow the period they finally requested fo only one month's status quo for thei tribal idol This time the Holy Pro phet's negative response was in th form of an order to Hazrat Ab Sufyaan bin Harb and Hazrat Mu gheerah bin Shu'bah (*Razi Allah 'anhuma*) to go to Taa'if and de molish the idol and its temple It i to be noted here that Hazrat Ab Sufyaan had relations in Taa'i while Hazrat Mugheerah belonge to the same tribe of Banu Thaqee to which the deputationists belon ged They had also requested to b exempted from Salaat which was a unacceptable as the first request and Allah's Apostle told them that there was no good in a religion of which Salaat was no part.

The deputation returned to Taa'i and with them Hazrat Abu Sufyaan and Hazrat Mugheerah also left fo that important town where the hardly spared time to accomplish their assigned mission. And in accordance with the divine decree, instead

of any further opposition or resistance, the whole tribe of Banu Thaqeef and soon after them the whole population of the town came into the fold of Islam.

As in the fundamental beliefs and principles of Islam, so also in the enforcement of Allah's Commandments in respect of individual and social life and His Hudood, the Apostle could not and did not adopt a compromising attitude. When a woman of Banu Makhzoom committed a theft and Hazrat Usaamah bin Zaid *(Razi Allahu 'anhu)*, one of the dearest Companions, pleaded for lenience in her favour, the Holy Prophet was terribly angered. He told him that he was pleading in her favour in utter disregard of Allah's prescribed Hudood (punishment). He, then explained that people foregone were destroyed because of their practice of letting go unpunished a thief who happened to enjoy a higher social status or belonged to an influential family and enforcing the prescribed punishment on the commoners, the poor and the weak. He said, "By Allah, even if Muhammad's daughter, Fatimah, happens to commit a theft, I will not hesitate to cut off her hand."

The same uncompromising attitude in respect of Deen is found during the Caliphates. The lives of Hazrat Abu Bakr and Hazrat Umar *(Razi Allahu 'anhuma)* particularly provide several instances of strict adherence to Allah's Laws.

This does not, however, mean that the Messengers, while preaching the Faith, did not take into account the intellectual level of their people or that they did not accomplish their mission with understanding and prudence. Far from it; for Allah the All-knowing, Himself advised them to keep these things in view. To His Last Messenger, He said:

"Invite (all) to the Way of your Lord with wisdom and beautiful preaching; and argue with them in ways that are best.. ." (16 125)

At another place in Qur'an Majeed, He said

"It is part of the Mercy of Allah that you do deal gently with them Were you severe or harsh-hearted, they would have broken away from you.. .". (3:159)

The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* also advised his Companions to be soft-spoken and kind to the people in preaching Islam. He would tell them that they had been raised (appointed), to facilitate matters, not to create difficulties.

(To be continued)

—:o:—

MAKKATUL MUKARRAMAH

By Syed Mahmood Akhtar

Makkah, the Eternal City of Peace and Security where the Believers of one and only God, the Creator of the heavens and the earth and everything in between them including man, converge from all corners of the world for pilgrimage (Hajj), is held as the most sacred portion of the earth's surface. It was sacred even before the advent of Islam and it will remain so till Doomsday

After the victory of Makkah (8 A.H.) the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* while delineating in his Sermon the limits of Baitullah explicitly forbade every act of sedition, mischief, perfidy, revolt and violence within its sacred precincts and stressed upon his followers to maintain its eternal sanctity saying:

"O People! God had sanctified Makkah the very day when He created the heavens and the earth, and it will remain so till the Last Day. It is not permissible for any believer to violate its sanctity nor has he the right of shedding blood there or cut any tree. It was not permissible to anyone before me nor will it be so after me. However, it was made lawful to me for a short while only so as to show the Wrath of God upon its (vicious) people. Beware! Its sanctity has returned again in the way as it was yesterday. . . ." (Ibn Hisham)

Qur'an Majeed, the last revealed Scripture whose every word, being the Word of God, is as intact and original as it was more than fourteen hundred years ago, bears witness to the sanctity of Makkah when God Himself takes an oath in veneration and vindication of its consecration

"And (by) this City of Security". (95:3)

Hafiz Ibn Kathir (d 774 A H./ 1373 C E.) writes that religious scholars and commentators of Islam all agree that by the words **"al-baladil ameen"** is meant the city of Makkah and there is no difference of opinion among them in this respect (Tafseer).

Obviously its status as a Sanctuary and city of security is related to the presence of the unpretentious cube-like building known as Baitullah commonly called Ka'bah, the Palladium of Islam. Qur'an Majeed says about both of them as follows:

"And (remember) when We made the House a place of assembly for men and a place of safety. . .". (2·125)

"And (remember) when Abraham said: My Lord! Make this a City of Peace". (2:126)

It is the irrefutable claim of Qur'an Majeed that the First House built for Worship of God on earth is this Baitullah or Ka'bah at Makkah:

"The first House (of worship) appointed for men was that at Bakka· Full of blessing and guidance for all kinds of beings In it are Signs manifest; (for example) the Station of Abraham; whoever enters it attains security". (3:96-97)

In the above verses God has given the following indications about Makkah.

1. It is the First House of Worship ever built for mankind.

2. It is full of blessing and guidance for all kind of beings

3 There are Signs of God in it One such Sign is the Station of Abraham ('alaihis salaam).

4. Whoever enters it attains security

Certain Orientalists and historians have raised doubts about Baitullah being the first House of Worship However our scholars like Sir Syed Ahmad Khan, Maulana Hameeduddin Farahi, Maulana Syed Sulaiman Nadvi and Maulana Amin Ahsan Islahi quoting heavily from the Bible (Old and New Testaments) and from other authentic sources, have proved its veracity.

A group of Muslim scholars firmly believe that the original construction of Baitullah is very ancient and Hazrat Ibrahim ('alaihis salaam) merely raised the demolished foundation and erected the building on it as notified in Qur'an Majeed·

"And (remember) when Abraham and Isma'il raised the foundations of the House (with the prayer)· Our Lord! Accept (this service) from us.." (2:127)

Abul Waleed Muhammad bin 'Abdullah Azraqi has collected many references on this subject in his famous treatise "Akhbar Makka-tul Mushar-rifah" (Beirut, 1964) which tell us that the construction of the Ka'abh was undertaken by the angels of the heavens under the Divine Planning, long before the creation of Hazrat Adam ('alaihis salaam). Among mankind Hazrat Adam undertook its reconstruction and taught the ways of worshipping God and the rituals of Hajj (Pilgrimage) to his progeny With the passage of time and occurrence of the Noah's Deluge relics of the Ka'bah disappeared till, with divine indication from Allah, they were re-dug and reconstructed by Hazrat Ibrahim and his elder son Hazrat Isma'il ('alaihimas salaam). We do feel convinced of the assertion of Qur'an Majeed that Ka'bah is "the First House of Worship" And when we look retrospectively into the distant millions of years we find a long chain of Prophets from Adam Abraham ('alaihi-mus-salaam) sincerely busy in guiding their followers Can anyone think that the Prophets, sent before Abraham appeared on the scene had no House of Worship for their respective followers? Could God, the Master Planner of this beautiful creation, be so oblivious to their plight that He, though sent His Prophets for guidance of men of their respective age, to build a House of Worship for them; and that it struck to Him only when He sent Hazrat Ibrahim and Hazrat Isma'il as His Porphets? And will not His declaration of 'appointing the first House of Worship' so late be illogical? It alone would, therefore, be reasonable to believe that the 'First House of Worship' must have been erected at Makkah (Bakka) (3:96) before, or simultaneously with, the descent of man on earth After all Adam was sent here under some Divine scheme He was not thrown down to live haphazardly under severe, inclement and unfavourable situation without any purpose and guidance from his Creator, especially when He unequivocally declared in Qur'an Majeed that·

"I have created Jinns and men only that they may worship Me" (51.56)

Besides, Ka'bah the First House of Worship at Makkah, has commanded great respect and sanctity ever since it was constructed It has its continuous existence and a recorded history without interruption from the time of Hazrat Ibrahim ('alaihis salaam) to the present day and it will continue, Insha' Allah, till the end of the world inasmuch as it has become the spiritual centre of the Muslim world. The heart of a Muslim vibrates within his body when he just thinks of it During his five-time prayers he keeps his face turned towards Ka'bah and eagerly longs for visiting it at least once in his lifetime.

The sanctity of the city of Makkah is inter-related with that of the Ka'bah It can, therefore, be easily concluded that from the day Baitullah or Ka'bah, the First House of Worship, was built the inviolability of Makkah was also established. Hazrat Ibrahim ('alaihis salaam) prayed to God to make it the city of Peace and Security as it is said in Qur'an Majeed;

"And remember Abraham said: My Lord! Make this a City of Peace . . " (2·126)

Makkah has been the cradle of peace ever since. It remained so even before the advent of Islam. In the pre-Islamic days (during the period of Ignorance) the Quraysh of Makkah, and other Arab tribes, were very conscientious with regard to the established sanctity of Makkah. They never waged any fight within its limits, nor did they disturb its peace. In those days murder and plunder was the only source of subsistence and profitable pastime of the people throughout the country. Solitary travellers were always the easy target of their avarice. Grazing cattles, camels, sheep or goats were stealthily driven away or insidiously slaughtered to celebrate feast. But they never did any crime within the precincts of the Haram, that is Ka'bah.

It may be noted that in the beginning only Baitullah was made the sanctuary or sacred precincts for the people by God:

> "Remember We made the House a place of assembly for men and a place of safety .. " (2:125)

Later we find the limits of this sanctuary extended up to the Sacred Mosque

> "So from whencesoever you start forth, turn your face in the direction of the Sacred Mosque....". (2:150)

The farsight of Hazrat Ibrahim ('alaihis salaam) soon foresaw that large number of people will visit Baitullah every year so he prayed to God to make the whole city of Makkah the City of Peace:

> "And (remember) when Abraham said:
>
> My Lord, make this a City of Peace....". (2:126)

In that way the sanctity of Baitullah (Ka'bah) widened first up to the Sacred Mosque and then it encampassed the entire city of Makkah including vast area of its suburbs.

Hazrat Ibrahim ('alaihis salaam) constructed minarets showing the boundary of the Sanctuary of Makkah. Its circumference, as described by Azraqi, Yaqut Hamawi and other scholars and historians, was about ten miles, i.e. one day's travel-distance. The Quraysh of Makkah were fully aware of these symbols and the significance of those minarets both before and after the dawn of Islam.

As an example we may refer to the case of Hazrat Khubaib Ansari *(Razi Allahu' anhu)*. The polytheists of Makkah made him a captive This incident occurred when the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and his followers had already emigrated to Madinah and the battle of Badr had been won by the Muslims The polytheists wanted to kill Hazrat Khubaib in retaliation for a Quraysh chief, Harith bin 'Aamir bin Nawfal, whom he had killed in action at Badr The polytheists took Hazrat Khubaib beyond the sacred territory of Makkah and martyred him at a place called Tan'eem They brought him there in order not to violate the sanctity of the prescribed limits of Makkah

Yaqut Hamawi has described the extent of the limits of the sanctuary around Makkah as determined by Hazrat Ibrahim ('alaihis salaam). The Apostle had constructed minarets and painted them white indicating the boundary limits as under:

> "Towards the west it is at Tan'eem which is at a distance of three miles".
>
> "Towards 'Iraq its distance is nine miles".
>
> "Towards Ta'if its distance is twenty miles".
>
> "Towards Jaddah it is at a distance of ten miles".
>
> (Mu'aj-ji-mul Buldan)

Within the bounding lines of this Sanctuary, God gave guarantee of peace and protection to every one who entered it:

> " . . Whoever enters it attains security". (3:97)

No human habitat, other than Makkatul Mukarramah, can ever claim to guarantee such peace and security History of the world stands witness that many wanton excursions undertaken to disturb its peace or destroy it proved a miserable flasco and fatal to the invaders because of the assurance given by God:

> " . . . Equal is the dweller there and the visitor from the country; and any whose purpose therein is profanity or wrong-doing, them will We cause to taste of a most grievous Penalty". (22 25)

Having made the First House of Worship at Makkah and having declared it the city of peace and security for its residents as well as visitors, God then imposed a duty on the believers to pay a visit for pilgrimage or Hajj to it:

> " .. Pilgrimage thereto is a duty men owe to God—those who can afford the journey. But if any deny faith, God stands not in need of any of His creatures". (3·97)

In the midst of lawlessness prevailing everywhere in Arabia in those days the city of Makkah, in that way, turned into an island of peace and a citadel of security. Men began to throng about it and make circumambulation (Tawaaf) around Ka'bah as a mark of respect to, and in memory of, Hazrat Hajirah and Hazrat Isma'il, the wife and son of Hazrat Ibrahim ('alaihi-mas-salaam).

The importance of such a city of peace and safety can be appreciated

only by those who have personally been in the midst of any tumult and turmoil. Ancient Arabia, and similarly other uncivilised and barbaric regions of the world in those days was wild, fierce and savage. Life, property and honour had no value if someone wanted to usurp them. Murder and plunder was a common pursuit. Life had become a hit and run game in Arabia. In such an uncongenial state, declaration of Makkah as a cradle of peace and security was a bounty from God. It still holds good that auspicious position and, by the Grace of God, it shall maintain that status till the end of the world

Caravan of pilgrims began to crowd Makkah from far off corners of the country, as they do now from all over the world. But in those days routes were very unsafe. People were in open danger of being killed and plundered by the marauders on their way to the Holy City. God, therefore, fixed specially four months as sacred. During these four sacred months people were able to travel freely and without fear of any harm. God said:

> "The number of months in the sight of God is twelve (in a year). So ordained by Him on the day He created the heavens and the earth Of them four are sacred. That is the right religion. . . ." (9 36)

These sacred months (Ash-har-i-haram) are—

Zul-q'adah, Zul-hijjah,
Muharram, and Rajab.

When Makkah was taken back by the followers of Islam (8 A.H.), the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) passed the following orders so as to maintain and invigorate the sanctity of Makkah:

1. He totally stopped his followers to fight within or near the precincts of the Sanctuary unless the enemies of Islam compelled them to do so. This order was in compliance with the injunctions of God as contained in Qur'an Majeed:

> ". . Fight them not at the Sacred Mosque unless they (first) fight you there But if they fight, slay them " (2:191)

2. No one, on account of any difference of views or hostility or prejudice, should be prevented from entering Makkah or the Sacred Mosque. These are places open to every man. God says in this context:

> " . . . And let not the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility) on your part". (5:2)

3. The doors of the City of Peace and Security shall ever remain open to the Believers in Islam only. No infidel or polytheist shall enter the Sacred Mosque, because they are impure and dirty people, God has enjoined:

> "O you who believe! Truly the Pagans are unclean. So let them not, after this year of theirs, approach the Sacred Mosque. . . .". . (9:28)

Maulana Islahi comments that·

"To save the Sanctuary of God from permanent domination of the Pagans it also became essential to save the entire area, where the Sanctuary is situated, from their interference or possession. The Holy Prophet (*Sallallahu 'alaihi wa sallam*) gave instructions about the entire Arab peninsula saying:

No two religions can live in it. (Agreed) And during his last moments the Apostle advised to turn out the Jews and the Christians from the Arabian soil. Hazrat 'Umar (*Razi Allahu' anhu*) complied with that Will of the Holy Prophet during his Caliphate. This scheme is still necessary for the political protection of the centre of Islam. It is incumbent upon the Muslims that they keep themselves wide awake to protect this House and do not allow any non-Muslim power to encroach upon its soil." (Tadabbur-i-Qur'an vol. 1)

In Qur'an Majeed God has taken upon Himself the responsibility of saving Baitullah from the infidels' encroachement and plunder. History has proved it time and again. This Divine guarantee stands for all time to come. Makkah will be protected by God miraculously or through the sacrifices of the stalwarts of Islam, or both. Insha' Allah!

—:o:—

LUMINARY OF ISLAM

HAZRAT IMDADULLAH MUHAJIR MAKKI THANWI

By Maulana Irshad-ul-Haq Thanwi

The fascinating and outstanding personality of Hazrat Shaikh Imdadullah Mohajir Makki Thanwi appeared on the horizon of the Islamic world in the 19th century at a time when the downfall of the Muslim Ummah had reached its nadir and the teachings of Islam were almost a spent force The Ummah had submerged in the darkness

of ignorance, schism, disorder, poverty, despondency and decadence. It was at this critical juncture that the great Shaikh imbued with the love of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* and the spirit of obedience to revive the Sunnah and the traditions of the Prophet's *(Sallallahu 'alaihi wa sallam)* Companions. He established a small community of eminent Ulema who adhered to the principles of the Qur'an and Sunnah and held up a mission to the lives of the believers of the Prophet's *(Sallallahu 'alaihi wa sallam)* days The Shaikh was unanimously elected the leader of this community. Hazrat Imdadullah has the singular distinction of commanding the respect of all the Islamic Schools of thought even today. His most striking achievement was that, on the one hands, he revived and enforced the Shariah and resuscitated the dorment mystic system of Islam and, on the other hand, inculcated in the Muslims the spirit of Jihad and freedom. History bears testimony to the fact that it was the great Shaikh who paved the way for the success of the freedom movement in the sub-continent.

His movement for Islamic renaissance brought forth with the span of century about seventy thousand Muslim divines, spiritual guides, preachers, politicians, teachers, journalists and craftsmen These people, in their turn, set up about nine thousand schools for religious instructions in the subcontinent as well as abroad They consisted of celebrities who played a vital role in various fields such as Shariah, mystic system, teaching and propagation of Islam Their endeaevours changed the course of history, brought about the awakening of the world of Islam from deep slumber and prepared the ground for the enforcement of Shariah.

The disciples of the Shariah included the most prominent ulema and gnostics of the time. To mention a few they were Hakeem-ul-Ummat Maulana Ashraf Ali Thanvi, Hafiz Muhammad Zamir Shaheed, Maulana Muhammad Qasim Nanotvi, Shaikh-ul-Hind Maulana Mahmood-ul-Hasan, Maulana Obedullah Sindhi, Maulana Zahoor-ul-Haq (the father of Maulana Ehtisham--ul-Haq), Maulana Husein Ahmed Madni, Maulana Zakarya Kandhalwi, Maulana Shabbeer Ahmed Usmani, Maulana Zafar Ahmed Usmani, Maulana Mufti Muhammad Shafee Maulana Muhammad Yousuf Binnori. Mufti Kifayat-ullah Delhvi, Maulana Hafiz-urRehman Sewharwi, and Maulana Mufti Mahmood. In fact the list of the celebrities who were blessed with the opportunity of drinking at fount of the great Shaikh's learning and spiritual guidance is inexhaustible.

The prince of the Muslim divines and gnostics was born on Monday the 22nd of Safar 1233 A H. (1814 C E.) at the Nanota Town of District Saharanpur in the prepartition province of U.P Nanota was the home-town of his mother's family. The town of Thana Bhawan in the Muzaffar Nagar district of U P was home-town of his paternal family It has been established that the Shaikh descended from the second rightly guided Caliph Hazrat Umar Farooq the great. According to the Shaikh himself he belonged to the Chishti order of Islamic mysticism.

His forbear had held high government offices at Thana Bhawan since the reign of the Mughal Emperor Aurangzeb until the 1857 war of independence The prestigious office of Qazi-ul-Quzzat (Grand Qazi) remained in his house.

The Shaikh was extraordinarily attractive even in his infancy. The parents, therefore, loved him immensely and looked after him with great care. He was seven years old when his mother died. At her deathbed she wished that the boy should not be interfered with. Her wish was fulfilled and no importance was attached to his education. As it were, the Lord of the Worlds Himself took care of the boy's learning.

He never wasted his time in sports and pastimes An inner urge compelled him to start learning the Holy Qur'an by heart right in his childhood This was, however, interrupted during the intervening tumultuous year Nevertheless, he memorized the complete Holy Book at a later stage of his life when he settled down in Makkah. At the age of fifteen he went to Delhi along with the famous scholar Mamlook Ali who was the Head of the Department of Oriental Studies at the Delhi College, and studied Persian language and literature there. He received education in the various fields of Islamic learning from eminent scholars like Maulana Rahat Ali Thanvi, Shaikh Abdul Haq Dehlvi and Maulana Muhammad Qalandar Muhaddis Jalalabadi.

The events of his life bear it out that he was a divine and mystic of the highest order, who instilled the love of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* in countless bondsmen of Allah and set them on the path of spiritual progress. He was saturated with the love of the Prophet *(Sallallahu 'alaihi wa sallam)* and remembrance of Allah. All his writings are characterized by the purity of his heart. Allah endows some saints with the occult science directly and exalts them to the highest spiritual rank. Hazrat Imdadullah was indubitably one of them.

His greatness as a mystic and spiritual leader has been acknowledged by eminent scholars throughout the world of Islam He earned from them the appellation of Shaikh of Arab and Ajam (the spiritual leader of Islamdom) He was invested with the mantle of Khilafat (succession) in the Naqshbandia Order by his spiritual teacher Maulana Naseruddin Naqshbandi Dehlvi who was the pupil and son-in-law of Hazrat Shah Muhammad Ishaq Dehlvi The story of his mystic and spiritual development is interesting. On the demise of his spiritual guide (Murshid) he saw the Holy Prophet *(Sallallahu 'alaihi wa sallam)* in a dream He was extremely eager to present himself to him. But because of the awe and dignity of the Prophet *(Sallallahu 'alaihi wa sallam)* he was like one fixed to the ground At that moment his grand father, an eminent mystic and divine of his time, took him by the hand and brought him into the presence of the Prophet *(Sallallahu 'alaihi wa sallam)* The Prophet *(Sallallahu 'alaihi wa sallam)* smiled, took his hand and entrusted him to the care of Mian Noor Muhammad Jhanjhanvi, who was an outstanding saint of the time The Shaikh then became his disciple The teacher authorized him to admit people into the folds of the four well known mystic Orders of Islam.

Despite being the high-priest of mysticism, he strictly adhered to the Shariah. He meticulously followed the Sunnah in each and every matter Although endowed with supernatural power, he refrained from exercising that power. He regarded miracles as expressive of the lack of courage in a mystic. He followed the Prophet's *(Sallallahu 'alaihi wa sallam)* Sunnah in the most critical times in Islamic history and played an epoch-making role in politics and conduct of holy war (Jihad) He stablished a small Islamic state—a Kingdom of God on earth at Thana Bhawan and adjoining areas and the people elected him Ameer-ul-Momineen (Commander of the faithful) His Advisory Council included eminent divines and mystics including gnostics like Hazrat Shaikh Muhammad Thanvi (his brother-in-mystic order) and Hafiz Muhammad Zaman and ulema like Hazrat Maulana Qasim Nanotvi and Hazrat Maulana Rasheed Ahmed Gengohvi This set-up of saints and divines was reminiscent of the days of the rightly guided caliphs. During the war of independence in 1857 he and his disciples fought the British army in his small state with lathies and a limited number of swords and inflicted defeat on them But owing to the surrender of the Mughal forces in Delhi he was constrained to migrate to Makkah.

Having illuminated the world of Islam, the great spiritual luminary of Islam and the Commander of the Faithful died on the 12th of Jamadi-us-Sani 1317 A.H. at the age of eighty four. All the material belongings that he left behind were a staff, three pillows, a couple of summer dresses and a couple of winter dresses, one spitoon and seventy Riyals. He was laid to rest in Makkah at Jannat-ul-Mulla near the grave of Hazrat Khadija *(Razi Allahu 'anha)* by the side of Maulana Rahmatullah Keranwi.

Courtesy: QUR'ANULHUDA

—:o:—

A HINDU INTELLECTUAL EMBRACES ISLAM

By Syed Mahmood Akhtar

Sa'udi 'Arabia is a country where people of every religion converge from all over the world to earn their livelihood There the government has set up Islamic Centres in nearly every big city of the Kingdom where not only literature on Islam is profusely and freely available but religious scholars and other learned professionals are also working assiduously for preaching and carrying the message of Islam to the non-Muslims These scholars form a deputation and visit different companies and convery the message of Islam to officials and employees working there This modus operandi is bringing forth very encouraging results and non-Muslims are turning to Islam.

At present the Philippinese constitute the bulk of the new converts In this respect the services of the **Rab-ta-i-'Alam-i-Islami** is praiseworthy. It is publishing translations of a number of Islamic books in different languages of the world It also holds weekly lectures on Islam and invites non-Muslims to listen to them.

Recently in the city of Al-Kharj, adjacent to Riyadh, an Indian Hindu intellectual, Dr. Mahinder Singh, Ph D, and two Philippinese embraced Islam The Pakistan Muslim League, Al-Kharj, held an enthusiastic reception in their honour Mr Sulayman 'Abdullah, Director Islamic Centre, was the guest of honour and the function was chaired by Mr Abdul Hameed Abu Farooq, convener of the Muslim League.

While addressing the participants Mr Sulayman 'Abdullah paid a rich tribute to the new converts and

whole-heartedly welcomed them to the fold of Islam. He said that Islam is the only religion which, if rightly acted upon, can guarantee peace and prosperity in this world and salvation in the Hereafter. He advised the new converts to follow Islam as a way of life

Dr. Mahinder Singh, whose Islamic name now is Dr. Muhammad Mustafa, said that he was attached to the education department for the last 25 years. He was thankful to God Who blessed him and gave him guidance for accepting Islam and bestowed on him an opportunity to die as a Muslim.

Describing his family background, Dr. Mustafa said that there were four temples near his house in India. His father was 82 years old One day he asked his father that though he professed Hinduism but he never saw him going to the temple for worship His father replied "O my son! There is a god in every temple I do not know whom to worship." Dr. Muhammad Mustafa (while he was still a Hindu) asked his father why did he not accept Islam? His father replied that he had no courage to face the society Dr Mustafa told the audience that many a time he saw his father reciting Qur'an Majeed He further said that during the course of his studies in America he had deeply studied Christianity and the Bible However, certain questions arose in his mind relating to them which were put by him to the priests, but they could not give any suitable reply except that according to Christianity one may commit any sin but if he sacrificed an animal he would be forgiven.

Dr Muhammad Mustafa said that after completing his education in America he returned to India and now for the last five years he was in Sa'udi 'Arabia where he studied Islam in a right way. The questions which had baffled him earlier, were all answered to his full satisfaction in Surah Baqarah (2) of Qur'an Majeed.

He said he was 56 years of age Before embracing Islam he consulted his wife in India on telephone She advised him to wait for five years more till their children were married. He replied that already he was too late and that the span of his life was not at all certain Who knew if he could stay alive for five more years? He was therefore, entrusting his affairs to God Almighty Who would surely solve all his problems.

And thus Dr. Mahinder Singh, Ph D, embraced the faith of Islam and became Dr. Muhammad Mustafa. He said his house in India was situated near a Masjid (mosque), but he could get the opportunity of accepting Islam in Saudi 'Arabia. He further said that he did his Ph D., but it appeared it was all in vain. He would much prefer to memorise Qur'an Majeed in its stead.

Courtesy: JANG, KARACHI

QUESTIONS AND ANSWERS

Q Some people get their loose or artificial teeth fixed with gold or silver coating which is not removable easily. The question is whether an obligatory bath is permissible without removing the set of teeth or its coating?

A. Covering of the teeth with coating is done out of necessity and its removal is harmful or inconvenient. In that situation bath is permissible without removing it because coating joins the teeth so firmly that it becomes their inseparable part. But in case the entire set of teeth is artificial and without coating so that its removal is easy, it must be removed during an obligatory bath.

Q Is gargling necessary during an obligatory bath or the bath is permissible even without gargling?

A Rinsing (washing the mouth fully) is sufficient during the bath. Gargling is not necessary though it is preferable to do so, but only when one is not keeping fast. During fasting gargling is not permissible

Q Can one do **Tayammum** in lieu of ablution **(Wazu)** should there be wounds on the part of the body required to be washed for ablution?

A Should there be wounds on most of the parts of the body to be washed for ablution, one can do **Tayammum.** But if certain parts of the body for ablution are sound, he can wash only the sound parts and apply **Masah** on the wounded portion.

Q. In case one has very little time at his disposal for performing ablution and fears to miss the funeral prayer or the 'Eid prayer if he spends the available time in performing ablution. the question arises whether he can attend the prayers after performing **Tayammum** or will he have to perform ablution?

A Funeral prayer and 'Eid prayer do not remain outstanding. In other words, if they have been missed for some reason, they are not required to be offered as missed prayers later on

If there is inadequate time for ablution and one fears to miss even the last **Takbeer** of the funeral prayer or to join the congregation of the 'Eid prayer before the Imam finishes the prayer, he can join the prayers after performing **Tayammum.**

——:o:——

ANNUAL SUBSCRIPTION OF YAQEEN INTERNATIONAL (CURRENT VOLUME)

Within Pakistan. Rs. 100/- plus Rs 18 00 in case of Payment by cheque ex-Karachi.

Outside Pakistan	Pakistan Currency or equivalent U.S. Dollar Rupees
AIR MAIL	
Algeria, Bangladesh, Egypt, Iraq, Iran, Jordan, Syria & Turkey.	160 00
Afghanistan, Abu Dhabi, Bahrain, Burma, Doha, Dubai, India, Kuwait, Sri Lanka, Sharjah & Saudi Arabia	220 00
African & European Countries, China, Indonesia, Japan, Malaysia & Singapore.	240.00
Australia, Canada, Fiji Islands, New Zealand & U. S. A.	280 00
Panama, South America & West Indies	300.00
SEA MAIL	
(a) Algeria, Bangladesh, Egypt, Iraq, Iran, Jordan, Oman, Syria & Turkey.	120.00
(b) All other countries.	175.00

PRICE PER COPY (Including Postage)

Within Pakistan: Rs. 5.00 Outside Pakistan: By Air Mail U.S. Dollar 1.00

AVAILABLE OLD BOUND VOLUMES OF YAQEEN INTERNATIONAL

Nos. 13 to 18 & 25 to 39 @ Rs. 170.00 each plus Postage

LIFE MEMBERSHIP

For Residents in Pakistan — Rs. 1,000.00
For Residents Outside Pakistan U.S. Dollars 250 00

ALL PAYMENTS TO BE MADE IN ADVANCE

YAQEEN INTERNATIONAL
Stands for Right Guidance
Recommend it to friends.

REMITTANCES IN POUND STERLING

Remittances from Countries outside Pakistan towards (i) Subscription of Yaqeen International (ii) Purchases of Books etc., from MAKTABA Darut Tasnif, and (iii) Donations, Zakat etc., for Madrasa Talimul Islam (Tablighi College) can be deposited directly in Darut Tasnif (Private) Limited A/C No. 01/05121/04 with National Bank of Pakistan, 18, Finsbury Circus, London EC 2M 7BJ, ENGLAND, under intimation to Darut Tasnif (Private) Ltd, Mujahidabad. Hub River Road, Karachi 75700 (Pakistan).

All Correspondence should please be addressed to:
The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Navead Clinic)
Saddar, Karachi -74400 (Pakistan)
Phone: 5684325.

Editor, M. M. Ansari,
Published by Syed Irshad Ali,
Printed at:
MATBA DARUT TASNIF,
Iqbal Mansion, Shahrah-e-Liaquat.
Saddar, Karachi 74400 (Pakistan)
Phone: 5686997.

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ث=ṡ ح=ḥ ز=z ص=ṣ ض=ḍ ط=ṭ ظ=ẓ ع=' ء=' (Jerk)

Bold Madd آ=ãã ؤ=õõ ى=ãã Fine Madd آ=ãa وَ=õo ىَ=ẽe

	RU-KOO' 4 (Contd)		SECTION 4 (Contd)	ركوع ٤ (متبع)
29	Yaa-qau-mi la-ku-mul-mul--kul-yau-ma	29	O my people! Today the kingdom belongs to you,	يٰقَوْمِ لَكُمُ الْمُلْكُ الْيَوْمَ
	ẓaa-hi-ree-na fil-ar-ḍi		dominating in the earth (you are),	ظٰهِرِيْنَ فِي الْاَرْضِ
	fa-mainy-yan-ṣu-ru-naa		so who will help us	فَمَنْ يَّنْصُرُنَا
	mim-ba'-sil-laa-hi in jãã-a-naa		against Allah's punishment, should it reach us?	مِنْۢ بَاْسِ اللّٰهِ اِنْ جَآءَنَا
	Qaa-la fir-'au-nu		Pharoah Said:	قَالَ فِرْعَوْنُ
	maa u-ree-kum il-laa mãa a-raa		I show you only what I see,	مَآ اُرِيْكُمْ اِلَّا مَآ اَرٰى
	wa mãa ah-dee-kum il-laa sa-bee-lar-ra-shaad		and I guide you only on to the right path.	وَمَآ اَهْدِيْكُمْ اِلَّا سَبِيْلَ الرَّشَادِ ۞
30	Wa qaa-lal-la-ẓee aa-ma-na	30	And he who believed said	وَقَالَ الَّذِيْٓ اٰمَنَ
	yaa-qau-mi in-nẽe a-khaa-fu 'a-lai-kum-		O my people! Surely, I fear for you (the coming upon you of a Day)	يٰقَوْمِ اِنِّيْٓ اَخَافُ عَلَيْكُمْ
	miṡ-la yau-mil-aḥ-ẓaab.		like the day of the other tribes	مِّثْلَ يَوْمِ الْاَحْزَابِ ۞
31	Miṡ-la da'-bi qau-mi noo-ḥinw-wa 'aa-dinw-wa ṡa-moo-da	31	Like the fate of the people of Noah and Ad and Thamud	مِثْلَ دَاْبِ قَوْمِ نُوْحٍ وَّعَادٍ وَّثَمُوْدَ
	wal-la-zee-na mim-ba'-di-him.		and those (who came) after them.	وَالَّذِيْنَ مِنْۢ بَعْدِهِمْ

	Wa mal-laa-hu yu-ree-du zul-mal-lil-'i-baad.		And Allah does not wish injustice for the servants.	وَمَا اللّٰهُ يُرِيْدُ ظُلْمًا لِّلْعِبَادِ ۝
32.	*Wa yaa-qau-mi in-nēe a-khaa-fu 'a-lai-kum*	32	And O my people! Indeed, I fear for you	وَيٰقَوْمِ اِنِّيْٓ اَخَافُ عَلَيْكُمْ
	yau-mat-ta-naad		the day of Calling and Crying.	يَوْمَ التَّنَادِ ۝
33.	*Yau-ma tu-wal-loo-na mud-bi-reen.*	33	A day when you will turn back retreating.	يَوْمَ تُوَلُّوْنَ مُدْبِرِيْنَ
	Maa la-kum-mi-nal-laa-hi min 'aa-şim.		There shall be no protector for you from Allah;	مَا لَكُمْ مِّنَ اللّٰهِ مِنْ عَاصِمٍ
	Wa mainy-yuḍ-li-lil-laa-hu		and whom Allah leads astray,	وَمَنْ يُّضْلِلِ اللّٰهُ
	fa-maa la-hoo min haad		there is no guide for him	فَمَا لَهٗ مِنْ هَادٍ ۝
34	*Wa la-qad jāā-a-kum yoo-su-fu min qab-lu bil-baiy-yi-naa-ti*	34	And indeed Joseph brought to you before (this) clear signs,	وَلَقَدْ جَآءَكُمْ يُوْسُفُ مِنْ قَبْلُ بِالْبَيِّنٰتِ
	fa-maa zil-tum fee shak-kim-mim-maa jāā-a-kum bih.		but you ever remained in doubt about that which he brought to you;	فَمَا زِلْتُمْ فِيْ شَكٍّ مِّمَّا جَآءَكُمْ بِهٖ
	Ḥat-tāā i-zaa ha-la-ka qul-tum lainy-yab-'a-şal-laa-hu		until when he died, you said Never shall Allah send	حَتّٰىٓ اِذَا هَلَكَ قُلْتُمْ لَنْ يَّبْعَثَ اللّٰهُ
	mim-ba'-di-hee ra-soo-laa.		a messenger after him	مِنْۢ بَعْدِهٖ رَسُوْلًا
	Ka-zaa-li-ka yu-ḍil-lul-laa-hu		Thus does Allah lead astray	كَذٰلِكَ يُضِلُّ اللّٰهُ
	man hu-wa mus-ri-fum-mur-taab.		him who is a transgressor, a doubter	مَنْ هُوَ مُسْرِفٌ مُّرْتَابُ ۝
35.	*Al-la-zee-na yu-jaa-di-loo-na fēe aa yaa-til-laa-hi*	35.	Those who quarrel about the signs of Allah	الَّذِيْنَ يُجَادِلُوْنَ فِيْٓ اٰيٰتِ اللّٰهِ
	bi-ghai-ri sul-ṭaa-nin a-taa-hum.		without any authority which might have come to them;	بِغَيْرِ سُلْطٰنٍ اَتٰىهُمْ
	Ka-bu-ra maq-tan 'in-dal-laa-hi		greatly disliked is (such conduct) in the sight of Allah	كَبُرَ مَقْتًا عِنْدَ اللّٰهِ

	Transliteration		Translation	Arabic
	wa 'in-dal-laa-zee-na aa-ma-noo.		and in the sight of those who have believed	وَعِنْدَ الَّذِيْنَ اٰمَنُوْا ؕ
	Ka-zaa-li-ka yaṭ-ba-'ul-laa-hu 'a-laa kul-li qal-bi mu-ta-kab-bi-rin jab-baar.		Thus does Allah set a seal over every heart of a proud, arrogant person	كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰى كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ ۝
36	*Wa qaa-la fir-'au-nu*	36	And (Pharaoh) said	وَقَالَ فِرْعَوْنُ
	yaa-haa-maa-nub-ni lee ṣar-ḥal-		'O Haamaan! Build for me a lofty tower	يٰهَامٰنُ ابْنِ لِيْ صَرْحًا
	la-'al-lee ab-lu-ghul-as-baab		that I may perhaps reach the avenues—	لَّعَلِّيْٓ اَبْلُغُ الْاَسْبَابَ ۝
37	*As-baa-bas-sa-maa-waa-ti*	37	The avenues of the heavens,	اَسْبَابَ السَّمٰوٰتِ
	fa-aṭ-ṭa-li-'a i-laa i-laa-hi moo-saa		that I may have a look at the God of Moses,	فَاَطَّلِعَ اِلٰٓى اِلٰهِ مُوْسٰى
	wa in-nee la-a-ẓun-nu-hoo kaa-zi-baa		for, indeed, I think that he is a liar	وَاِنِّيْ لَاَظُنُّهٗ كَاذِبًا ؕ
	Wa ka-zaa-li-ka zuiy-yi-na li-fir-'au-na soo-u 'a-ma-li-hee		And thus were made charming for Pharoah his evil deeds,	وَكَذٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوْٓءُ عَمَلِهٖ
	wa ṣud-da 'a-nis-sa-beel		and he was barred from the (right) path	وَصُدَّ عَنِ السَّبِيْلِ ؕ
	Wa maa kai-du fir-'au-na il-laa fee ta-baab.		And the plot of Pharaoh did not but end in ruin	وَمَا كَيْدُ فِرْعَوْنَ اِلَّا فِيْ تَبَابٍ ۝
	RU-KOO' 5		SECTION 5	ركوع ٥
38	*Wa qaa-lal-la-zee 'aa-ma-na yaa-qau-mit-ta-bi-'oo-ni ah-di-kum sa-bee-lar-ra-shaad.*	38	And he who believed said: O my people! Follow me, I will show you the right path.	وَقَالَ الَّذِيْٓ اٰمَنَ يٰقَوْمِ اتَّبِعُوْنِ اَهْدِكُمْ سَبِيْلَ الرَّشَادِ ۝
39	*Yaa-qau-mi in-na-maa haa-zi-hil-ḥa-yaa-tud-dun-yaa ma-taa-'unw-*	39	O my people! Indeed this worldly life is a (temporary) enjoyment.	يٰقَوْمِ اِنَّمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَا مَتَاعٌ ؗ
	wa in-nal-aa-khi-ra-ta hi-ya daa-rul-qa-raar.		and indeed the Hereafter is the everlasting abode.	وَّاِنَّ الْاٰخِرَةَ هِيَ دَارُ الْقَرَارِ ۝

40. *Man 'a-mi-la saiy-yi-a-tan fa-laa yuj-zaa il-laa mis̱-la-haa.*	40. Whoso has done an evil, shall not be recompensed but with the like of it;	مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا
Wa man 'a-mi-la ṣaa-li-ḥam-min za-ka-rin au un-s̱aa wa hu-wa mu'-mi-nun	and whoso has done good, either man or woman, and is a believer,	وَمَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ
fa-u-lāā-i-ka yad-khu-loo-nal-jan-na-ta yur-ẓa-qoo-na fee-haa bi-ghai-ri ḥi-saab.	these (people) shall enter Paradise, being provided with sustenance therein without count	فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ
41 *Wa yaa-qau-mi maa lēe ad-'oo-kum i-lan-na-jaa-ti*	41 And O my people, how is it for me that I invite you to salvation,	وَيَا قَوْمِ مَا لِي أَدْعُوكُمْ إِلَى النَّجَاةِ
wa tad-'oo-na-nēe i-lan-naar.	while you invite me to the Fire?	وَتَدْعُونَنِي إِلَى النَّارِ
42 *Tad-'oo-na-nee li-ak-fu-ra bil-laa-hi wa ush-ri-ka bi-hee*	42 You invite me that I should disbelieve in Allah and associate with Him	تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ
maa lai-sa lee bi-hee 'il-munw-	that of which I have no knowledge,	مَا لَيْسَ لِي بِهِ عِلْمٌ
wa a-na ad-'oo-kum i-lal-'a-ẓee-ẓil-ghaf-faar	while I invite you to the Mighty, the Most Forgiving.	وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Knateeb

وخلاصة القول أن تأثير الحضارة العربية الاسلامية على العالم أجمع كان إعظيما جليلا ، فالعرب المسلمون هم الذين مدنوا البرابرة ، وهم الذين فتحوا للغرب باب المعارف العلمية والأدبية والفلسفية ومدنوه وهذبوه وظلوا أستاذة له أكثر من ستة قرون

« أن شبابنا المسلم المثقف فى حاجة ماسة الى أستكمال المعارف التى لابد منها فى تكوين شخصيته ووعيه ، فليس أضر على هذا الشباب من أن ينشأ غافلا عن كثير من مقومات حضارته ، وعن مكان تلك الحضارة من تاريخ الانسانية ، والحياة الانسانية الراقية قيمتها التى لا تستقيم بدونها ، ومن بين هذه القيم أن تستكمل الأمة مقوماتها الثقافية ، وأن يكون لها كيانها الفكرى ، وأن تصل حاضرها بتراثها الماضى » .

ومعا عزيزى القارىء سنتابع فى الحلقات القادمة باذن الله المزيد من القاء الضوء على معالم حضارة الاسلام وحضارات الغرب .

(البقية من الصفحة ٧٤)

على رسول الله مع أنها كانت صغيرة وقت ذاك أو لم تكن قد ولدت تضع أمام بعض الناس سؤالا كيف روت السيدة عائشة ما ورد فى بدء الوحى ؟ ونجيب أن الظاهر أنها سمعت ذلك من رسول الله لقولها قال « فاخذنى فغطنى ومعروف أن السيدة عائشة من أكثر رواة الحديث عن رسول الله ولقد سبق الوحى الرؤيا الصالحة وبدأت فى شهر ربيع الأول ورسول الله فى الأربعين ونزول الوحى كان على رسول الله يوم الأثنين السابع عشر أو الحادى والعشرين أو الرابع والعشرين من رمضان .

لقد كان لهذه الليلة أثرها على البشرية ، انها أشبه بالسراج الذى لا يضاهى فى نوره ، لقد سطع النور وبدأت مرحلة جديدة فى حياة رسول الله تختلف اختلافا عن مرحلة الاعداد التى سبقت بعثته عليه السلام . انها مرحلة العبادة والدعوة الى الله جل وعلا . .

لقد كانت عبادة رسول الله ﷺ قبل أن يبعث ذات طابع فريد من نوعه فهل كانت عبادته عليه السلام جوفاء . ؟ وهل فهم من معنى العبادة الانطواء على النفس . . ؟ كلا . . ان حياة رسول الله ﷺ قبل البعثة وعلاقته مع الناس أفرادا وجماعات . خير دليل على أن سيد البشرية كان كله حيوية ونشاطا . كان ربانيا فى جميع أحواله كلها فى حركاته وسكناته ، كان دائم المراقبة لخالقه كان نطقه ذكرا ، وصمته فكرا ، وحديثه عبرا . ولقد ملك حبه لربه مشاعره كلها ولقد تبلورت عبادته قبل البعثة فى أنه عليه السلام لم يرتكب شيئا يغضب خالقه . كما كان لسانه دائما ينطق بالخير ، ويدافع عن الخير ويدعو اليه وقد أعتزل عبادة القوم منذ حداثة سنه ، كما أعتزل مجالسهم ونواديهم ، لأنه وجد فيها مالا يتفق وطبيعة رسالته وحياته ، وكان مفهوم العبادة عنده قبل البعثة أعتزال أماكن الشر والبعد عنها ، ولكنه من الباطل والشر موقف السلبية والسكوت بل كان يدفع الباطل ويحاربه يجهر بكلمة الحق لم يثنه عن ذلك وعد أو وعيد و تضعف ارادته لأيذاء أو حصار .

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَارَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

حضارة الإسلام وحضارات الغرب :

(متبع من العدد السابق)

وصف المؤرخ (كرد على) حالة أوروبا في وقت ازدهار الحضارة العربية الاسلامية فكان مما قال : « في القرون التي كانت فيها العرب المسلمون ينعمون بانتاج العقل والمال ، ويأخذون من مسرات الحياة الفاضلة بأوفر نصيب ، ويجاب سطوتهم البدون والحضر ، ويؤامون أمة متحضرة وحكومات ناهضة ، كان الغربيون متوحشين يعيشون فى جاهلية ، لا يعرفون الترف ولا يتذوقون عيش الرفاهية ، لا أمن ، ولا ادارة ، ولا ملوك يعرفون واجبهم فى اقامة المدن وتوطيد الأمن . وهم فى كل أحوالهم الى حياة البوادى أقرب منهم الى حياة المدن والحضارة » .

وأشاد المفكران « لافيس » و « رامبو » فى كتابهما (التاريخ العام) بالحضارة الاسلامية وآثارها فقالا : « اذا وجب أن يذكر لكل واحد قسطه من العمل ، لا يسع المنصف أن ينكر أن قسطه للعرب المسلمين منه كان أعظم من قسط غيرهم ، فلم يكونوا واسطة نقلت الى الشعوب المتأخرة فى أفريقية وآسيا وأوروبا اللاتينية معارف الشرق الأدنى والأقصى وصناعاته واختراعاته ، بل أحسنوا استخدام المواد المبعثرة التى كانوا يلتقطونها من كل مكان ، ومن مجموع هذه المواد المختلفة التى صبت فمازجت تمازجا متجانسا ، أبدعوا حضارة حية مطبوعة بطابع قرائحهم وعقولهم ، وهى ذات واحدة خاصة وصفات قائمة » .

وهذا (جوستاف لوبون يقول : « لقد أنشأت العرب بسرعة حضارة جديدة كثيرة الاختلاف عن الحضارات التى ظهرت قبلها وتمكنوا بحسن سياستهم من حمل أمم كثيرة على انتحال دينهم ولغتهم وثقافتهم » .

ويقول أيضا : « ان الأمم التى غابت عن التاريخ لم تترك غير اطلال وسارت أديانها ولغاتها وفنونها ذكريات أما العرب فما زالت عناصر حضارتهم باقية حية » .

« وحتى العلاقات الانسانية والطبائع البشرية ، فقد اقتبس الغرب تحضر الاسلام فى هذا المجال ، فهذا العلامة المشهور (بارتلمى) يقول : لقد هذبت طبائع أمرائنا الاقطاعيين الخشنة الغليظة فى القرون الوسطى بفضل علاقاتهم التجارية بالعرب وتقليدهم لهم ، وقد تعلم أشرافنا وفرساننا رقة العواطف ، ولين الطبائع وحسن الأخلاق من العرب دون أن يفقدوا شيئا من شجاعتهم .

ويقول جوستاف لوبون متسائلا : « لماذا ينكر علماء الوقت الحاضر الذين يضعون مبدأ حرية الفكر فوق كل اعتبار دينى تأثير العرب ؟ والحق أن أتباع محمد ظلوا أشد ما عرفته أوروبا من الأعداء ارهابا عدة قرون . وكانت أوروبا فضلا عن ارتعاد فرائصها فزعا منهم ، كان فى زمن شارل مارتل أو الحروب الصليبية أو بعد فتح القسطنطينية تشعر بمذلة الخضوع لأفضلية حضارة العرب ونفوذهم الذى لم تتحرر منه الا منذ زمن قريب» .

على أن كثيرا من علماء الغرب يجحدون فضل العرب وحضارتهم على الحضارة الأوروبية الحديثة نتيجة الأوهام التى تراكمت فى مخيلتهم بالنسبة للاسلام والمسلمين بتعاقب القرون .

ومن هؤلاء (مسيو رينان) الذى كثيرا ما حاول أن يثبت عجز العرب ويزعم أن علماء العرب ليسوا عربا ، وانما كانوا من أبناء سمرقند وقرطبة وأشبيلية ، ان هذا العالم لم يسعه فى المحاضرة التى القاها عن الاسلام فى جامعة السربون بفرنسا الا أن يناقض نفسه حينما قال : انى لم أدخل مسجدا من غير أن أهتز خاشعا أو من غير أن أشعر بشىء من الحسرة على أننى لم أكن مسلما » .

وصدق الله حيث فيقول . . قل أرأيتم أن جعل الله عليكم الليل سرمدا الى يوم القيامة من اله غير الله يأتيكم بضياء أفلا تسمعون ، قل أرأيتم ان جعل الله عليكم النهار سرمدا الى يوم القيامة من اله غير الله يأتيكم بليل تسكنون فيه أفلا تبصرون . ومن رحمته جعل لكم الليل والنهار لتسكنوا فيه ولتبتغوا من فضله ولعلكم تشكرون) سورة القصص الآيات ٧١/٧٢/٧٣ اما لو تتبعنا الآيات التى تدعو الى النظر والتأمل ، لطال سردها ولكثر الحديث عنها ، ولعلنا نفهم السر فى القرآن الكريم بالنسبة للآيات التى أنزلت على المصطفى فى مكة فقد جاءت فى كثرها مخاطبة العقل « أن فى ذلك لآيات لقوم يعقلون » سورة النحل آية ١٣ « أن فى ذلك لآية لقوم يتفكرون » سورة النحل آيه ٦٩ . « أفلا ينظرون الى الأبل كيف خلقت والى السماء كيف رفعت والى الجبال كيف نصبت ، والى الأرض كيف سطحت » سورة الغاشية : آية ١٧-١٨-١٩ .

ان القرآن الكريم خاطب مشركو مكة بمنطق الواقع الذى يعيشون فيه ولذا بدا القرآن الكريم بقول الله تعالى « أفلا ينظرون الى الأبل كيف خلقت . . » لأن العرب كانوا يعرفون قدر الأبل ولها مكانتها بينهم . .

ولقد علمنا رسول الله ﷺ أن نفكر فى ملكوت الخالق . والا نفكر فى ذات الخالق حتى لا نهلك وصدق الله حيث يقول « أن فى خلق السموات والأرض واختلاف الليل والنهار لآيات لأولى الألباب » آية ١٩٠ سورة آل عمران . . استمر رسول الله ﷺ قبل بلوغ سن الأربعين على سنة الانقطاع عن البشر اذا أهل هلال شهر رمضان ، ولقد سبق بعثته انه كان لايرى رؤيا الا جاءت مثل فلق الصبح ، فكان لهذا أثره فى نفسه ، حتى اذا شارف الأربعين وجد نفسه تواقة الى ملازمة خلوته ليلا ونهارا . . ولقد أحب رسول الله خلوته واستشف فيها الخير والهدوء النفسى ، ولقد أخبر زوجته الوفية المؤمنة بما يجيش فى نفسه ، فطمأنته وحدثته بأن مثله لا يضام أبدا ، ولن تمسه الشياطين فى يوم من الأيام . .

بدء الوحـــى :

ولم تمض أيام من شهر رمضان ــ ورسول الله فى الأربعين من عمره ــ حتى بارك الله البشرية ببعثة سيد البشر محمد عليه الصلاة والسلام . . جاء فى صحيح البخارى عن عائشة رضى الله عنها انها قالت : (أول مابدىء به رسول الله ﷺ من الوحى الرؤيا الصالحة فى النوم فكان لا يرى رؤيا الا جاءت مثل فلق الصبح ثم حبب اليه الخلاء وكان يخلو بغار حراء فيتحنث فيه (وهو التعبد) الليالى ذوات العدد قبل أن ينزع الى أهله ويتزود لذلك ثم يرجع الى خديجة فيتزود لمثلها حتى جاءه الحق وهو فى غار حراء فجاءه الملك فقال له اقرأ فقال ما أنا بقارىء قال فأخذنى فغطنى حتى بلغ منى الجهد ثم أرسلنى فقال : اقرأ فقلت : ما أنا بقارىء فأخذنى فغطنى الثانية حتى بلغ منى الجهد ثم أرسلنى فقال : اقرأ فقلت : ما أنا بقارىء فأخذنى فغطنى الثالثة ثم أرسلنى فقال : « اقرأ باسم ربك الذى خلق خلق الانسان من علق اقرأ وربك الاكرم الذى علم بالقلم علم الانسان مالم يعلم » .

فرجع بها رسول الله يرجف فؤاده فدخل على خديجة بنت خويلد رضى الله عنها فقال زملونى زملونى فزملوه حتى ذهب عنه الروع فقال لخديجة وأخبرها الخبر لقد خشيت على نفسى . فقالت خديجة : كلا والله ما يخزيك الله أبدا انك لتصل الرحم وتحمل الكل وتكسب المعدوم ، وتقرى الضيف وتعين على نوائب الحق . . . ثم ما كان من أمر ذهابها الى ورقة بن نوفل الذى أخبر رسول الله ﷺ بأنه نبى هذه الأمة . . ورواية السيدة عائشة لبدء الوحى

(متبع على الصفحة ٧٦)

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله

حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك ه

أتاكم رمضـــان

— فضيلة الشيخ فكرى حسن اسماعيل —

روى البيهقى عن جابر رضي الله عنه أن رسول الله ﷺ قال: أتاكم رمضان شهر بركة يغشاكم الله فيه فينزل الرحمة، ويحط الخطايا ويستجيب فيه الدعاء، وينظر فيه الى تنافسكم فى الخير، ويباهى بكم ملائكته، فأروا الله من أنفسكم خيرا فأن الشقى من حرم فيه رحمة الله عز وجل ..)

وروى النسائى والبيهقى عن أبى هريرة مرفوعا الى النبى ﷺ أنه قال: أتاكم رمضان شهر مبارك فرض الله عز وجل عليكم صيامه، تفتح فيه أبواب السماء، وتغلق فيه أبواب الجحيم، وتصفد فيه مردة الشياطين، لله فيه ليلة خير من الف شهر، من حرم خيرها فقد حرم الخير كله . .

ورمضان مشتق من الرمضاء . كحمراء أو من الرمض . وهو شدة الحر . . وقيل . لأنه يرمض الذنوب أى يحرقها بالأعمال الصالحة . وعرف هذا الشهر الكريم بأسمه قبل الاسلام

انقطاع الرسول عن الناس وتأمله فى الكون :

وكانت له مكانة عظيمة عند رسول الله ﷺ . فقد روى أن رسول الله ﷺ كان اذا أهل هلال رمضان من

كل عام قبيل البعثة، انقطع عن الناس، وأخذ يفكر ا
هذا الكون وفى عظمته، وما فيه من آيات وعبر، يفكـ
فما كان يسمعه من الرهبان وما جاء فى الكتب السماو
السابقة بالنسبة للرسالة الخاتمة ولقد استمر الرسول ع
هذا الحال سنوات قبل بعثته. ولم يكن هذا من رسول
الا مقدمة لحمل الرسالة العظمى. لقد اهتدت نفسه الى
يتحنث على ملة نبى الله ابراهيم عليه الصلاة والسلام. و
تم هذا أن استخلاص رسول الله ﷺ من ذلك أن ما عـ
قومه من عادات وعادات لا يتفق مع العقل أو المنطق
وما هو الا باطل فى باطل، ولابد أن يكون لهذا الكو
الفسيح رب أحق بالعبادة والتعظيم والتكريم . ما أ
هذا العقل المفكر . . وما أحسن هذه النظرة الصائبة .

ما أحوجنا — بنى البشر — أن نمعن النظر و
ندقق البحث والتأمل . ما أحوجنا — أتباع الاسلام —
نعيش مع الواقع بمنطق الصدق لا بمنطق الدجل، بمنط
الواقعية المجردة . لا بمنطق الكذب والعناد . . و
رسولنا ﷺ وهو فى غار يتعبد فى شهر رمضان —
كان يقرأ قبل أن ينزل القرآن الكثير من الآيات ا
على عظم ما فى الكون من دلائل قاطعة قدرة الله تعالى

بسم الله الرحمن الرحيم

عن ابي هريرة رضي الله عنه انه سمع رسول الله ﷺ يقول : أرأيتم لو ان نهرا بباب احدكم يغتسل فيه كل يوم خمسا ما تقول ذلك يبقى من درنه ؟ لا يبقى من درنه شيئا قال : فذلك مثل الصلوات الخمس يمحو الله به الخطايا . (رواه البخاري ومسلم)

بين الرسول ﷺ في هذا الحديث فضيلة اداء الصلوات الخمس والمواظبة عليها وانها كفارات لما يقع فيه الانسان من الذنوب والاوزار .

التحرير

أسعار الإشتراك السنوي في اليقين إنترنيشنل
إبتداء من المجلد الـ ٣٩ :

داخل باكستان : ٧٠/- روبية باكستانية بإضافة ٧/- روبيات في حالة التسديد بشيك من حلال أي مصرف في كراتشي .

خارج باكستان : --- --- --- --- --- --- --- بالعملة الباكستانية أو ما يعادلها من دولار أمريكي

بالبريد الجوي — روبيات

- البلاد الأفريقية و الأوروبية و الصين واليابان وماليزيا و سنغافورة و إندونيسيا ٢٤٠,٠٠
- أستراليا ، كندا ، جزائر فيجي ، نيوزيلنده و الولايات المتحدة الأمريكية . ٢٨٠,٠٠
- الجزائر ، بنجلاديش ، مصر ، العراق ، إيران ، الأردن ، سورية وتركية . ١٦٠,٠٠
  أفغانستان ، أبوظبي ، البحرين ، بورما ، الدوحة ، دبي ، الهند ، الكويت
- سري لانكا ، الشارقة و المملكة العربية السعودية . ٢٢٠,٠٠
- بنامة ، أمريكا الجنوبية وجزائر الهند الغربية ٣٠٠,٠٠

بالبريد البحري

(أ) الجزائر ، بنجلاديش ، مصر ، العراق ، إيران ، الأردن ، عمان ، سورية وتركية ١٢٠,٠٠
(ب) جميع البلاد الأخرى ١٧٥,٠٠

ثمن العدد الواحد (بما فيه أجرة البريد)

داخل باكستان : ٥,٠٠ روبيات خارج باكستان : بالبريد الجوي . ١ دولار امريكي .

أعداد المجلة السابقة للسنة الكاملة متوفرة بشكل مجلدات جميلة ، الأعداد ١٣ إلى ١٨ و ٢٥ إلى ٣٨ ؛ كل منها مقابل ٠٠ ر ... روبية باكستانية وذلك فيما عدا أجرة البريد .

رسم العضوية في المجلة مدى الحياة .

لساكني باكستان : ١٠٠٠,٠٠ روبية ولغير ساكني باكستان ٢٥٠,٠٠ دولارا أمريكيا .

جميع المراسلات

باسم مدير اليقين إنترنيشنل
مكتب البريد دار التصنيف ،
مجاهد آباد ، حبيب ريلور رود ،
كراتشي - باكستان

هواتف .
المكتب الرئيسي : ٩٨-٢٢٦٥٩٧
المكتب الفرعي : ٥٢٤٣٢٥

التسديد مقدما

وَاللهُ وَلِيُّ التَّوْفِيقِ ٥

البعث الإسلامي

مجلة
دار التصنيف (برائيويت) ليميتد

المجلد ٤٠ — ٢ رمضان ، ١٤١٢ هـ الموافق ٧ مارس ، ١٩٩٢ م — العدد ٢١

أتاكم رمضان :

- أتاكم رمضان شهر بركة يغشاكم الله فيه فينزل الرحمة . . .
- فيه ليلة خير من الف شهر .
- انه كان لهذه الليلة أثرها على البشرية .

حضارة الإسلام وحضارات الغرب :

- أشاد المفكران « لا فيس » و « رامبو » في كتابهما (التاريخ العالم) بالحضارة الاسلامية وآثارها . . .

Regd. No. M. 99
ISSN 0044-0213

AND SURELY IT (QUR'AN) IS TRUTH OF ASSURED CERTAINTY (69:51)

yaqeen international

PUBLISHED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNIF (PRIVATE) LIMITED
On the 7th & 22nd of every month

VOL. 40 SHABAAN 17, 1412 A.H. FEBRUARY 22, 1992 20

13.4.92

QUR'AN MAJEED
ARABIC TEXT, ITS TRANSLITERATION AND TRANSLATION INTO ENGLISH, Part 24 Chapter 40, Verses 15 to 28.

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the All-Compassionate, the Most-Merciful.

DECLINE AND FALL OF SOVIET UNION

HISTORY has witnessed many a fall of great Empires—the Roman Empire, the Ottoman Empire, the Moghul Empire, the British Empire, etc But none came tumbling down so fast as the Soviet Union On December 25, the Christmas Day, 1991, Mikhail Gorbachev tendered his resignation as the President of the Soviet Union Thus came to a thrilling end a political enigma that was lingering in the face of the establishment of an eleven-republic CIS (Commonwealth of Independent States) as a successor to the USSR What came with a bang in 1917 went with a whimper in 1991, the intervening 74 years of communism marked with frequent spells of the worst type of totalitarian ways of statecraft involving tyranny, repression, and aggression

KARL MARX The edifice of the Soviet Union was raised by V I Lenin (1870-1924) on the ground snatched from the cruel clutches of the last of the despot Russian Czars This revolution had the backing of the Marxist vision of a classless society free from exploitation Karl Marx (1818-83) and Friedrich Engels (1820-95) released their famous Communist Manifesto in 1847, exhorting the teeming labour force to rise in rebellion. They called out "Let the ruling classes tremble before a Communist revolution. The workers have nothing to lose but their chains They have the world to win Workers of the world, unite!"

Karl Marx in his **magunm opus,** Das Kapital, has advanced the materialist conception of history He advocates the belief that the basis of historical development is to be found in economic considerations above everything else. On the purely economic front, he advances the theory that the value of any article or product depends upon the amount of labour expended on it, as measured by time This is his so-called Surplus Value Theory Labour alone, he contends, creates value. The surplus value, or the profit, which the worker creates is, however, usurped by the capitalist Therein lies the social injustice which he wanted to correct

Much has been written on Karl Marx's materialist conception of history and his theory of surplus value. Their validity has been bitterly disputed, questioned and challenged by eminent thinkers and theorists Karl Marx lived in a Godless utopia that has no conception of Fate or Divine predestination of human good and bad in the material as well as spiritual spheres of life. The future is known to God alone It is not a calculable entity liable to be measured on the scale of economic behaviour of a country or nation As regards surplus value, there are ways and means to protect the interests of the worker without robbing the investor of his incentives

IQBAL About Karl Marx, Iqbal has put these words in the mouth of Iblis:

> "Though not a Prophet, he holds
> a Book under his arm."

So great was the impact of Marx on the mundane mind

Iqbal goes on to scrutinise Communism and, eventually again, makes Iblis confess as follows:

> Robes which Nature's
> own hand has torn
> Connot be darned with
> Communistic dialectics.
> Nought can overawe me:
> These wayfarers of the
> path of Communism:
> Short of livelihood,
> muddle-headed, confused!
> If at all I dread,
> It is that **ummah**
> In whose embers still
> lurks—
> The live spark of Desire
> Even now amidst this
> nation are to be found
> Some few hardliners
> Who perform ablution with
> their tears of early dawn
> Knows He to whom
> Time's secret is evident
> Future's source of commotion
> is not Communism,
> It is Islam!

* * * *

> Yet the urge of
> modern times
> makes me fear.
> Least the Prophet's Law
> reveals itself
> Fear a hundred times
> the Prophet's Law,
> It protects woman's
> honour,
> puts man to test,
> and raises heroes.
> It is death-knell
> for all serfdom;
> In its eye no one
> is Monarch, or a
> roadside beggar;

It purifies wealth
and makes the rich
its trustee.
Can there be a
more radical revolution
of thought and action
Than the dictum·
Not to Kings but to
God belongs the earth.
Better this Law remains
obscure from world's eye

ISLAM· A perfect socio-economic system is presented by Islam, based on justice and fairplay, and fully compatible with human nature and capability It does not lay down any rule of three to determine individual quantum of happiness and welfare, or per capita distribution of wealth, in this world It has the dominating conception of qualitative sharing of righteousness here and comfort of the Hereafter, to meet the ends of justice fully and completely in a life without end

In this imperfect and transient world we might come across cases of seeming outward inequalities of man's means and status, but there is a Divine purpose behind it as elucidated in the Holy Qur'an

> "God has bestowed His gifts of sustenance more freely on some of you than others " (16:71)
>
> " . . .He has raised you in ranks some above others so that He may try you in the gifts He has given you " (6·165)

Striving and perseverance have been made by God as a precondition of receipt of His bounties He says

> "That man can have nothing but what he strives for " (53 39)
>
> "What is with you must vanish, What is with God will endure. And We will certainly bestow on those who patiently persevere, their reward according to the best of their actions " (16.96)

Coming back to Karl Marx, his economic imperative is "From each according to his abilities, to each according to his needs " This would mean a constant process of robbing Peter to pay Paul. Its failure has been amply demonstrated by the decline and fall of the Soviet Union. Islam, on the other hand, looks to God for His distributive justice after having made one's necessary striving and continued perseverance. God gives every one hope when He says:

> "O the bounties of your Lord We bestow freely on all—these as well as those The bounties of your Lord are not closed (to anyone)." (17 20)

Yet there is a warning for those who exceed their prescribed limits·

> "If God were to enlarge the provision for his servants, they would indeed transgress beyond all bounds through the earth; but He sends (it) down in due measure as He pleases, for He is with His servants Well-Acquainted, Watchful " (42·27)

CONCLUSION. The Russian socio-political adventure has shown that man's cherished goals cannot be achieved by human efforts alone. They need the support of God to Whom belongs the providence Life is not a simple arithmetical problem. Things do not happen without God's will. Besides man's endevour there is the Destiny known to God, to determine the final outcome. Godless striving may be likened to an effort to sustain human life in an environment devoid of oxygen. "Man proposes, God disposes" is a wise adage after all.

——:o:——

AL-SUNNAAH

EXERCISE OF ZIKR (Remembrance) IN ISLAM

By Syed Mahmood Akhtar

The word 'remembrance' means the act of bearing in mind some one deserving of reverence, honour or gratitude It also means message of friendly greetings It is equivalent of Arabic *'Zikr'* In the terminology of Islam *Zikr* means man's remembering of God with all His Attributes It is a sort of specific prescription for curing negligence, carelessness, or forgetfulness from the heart of a Believer towards God. Through *Zikr* the concept and Living Entity of God always remain dominant in his mind He always finds himself in the presence of God He has the firm conviction that by whatever beautiful name he is remembering Him, He too is listening to that A believer remembers Him because it is He, and none else, who created him from nonentity, gave him life, consciousness, sense of distinguishing good from bad, and right from wrong, distinct utterance and faculty of articulation, and also made provisions of sustenance for him. In gratitude, therefore, he eulogises Him in the most beautiful and choicest words possible, as taught by God through His Last Prophet Muhammad *(Sallallahu 'alaihi wa sallam).* In his hour of need he invokes God's help through *Zikr* since he regards Him as the Only Providence, the

only Bower of protection and the Only Bastion of defence against his poverty, ill-health and enemies. He remembers God for His Glory and Grandeur too. He fears His wrath and shudders the very thought of inciting His displeasure in the wake of his own inherent imbecility, faults and fumbles for which he always ought to be repentant.

Zikr brings a man in spiritual proximity with his Creator and enables him to earn immense reward from his Lord This fact has been described in a beautiful parable in the following **Hadith Qudsi:**

> "God says. whatever My servant ('Abd) thinks about Me I am near him and I am with him when he remembers Me If he remembers Me in his heart I remember him in My Heart too. If he remembers Me in an assembly I, too, remember him in an assembly better than his. If he draws towards Me by a span I come close to him by a distance equal to one hand. And if he draws near Me by one hand I draw to him by two hands. Likewise, if he walks towards Me I come running towards him."
>
> (Bukhari)

In another **Hadith Qudsi** God has said·

> "O son of Adam! If you remember Me in solitude I will remember you in solitude too. And if you remember Me in any assembly I, too, will remember you in the assembly which will be a better assembly than the one wherein you remembered Me." (**Targhib-o-Tarhib**)

Tirmizi has quoted a **Hadith** saying that some Companions *(Razi Allahu 'anhum)* appeared before the Holy Prophet and said to him that since God had prohibited them to stock gold and silver they did not know what wealth was the best for them to store. The Apostle replied:

> "Among the first excellent things are the tongue for remembrance (**Zikr**), the heart which is grateful and the wife who has Faith and helps her husband to tread in Faith"

Some religious scholars, such as Qazi 'Ayaad, have divided *Zikr* into two kinds—*Zikr Qalb* that is remembering God in one's heart, for instance, by observation, study and probe into the natural phenomena profusely spread all around us in the universe. They prefer *Zikr Qalb* because it is done in seclusion and is, therefore, void of pretense, ostentation and hypocrisy. (Musnad)

The other kind of remembrance is *Zikr bil lisaan.* It includes the five-time obligatory prayers *(Salaat)*, voluntary prayer *(Nafl)*, recitation and cantillation of Qur'an Majeed, repetition of its verses, supplication, teaching, preaching, etc.

> "A man once appeared before the Holy Prophet and said: Injunctions in Qur'an Majeed are many It is difficult for him to act on all of them He requested the Holy Prophet to tell him only one thing which he might hold fast. The Apostle replied that he should keep his tongue wet with God's remembrance" (Tirmizi)

We have so far discussed *Zikr* practised by individuals There is one more kind of *Zikr* to be done collectively It is called **Zikr Ijtimaa'ee** or collective remembrance. Some people assemble at a place and talk regarding Islam, Qur'an Majeed and God. They discuss Muslim canon law and Sunnah of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* These are all feautres of *Zikr Ijtimaa'ee* or collctive remembrance.

The virtues of **Zikr Ijtimaa'ee**. have been described in a **Hadith** narrated by Hazrat Abu Hurayrah *(Razi Allahu 'anhu)*, as follows:

> "When people assemble in the houses of God (**mosques**), recite, learn and teach **Qur'an** Majeed peace fills their hearts. Blessing of God overspreads and God remembers them among His Favourities (**Muqarrabeen**)." (Muslim)

Hazrat Amir Mu'awiyyah has narrated that the Holy **Prophet** *(Sallallahu 'alaihi wa sallam)* graced an assembly of his Companions *(Rizwaan Allahu 'anhum ajma'een)* He asked them what they were doing there. They replied that they were remembering, and singing praises of God there so that He showed them the way of Islam and conferred His favour upon them. The Apostle enquired: By God! Did you assemble here for that purpose? They replied: By God! We are here for that very purpose. The Apostle said By God! I did not take an oath from you for reasons of distrust or any imputation. Gabriel just came to me and told me that God is remembering you with Pride among the Angels, (Muslim & Tirmizi)

It may be gathered from some of the *Ahadith* quoted above that *Zikr* can be done individually as well as collectively In this article we have given information drawn from the *Ahadith.*

Zikr has been defined by the religious scholars as the act of remembering God by reciting Qur'an Majeed, repeating its verses intensively, rehearsing Attributive Names of God on rosary beads or otherwise, and saying daily obligatory and supererogatory *(Nafl)* prayers. God has enjoined upon the Believers

to remember Him day and night:

"O you who believe! Remember Allah with frequent remembrance And glorify Him morning and evening." (33 41-42)

When a man encounters hard realities of life which seem to him unsurmountable, or he fears his impending financial ruin, faces incalculable losses to his property or business ventures, finds himself surrounded by enemies bent upon ruining him, it is by remembrance of God (*Zikr*) only that he can steer his raft safely through all these vicissitudes of life.

During his overwhelming preoccupations with business, there are chances of his forgetting God altogether ignoring His injunctions, or somehow acting against His Wishes. But His true Believers never fall into negligence, God Himself has described it in Qur'an Majeed:

"(In houses there are) men whom neither traffic nor merchandise can divert from the Remembrance of God, nor from the regular Prayer, nor from the practice of regular Charity Their (only) fear is for the Day when hearts and eyes will be overturned" (24 37)

From this verse it comes to light that holy men, too, are not carefree, or free from want of material things, Like others they too have their needs. But they are never unmindful of their spiritual obligations. They remember God even engrossed in their economic struggle In the verse remembrance of God is described as having three forms simple remembrance, Prayer (**Salaat**) and Charity (**Zakaat**). Prayer and Charity have their stated time but the act of remembering God has no fixed time. This remembrance in the midst of economic struggle can compel a man to adhere to the injunctions of God, to turn his direction towards God's Will.

About the Friday Prayer God says:

"O you who believe! when the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of God, and leave off business (and traffic). This is best for you if you but knew!" (62:9)

Here a believer is ordained to close his business after the call to prayer (**Azaan**) is made and run towards the remembrance of God By the Remembrance of God is meant here the Jum'a Prayer in particular. Then God said:

"And when the Prayer is finished, then may you disperse through the land, and seek of the Bounty of God And celebrate the Praises of God often (and without stint) so that you may prosper." (62 10)

The business activity, which had ceased for the short interval of Prayer, is allowed later together with emphasis to celebrate the praises of God most often The reason is obvious lest his worldly activities make him forgetful of God

It is generally seen that love of wife, children and wealth makes a man neglectful of God Here a warning is given by Him to all such persons

"O you who believe! Let not your riches or your children divert you from the remembrance of God And whoever do thus, they are the losers" (63 9)

Islam has assigned to its followers the responsibility of preaching and carrying its message to non-believers It inculcates in them the spirit of spending their strength and ability in this regard so that no one may remain unaware, in the world, of the religion of God and thereby saves himself from ruin here and in the Hereafter. Qur'an Majeed exhorts that one may come successful out of this responsibility by means of Remembrance of God only. Remembrance will give him the strength and keep him steadfast in his mission. At the commencement of Surah Muzzammil (73) God enjoined on the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* to continue remembering His name:

"True, there is for you by day prolonged occupation with ordinary duties. But keep in remembrance the name of your Lord and devote yourself to Him whole-heartedly. (He is) Lord of the East and the West. There is no god but He Take Him therefore for (your) Disposer of Affairs" (73 7-9)

Here God advises the Apostle to devote himself exclusively to God. He should not make the object of his attention anything else, except God The fact is that such devotion and absorption are only possible by means of one's perpetual immersion in the Remembrance of God.

Pharaoh was raising the arrogant slogan of "I am the Supreme Lord", in his kingdom He was at the highest peak of rebellion against God God deputed Hazrat Musa and Hazrat Haroon (**'alaihi-mas-salaam**) to contain him and explain to him in clear-cut language that if he did not take the straight path he would be ruined Before sending them on that venture God enjoined them thus

"Go you and your brother with My Signs, and slacken not, either of you, in keeping Me in remembrance" (20 42)

This verse is expressive of the truth that without Remembrance

(*Zikr*) preaching will be void of strength. This quality is indispensable for a preacher in order to keep him steadfast at times of crises. Without this provision the journey cannot be accomplished.

Islam has enjoined his followers, at times to fight in the way of God. It is in acknowledgement of the truth that a Muslim loves the religion of God more than his own life and property. For its protection, defence, eminence and glory he is always prepared to sacrifice them whenever the occasion will demand it Ordinarily it might not be easy to undertake such a sacrifice. Courage may give in; emotions may change. To safeguard against all such frailties and to maintain unabated the enthusiasm and devotion, the only effective prescription is Remembrance God says·

> "O you who believe! When you meet a force, be firm, and call God in remembrance much (and often) that you may prosper" (8 45)

This is the reason why no believer is exempted from Prayer (*Salaat*) even on the battle field Its detail is given in Surah Nisaa (4) of Qur'an Majeed God has said

> "When you have offered the (congregational) prayers, celebrate God's praises standing sitting down, or lying down on your sides But when you feel secure from danger keep up Regular Prayers For, such prayers are enjoined on the Believers at stated times" (4 103)

Prayer (*Salaat*) is the best way of Remembrance During war its procedure is different from that in times of peace It is so to meet practical exigencies of war However, times of prayers are fixed. A believer has to offer his prayer at the stated time, whether there is war or peace He is not allowed to miss it in any case It is the only way to final victory.

In the end we pray to God that may He in His Extreme Mercy enable us to remember Him most often from morn till night every day, in our affluence or adversity, and thereby enable us to win His Pleasure here and in the Hereafter **Ameen!**

AL-QUR'AN

THE STATUS OF PROPHET JESUS IN ISLAM

By Dr. A. R. I. Doi

The moment that a Muslim utters the name of 'Isa or Jesus, he is duty bound to show respect to this great Prophet of Islam, by saying "Alayhis Salam," may peace be upon him Islam is thus the only religion which accords this status to Jesus. In Judaism the holy personality of Jesus is disrespected and disgraced as he is referred to as an illegitimate child of Maryam (Mary) Christianity, which is entirely centred round the person of Jesus, and almost monopolises him, has equally done injuctice to this great Prophet of Allah

If you describe a man what in reality he is not, or what he has not even dreamt of, you are really belittling his person When Jesus was called "Son of God" or God "God, the Father God, the Son"—Jesus complained bitterly His disciples said "We are content to serve God, but we desire, however, to know God for Isaiah the Prophet said, "Verily thou art a hidden God," and God said to Moses, His servant, "I am that which I am" Jesus answered "Philip God is a god without which there is naught god, God is a being without which there is naught that liveth, so great that he filleth all and is everywhere. He alone hath no equal. He hath had no beginning, nor will he ever have an end, but to everything hath he given a beginning and to everything shall he give an end He hath no father nor mother; he hath no sons, nor brethren, nor companions. And because God hath no body, therefore he eateth not, sleepeth not, dieth not, walketh not, moveth not, but abideth eternally without human similitude, for that he is incorporeal, uncompounded immaterial, of the most simple substance He is so good that he loveth goodness only, he is so just that when he punisheth or pardoneth it cannot be gainsaid In short, I say unto thee, philip, that here on earth thou canst not see him nor know him perfectly, but in his Kingdom thou shalt see him for ever wherein consiteth all our happiness and glory"

Philip asked "Master, what sayest thou? It is surely written in Isaiah that God is our father how then hath he no sons?" Jesus answered. "There are written in the prophets many parables, wherefore thou oughtest not to attend to the letter, but to the sense For all the prophets, that are one hundred and forty-four thousand whom God hath sent into the world, have spoken darkly But after me shall come the splendour of all the prophets and holy ones and shall shed light upon the darkness of all that the prophets have said because he is the Messenger of God." And having said this, Jesus sighed and said,

'Have mercy on Isra'el O Lord God; and look with pity upon Abraham and upon his seed, in order that they may serve thee with truth of heart. His disciples answered: "So be it, O Lord our God!'

Jesus said "Verily I say unto you, the scribes and doctors have made void the law of God with their false prophecies of the true prophets of God wherefore God is worth with the house of Isre'el and with this faithless generation" His disciples wept at these words

The above quotations from the Gospel of Barnabas shows, how the so-called early Christians presented Jesus in calling him what he was not All the other religions except Islam do not believe in Jesus at all It is with this background that we shall proceed to examine the status of Jesus in Islam

JESUS IN THE QUR'AN

The most authentic sources to know the Islamic view of Jesus and the status given to him are the Qur'an and the manuals of Hadith literature. According to these sources, 'Isa or Jesus was Nabi Allah, a prophet of Allah and Rasul-Allah (a Messenger of Allah) His mother's name was Maryam Hence prophet Isa is referred to in the Qur'an as 'Isa ibn Maryam (Isa, tht son of Maryam) (5 87)

The name 'Isa ibn Maryam is used sixteen times in the Qur'an, while the name 'Isa alone is used nine times only to emphasise the fact that he was a son of a pious and chaste virgin named Maryam. Maryam was the daughter of Imran Imran's family was descendant of Prophet Harun, the brother of Prophet Musa Thus the ancestors of the family were also great prophets of Allah. However all the prophets in Islam are given equal status.

The Qur'an names the whole Chapter after Maryam (Surah Maryam. Chapter 19) The emphasis is on giving proper respect to Maryam and to refute the immoral Jewish calumny or charge against the holy personality of chaste and pious Maryam. The Qur'an has described the entire family of Maryam, by calling it a chaste and noble family Therefore the status of Maryam in Islam is that of noble, a chaste and a pious lady

We should note that at the time Islam came there were Jewish tribes which inhabited and prospered around Madinah These Jews believed that 'Isa and Maryam were disgraceful characters The Qur'an, through the Chapter 19, as well as many other verses, conclusively proved that the Jewish propaganda was a lie The idea was not merely to defend Maryam but also to defend the entire womanhood No woman of good character should be subjected to calumnious accusation This is the reason why the Qur'anic punishment of Al Qadhaf (defamation of chaste women) is very serious Apart from lashing the criminal in the Hadd punishment, he will be deprived of his civic right of giving witness (shahadah) as long as he lives.

By calling Maryam a chaste woman and a pride of womanhood, the Qur'an in the same breath describes 'Isa as a Prophet of Allah, an embodiment of piety and nobility The Qur'an has given all this detail in order to refute the evil Jewish propaganda "Buhtanan Aziman" as described in the Qur'an (4 156)

Apart from Maryam's noble origin, she was placed in the charge of Prophet Zakariah, who tutored her and brought her up Also the Qur'an maintains that Maryam was purified by Allah and purged of all moral impurities How then do the Jewish Rabbis and other misguided people insult that chaste lady.

THE MOTHER AND THE SON AN IDEAL LINK

We have given here a lengthy discussion on Maryam, the mother of 'Isa, for the simple reason that if the mother's greatness is not understood, it will create personality and status of 'Isa in Islam. I have done so following the ideal link that Allah has created between the mother and the son, more so in the case of Maryam and 'Isa ibn Maryam

Maryam was marked out for a special destiny as the mother of a miracle-child Her mother expected a male child, but because of her deep faith, she was not disappointed when she got a female child, Maryam The Qur'an has mentioned her as "a chosen woman above the women of all nations

> "O Maryam! Allah has chosen thee and made thee pure and had preferred thee above all the women of creation" (3 42)

The Qur'an also mentions that "In spite of all her great qualities she was a mere mortal" This implied that she has no share in the divinity of God Thus the Qur'an rejects the idea of Maryam having a share in the trinity and divinity of God Indirectly, Islam dismisses the idea of trinity She was a servant of God but not a goddess She was a chaste woman and not a God-mother It also follows that 'Isa bin Maryam was not God or son of God but a mortal, son of a mortal and servant of God.

Mary, the mother of Jesus, was unique, in that she gave birth to her son by a special miracle, without the intervention of the customary physical means This does not mean in anyway that she was more than human, any more than that her

son 'Isa was more than human. There was no Joseph, the Carpenter, and without him, as is now proved. Mary could conceive miraculously, and gave birth to the Prophet of Allah It is not new in Allah's nature "When He has decreed a plan, He but says to it 'Be' and 'it is.' (3.47).

This Qur'anic verse refutes the charge that Maryam was the mother of God The Roman Catholic Church worships her as endorsed by the Council of Ephesus in 431 CE in the century before Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* taught the message of **Tauhid,** oneness of God

Just as Maryam was not a mother-god, 'Isa was not a son of god or a son of mother-god In order to emphasise this the Qur'an mentoins him as Ibn Maryam, son of Maryam, a mere mortal inspite of all her greatness. He is not more than a man "The similitude of Jesus before Allah is as that of Adam He created him from dust, then said to him "Be and he was" (3 59)

PROPHETHOOD THE HIGHEST CALLING

According to the above verse as well as the entire teachings of Islam, it will be against reason and revelation to call 'Isa "God" or "the Son of God."

If one argues that simply because he had no human father and that his birth was miraculous, he is 'god' or 'son of god', then one should also ponder over the creation of Adam the first man, and the first Prophet according to Islam Adam was born but only without father, but even without a mother.

To Allah, Adam was created from dust, and so was 'Isa The real greatness of both Adam and 'Isa lies in the fact that they were both spiritual leaders and teachers of mankind chosen by Allah. The difference in the Islamic point of view in relation to Adam and that upheld by Judaism and Christianity is of fundamental nature. In the latter, he is a sinner who sinned and was thrown out of paradise, while in the former he is the first Prophet of Allah, the first human being and the forerunner of all the human-prophets.

I would like to point out here an important point in respect of Islamic Fiqh. It is **not** necessary in Islam that one must perform miracles to be called a Prophet (al-nabi) It is the highest calling from Allah, a matter of being and not becoming No amount of miracle-working penance or devotion **(Ibadah)** can make one a Prophet, and that the Prophethood **(Al-Nubuwwah)** came to an end after the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*

The status of 'Isa in Islam is that of a human being **(bashar)** (3 59) a Prophet of Allah (Nabiyy-Allah) (12 136 & 3 84) and a Messenger of Allah (Rasul-Allah) (61 6), and no more Prophet 'Isa himself has declared O Jesus, the son of Mary, did you say unto men, worship me and my mother as gods in generation of Allah?' He said. "Glory to Allah, never could I say what I had no right to say. Had I said such a thing, you would indeed have known it You know what is in my heart, though I know not what is in yours For you know in full all that is hidden" (5 119)

The Bible also confirms the above statement when 'Isa declared "I have not spoken of myself, but the father which sent me, He gave me a commandment, what I should say, and what I should speak" 'Isa described himself as "a man that hath told you the truth, which I have heard of God." In the Gospel of St. Barnabas, Jesus has said about lies concocted against him in these words "O Lord, I know that the scribes hate me, and the priests are minded to kill me, thy servant; therefore, Lord God Almighty and Merciful, in mercy hear the prayers of thy servant, and save me from their snares, for thou art my salvation. Thy knowest, Lord, that I, thy servant seek Thee alone, O Lord, and speak Thy word for Thy word is true, which endureth for ever."

JEWISH AND CHRISTIAN BELIEFS

The Christ myth theory is further rejected by a Christian writer C J. Cadoux in his book Life of Jesus in the following words.

"In the four Gospels, therefore, the main documents to which we must go if we are to fill out at all that bare sketch which we can put together from other sources, we find material of wide-differing quality as regards credibility So far-reaching is the element of uncertainty that it is tempting to 'down tools' at once, and to declare the task hopeless The historical inconsistences and improbabilities in parts of the Gospels form some of arguments advanced in favour of the Christ-myth theory. These are, however, entirely outweighed—as we have shown—by other considerations Still, the discrepancies and uncertainties that remain are serious and consequently many moderns, who have no doubt whatever of Jesus's real existence, regards as hopeless any attempt to distinguish the historically true from the legendary or the mythical references which the Gospels contain, and to reconstruct the story of Jesus's mission out of the more historical residue."

The Qur'an further denies the divinity of 'Isa in the following strong words: "They indeed have disbelieved who say Allah is the Messiah, the son of Mary. Say. who can then do anything against Allah, if He had willed to destroy the Messiah, son of Mary, and his mother and everyone on earth? Allah's is the sovereignty of the heavens and the earth and all that is between them. He creates what He wills. And Allah is able to do all things." (5.19)

About the Jewish and Christian beliefs, the Qur'an says 'and the Jews say Ezra is the son of Allah, and the Christians say The Messiah is the son of Allah That is their saying with their mouths They imitate the saying of those who disbelieved God. Allah (himself) fights against them How perverse are they! They have taken as lords beside Allah their rabbis and their monks and the Messiah, son of Mary, when they were ordered to worship only One God There is no god except Him Be He glorified from all that they ascribe as partner (to Him)! If they could they would put out the Light of Allah with their mouths, but Allah will not allow but that His Light should be perfected, even though the Unbelievers may detest it" (9 3, 31-32)

The Qur'an rejects completely the concept of Trinity "O people of the Book! Do not exaggerate in your religion nor utter anything concerning Allah except the Truth The Messiah, Jesus, son of Mary, was only a Messenger of Allah and His word which He conveyed to Mary, and a spirit from Him. So believe in Allah and His Messengers, and do not say "Three" Stop! (it is) better for you! Allah is only One God. It is far removed from His Transcendent Majesty that He should have a son. His is all that is in the heavens and all that is in the earth And Allah is enough as Defender The Messiah will never scorn to be a slave to Allah nor will the favoured angels Whoever scorns His worship and is arrogant all such will He assemble to Him, then as for those who believed and did good works to them He will pay their wages in full adding to them of His Bounty and as for those who were scornful and proud them will He punish with a painful doom, and they will not find for them, against Allah any protecting friend or helper (4. 171-173)

(Courtesy: Islamic Herald)

——:o:——

AL-QUR'AN

STATUS OF MARTYR IN ISLAM

By Syed Mahmood Akhtar

According to the English dictionary the word 'Martyr' implies one who by his death bears witness to his belief or one who suffers greatly from any cause or one who suffers for his belief whereas the word 'martyrdom' implies the state of being a martyr or the sufferings or death of a martyr — (Chambers) In the terminology of Islam the synonyms of these words are **Shaheed** and **Shahaadat.** respectivily In Islam a **Shaheed** is one who is slain or killed for the cause of God For such people God has said in Qur'an Majeed

> "And say not of those who are slain in the way of God they are dead Nay, they are living though you perceive (it) not" (2 154)

It, obviously, means that those who give their lives fighting in the battlefield, not for unrightfully grabbing other peoples' land or devouring avariciously another man's property but against hostile infidels or transpgressors, are called **Shuhadaa** or the martyrs (p of **Shaheed**). The martyrs are not dead. These are words of God, they are ever true. In this connection we refer to a fact from the Islamic history.

During the battle of Uhud, seventy Muslims were martyred (Ibn Ishaq) They were buried aside in the battleground. Hazrat 'Abdullah bin 'Amr Haraam and Hazrat 'Amr bin Jamuh *(Razi Allahu 'anhumaa)*, the two martyrs, were buried in a single grave. It so happened that forty six years after their martyrdom the area around their grave was inundated with flood. It threatened the grave itself In order to save the bodies of the martyrs from the vagaries of the torrent the grave was opened and the bodies were exhumed People were struck with astonishment to see that the bodies of both the martyrs were as fresh as they were at the time of their burial forty-six years before Even fresh blood was oozing out from the chest of one martyr Evidences of such truth do still come out now and then. It is the firm belief of every Muslim that whatever God and the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* have said is true, truer than what our eyes can see

With the end of our life here in this material world, there begins another state of existence called **Barzakh.** It is the interval between the Death and the Resurrection In **Barzakh** every dead person is given a new life and also shown his ultimate place of reward or punishment In that way he can have the

perception of his good or bad fate in the Hereafter But the life of a martyr in **Barzakh** is more potent than that of other dead persons and its effects reach his body too..

The martyrs will have the special prerogative that God will resurrect them on the Day of Judgement in the same condition in which they were buried in the grave and their wounds also will still be fresh.

Everyone knows that death has its relation with the body of the deceased whereas the soul remains unchanged and unaffected except that its connection with the dead body is broken Its link with the body is finished with the death of the body

The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* has said that when a man dies his actions come to an end But actions of a martyr continue till Doomsday and he also continues to receive sustenance from God till then Besides, the soul of a martyr takes the form of a green or white pigeon in the Paradise, which flies around wherever it likes In that way actions of a martyr continue and he enjoys the taste of life there. But these things are beyond our worldly comprehension

It may, however, be clarified that the souls of the Prophets **(Anbiyaa — 'alaihi-mus-salaam)** receive most powerful life-effects after their death They receive them in the greatest measure compared to any other of God's creation After the Prophets there comes the station of the Sincere Ones **(Siddiqeen)** or the lovers of Truth, after them come the Witnesses **(Shuhudaa)** or the Martyrs who testified the Truth by sacrificing their own life in the way of God Lastly, there is the rank of the Righteous People **(Swaliheen),** the ordinary folk who do ordinary business but always in a righteous way It is the Spiritual Fellowship established by God for His servants in the Hereafter.

The Prophets leave no property as their inheritance. The earth does not eat up or cause decay to their body in the grave It remains as full and fresh as in their lifetime The Angel of Death did not take out the soul of any Prophet without his prior permission.

There are two things which clearly distinguish life from death Firstly,the presence of life is indicated by movement Secondly, it entails eating and drinking Death denies these faculties A living person is one who eats, drinks and moves about On the contary, the one who neither eats nor drinks, stops breathing His heart stops beating and his pulse ceases pulsation He does not move unless removed from his place like an inanimate physical thing In short the two basic symbols of life are:

1 movement
2 eating and drinking.

In the light of Qur'an Majeed and **Ahadith.** we find both these symbols present in a martyr Qur'an Majeed says

> "Think not of those who are slain in God's way as dead Nay, they live, finding their sustenance in the Presence of their Lord They rejoice in the Bounty by God " (3 169-170)

It is evident from the above verses that a martyr receives sustenance and derives benefits from the bounties of God like a person who enjoys His favours during his lifetime on earth There are Traditions **(Ahadith)** to the effect that the souls of the martyrs are kept in the shells of green or white birds and they fly freely in the vast expanse of Pradise, eat fruits of their liking, and take rest in the chandeliers of the heaven. This is because the martyrs sacrificed their worldly life for the sake of God. God bestowed on them another symbolic entity in lieu of the physical one in recognition of their sacrifice. This symbolic body serves them as their volition in the Paradaisical expanse. For this reason God forbids us to say that the martyrs are dead. They are not dead but we, in this world of restricted dimensions, cannot perceive their existence Otherwise the martyrs are alive They are fully conscious of their existence They are imbued with sense and sensibility and they feel pleasure and delight in their eternal bliss of life,

In proof of a martyr's life after death we quote an incident here

Hazrat Sabit bin Qays bin Shimas *(Razi Allahu 'anhu)* laid down his life as a martyr in the battle of Yamamah It was fought against Musaylimah, the Liar, after the passing away of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* The Muslim troops were headed by Hazrat Khalid bin Waleed *(Razi Allahu 'anhu)* During the heat of the battle Hazrat Sabit bin Qays fell a martyr He was wearing a fine costly armour on his body A man passed by dead body and taking off the armour from the body of Hazrat Sabit bin Qays he hastily decamped from there A Muslim soldier saw Hazrat Sabit bin Qays in a dream at night saying

> "I leave you my will You will not set aside or ignore it taking it only as a dream I have to say that I have been martyred yesterday A man has removed my armour His tent is at that end, outside which a horse is tied He has concealed my armour under the saddle of the animal You go to Khalid bin Waleed and tell

him that he should send some one to fetch it. And when you reach Madinah you meet Hazrat Abu Bakr, the Caliph and tell him that I owe so much debt and that I set such and such my bondsmen free So the man, who had seen the vision, came to Hazrat Khalid bin Waleed and told him about the armour He at once sent some men to the tent of the thief and they took possession of the armour When the man reached Madinah he narrated to the Caliph all that he was advised by Hazrat Sabit bin Qays in his will The Caliph gave orders for its implementation " (Ibn 'Abul Barr)

It may be understandable now why it is not permissible in Islam to weep or mourn on the martyrs On the other hand, a Muslim takes pride in the sacrfiice of a martyr's life in the way of God It is a matter of great honour to the parents of a martyr, to his family and children and to the whole Muslim Ummah His noble deeds serve as a beacon light to others who covet and emulate similar glory of martyrdom. They remember them by celebrating their noble deeds in a befitting manner worthy of living people, instead of indulging in weeping, crying and breast-beating, a practice which has no place in Islam. Hazrat 'Abdullah bin Mas'ud *(Razi Allahu 'anhu)* has reported that the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* said:

> "That person is beyond the pale of our congregation who tears the breast of his garment and wails over the dead like those in the days of Ignorance " (Agreed)

The Holy Prophet has cursed on those who lament over the dead [th]ose who hear them (Mishkaat)

In other **Ahadith** the Apostle justified expression of sorrow or grief through eyes and heart and declared it an act of Satan if manifested by hands *and tongue*

On the eve of his demise the Holy Prophet *(Sallallahu 'alaihi wa sallam)* said to his dear daughter, Hazrat Fatimah *(Razi Allahu 'anhaa)*

> "When I die you will not tear your hair nor bewail nor lament over *me* " (Faro'-i-Kafi)

In short, a martyr in Islam does not die after he is slain or murdered in this world He stays alive in the next world and receives his sustenance from God He is given another entity in lieu of the body he sacrificed in the way of God in the world He moves freely in the vast expanse of Paradise and eats its fruits of his liking His soul lives in the shells like a green or white pigeon and rests in celestial chandelier

In the end we earnestly supplicate to God that He may in His Extreme Mercy generate in us the spirit and courage of sacrificing our life for the sake of Truth which is the only way to God as shown by His Last Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, **Ameen!**

——o——

WOMEN IN ISLAM

AHL AL-BAIT IN THE SIGHT OF GOD

Ahl al-bait means the lady of the house whose abbreviated form "Ahliyah" we frequently use in the Urdu dialogue or Ahl-o-'Ayaal where Ahl means wife and 'Ayaal stands for children.

THE STATUS OF AHL AL-BAIT

About the status of the wives of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* God says in Qur'an Majeed

> "O Consorts of the Prophet! you are not like any of the (other) Women " (33 32)

This verse has cleary and exclusively determined the status of the wives of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* They excel all womenfolk in their sterling qualities just as the Holy Prophet surpasses all mankind from Adam's time to the dooms days

Again God says

> ". And God only wishes to remove all abomination from you, you Members of the Family (Ahl al-bait) and to make you pure and spotless." (33 33)

There is consensus among Muslim scholars that the above verses relate to the wives of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* The authors of Tafseer Ibn Kaseer, Ahkaamul Qur'an, Qazi Ibn Al-Arabi, Roohul Ma'anee, Tafseer Qartabee, Tafseer Dur Mansoor, Tafseer Mawaahibur Rahman and Tafseer Bayaanu Qur'an of Maulana Ashraf Ali Thanvi and also authors of other 75 Tafseer, opine that the above verses relate to the wives of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*

It may also be understood that when God wishes anything to do it does happen

'Verily, when He intends a thing His Command is, "Be" and it is!
(36·82)

In the verse (33·33) quoted above, if read in conjunction with verse (36 82), the transition of purity and spotlessness of the Apostle's wives have been completed and they have been made a model for the entire women race on earth That is why they are called **"Azwaajum Mautah-haraatun"** or the "Sacred Wives" of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, by the Muslim world And above all, to establish their veneration, God says about the Apostle's wives that they are the mothers of the Believers.

" . . and his (Prophet's) wives are their (of the Believers) mothers " (33 6)

Further He says:

" .Nor is it right for you that you should annoy God's Apostle, or that you should marry his widows after him at any time Truly such a thing is in God's sight an enormity " (33 53)

In the above verses three things are noteworthy.

1 It is not right for a Believer to annoy the Apostle of God.

2 No one can marry the widows of the Apostle after him They are their Mothers.

3 Such a thing will be an enormity in the sight of God (God will take due account of their every deed)

Unfortunately there have been some people who try to vilify some of the sacred wives of the Holy Prophet They do not think that their such practice will annoy the Apostle and that their impudence will be considered an enormity in the sight of God

Such people should realise the verdict of God for their mischiefs·

"Those who annoy God His Apostle, God has cursed them in this world and in the Hereafter, and has prepared for them after, and has prepared for them a humiliating punishment " (33 57)

—·o·—

CHILDREN OF MUHAMMAD

(Sallallahu 'alaihi wa sallam).

From his wife Khadijah (6)

Sons	2
Qasim and Abdullah	
Daughters	4
Zaynab, Ruqaiyyah, Umm Kulsoom, Fatimah.	

From his wife Maryah

Son	1
Ibrahim	
Total	7

The Holy Prophet had no issue from any of his other wives

All his sons died quite early.

DAUGHTERS

1 Hazrat Zaynab was married to Hazrat Abul 'Aas She had one son and one daughter from him Their names were 'Ali and Ummamah respectively At the time of the conquest of Makkah (8 A H), 'Ali Bin Abul 'Aas is reported to be riding the camel behind the Holy Prophet According to a version 'Ali died as a martyr in the battle of Yarmuk, 13 A H /634 C E , while according to another version he died before attaining adulthood. Hazrat Zaynab died in Madinah during 8 A H at the age of 30 years On the eve of his death Hazrat Abul 'Aas gave his daughter Umm-mah under the patronage of his maternal cousin, Hazrat Zubayr bin Al-'Awwaam, who gave her hand in marriage to Hazrat 'Ali bin Abu Talib after the death of Hazrat Fatimah bint Rasool Allah

2. Hazrat Ruqaiyyah, the second daughter of the Apostle, was first married to 'Utbah bin Abu Lahab The marriage did not consummate When the **Surah: Tabbat Yada Abi Lahab** was revealed to the Apostle 'Utbah divorced Ruqaiyyah on the advice of his father Hazrat Ruqaiyyah was later married to Hazrat 'Usman bin 'Affan by the Holy Prophet During 2 A H she died of smallpox She had a son named 'Abdullah by Hazrat 'Usman who, too, died at the age of six years

3 Hazrat Umm Kulsoom, the third daughter of the Apostle, was likewise married to and divorced by 'Utayba, the second son of Abu Lahab for the the same reason The Holy Prophet gave her hand in marriage to Hazrat 'Usman after the death of Hazrat Ruqaiyyah However, after passing six years of married life Hazrat Umm Kulsoom, too, died in Sh'abaan, 9 A H She had no issue

4 Hazrat Fatimah was the youngest daughter of the Apostle. She was married to Hazrat 'Ali bin Abi Talib She died at the age of 29 years on Ramadhan 3, 11 A H., six months after the passing away of the Holy Prophet to his Lord. Hazrat Fatimah had six children, namely Hasan, Husain, Mohsin, Umm Kulsoom, Ruqaiyyah and Zaynam. The progeny of the Holy Prophet proceeded from Hazrat Fatimah only

—·o·—

ANNUAL SUBSCRIPTION OF YAQEEN INTERNATIONAL (CURRENT VOLUME)

Within Pakistan. **Rs** 100/- plus Rs. 18 00 in case **of Payment by cheque ex-Karachi.**

Outside Pakistan	**Pakistan Currency** or equivalent U S Dollar
AIR MAIL	Rupees
Algeria, Bangladesh, Egypt, Iraq, Iran, Jordan, Syria & Turkey	160 00
Afghanistan, Abu Dhabi, Bahrain, Burma, Doha, Dubai, India, Kuwait, Sri Lanka, Sharjah & Saudi Arabia.	220 00
African & European Countries, China Indonesia, Japan, Malaysia & Singapore.	240 00
Australia, Canada, Fiji Islands, New Zealand & U S. A.	280 00
Panama, South America & West Indies.	300 00
SEA MAIL	
(a) Algeria Bangladesh, Egypt, Iraq, Iran Jordan, Oman, Syria & Turkey.	120 00
(b) All other countries	175 00

PRICE PER COPY (Including Postage)

Within Pakistan Rs 5 00 **Outside Pakistan: By Air Mail U S Dollar 1 00**

AVAILABLE OLD BOUND VOLUMES OF YAQEEN INTERNATIONAL

Nos 13 to 18 & 25 to 39 @ **Rs** 170 00 each **plus Postage**

LIFE MEMBERSHIP

For Residents in Pakistan — Rs 1,000 00
For Residents Outside Pakistan U S Dollars 250 00

ALL PAYMENTS TO BE MADE IN ADVANCE

YAQEEN INTERNATIONAL
Stands for Right Guidance
Recommend it to friends.

REMITTANCES IN POUND STERLING

Remittances from Countries outside Pakistan towards (i) Subscription of Yaqeen International (ii) Purchases of Books etc, from MAKTABA Darut Tasnif, and (iii) Donations Zakat etc, for Madrasa Talimul Islam (Tablighi College) can be deposited directly in Darut Tasnif (Private) Limited A/C No 01/05121/04 with National Bank of Pakistan 18 Finsbury Circus, London EC 2M 7BJ ENGLAND, under intimation to Darut Tasnif (Private) Ltd., Mujahidabad, Hub River Road, Karachi 75700 (Pakistan)

All Correspondence should please be addressed to:
The Manager,
Yaqeen International,
Iqbal Mansion
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Saddar, Karachi -74400 (Pakistan)
Phone: 5684325.

Editor M M Ansari,
Published by Syed Irshad Ali,
Printed at
MATBA DARUT TASNIF,
Iqbal Mansion Shahrah-e-Liaquat,
Saddar, Karachi 74400 (Pakistan)
Phone: 5686997

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ṯ=ث Bold	ḥ=ح Madd	ẕ=ز	ṣ=ص	ḏ=ض	ṭ=ط Fine	ẓ=ظ Madd	‘=ع	ء=ٔ (Jerk)	
		آ=ãã	ōō=وٓ	ēē=ىٓ			آ=aa	وُ=oo	ىِ=ee

Part 24 *Fa-man Az-la-mu* ٢٤ ــ فمن اظلم *Chapter* 40 *Al-Mu’-min* ٤٠ ــ المؤمن

	RU-KOO‘ 2 (Contd.)		SECTION 2 *(Contd.)*	ركوع ٢ (متبع)
15	*Ra-fee-‘ud-da-ra-jaa-ti zul-‘arsh.*	15.	(He is of) Exalted ranks Possessor of the ‘Arsh (the Divine Throne)	رَفِيعُ الدَّرَجٰتِ ذُو الْعَرْشِ
	Yul-qir-roo-ḥa min am-ri-hee		He sends down the revelation by His Command	يُلْقِي الرُّوحَ مِنْ اَمْرِهٖ
	‘a-laa mainy-ya-shãã-u min-‘i-baa-di-hee		upon him among His servants whom He wills,	عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖ
	li-yun-zi-ra yau-mat-ta-laaq		that He may warn (them) of the Day of the Meeting,	لِيُنْذِرَ يَوْمَ التَّلَاقِ
16	*Yau-ma hum baa-ri-ẕoo-na*	16	The Day they shall be coming out (of the graves),	يَوْمَ هُمْ بٰرِزُوْنَ
	laa yakh-faa ‘a lal-laa-hi min-hum shai’		nothing shall be hidden from Allah about them	لَا يَخْفٰى عَلَى اللّٰهِ مِنْهُمْ شَيْءٌ
	Li-ma-nil-mul-kul-yaum,		For whom will be the sovereignty that day?	لِمَنِ الْمُلْكُ الْيَوْمَ
	lil-laa-hil-waa-ḥi-dil-qah haar		For Allah the One, the Dominant	لِلّٰهِ الْوَاحِدِ الْقَهَّارِ
17.	*Al-yau-ma tuj-ẕaa kul-lu-naf-sim-bi-maa ka-sa-bat*	17	This day every soul shall be rewarded for what it has earned	اَلْيَوْمَ تُجْزٰى كُلُّ نَفْسٍ بِمَا كَسَبَتْ
	Laa ẕul-mal-yaum		There shall be no injustice on that day.	لَا ظُلْمَ الْيَوْمَ
	In-nal-laa-ha sa-ree-‘ul-ḥi-saab		Surely, Allah is swift at reckoning.	اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ

18. *Wa an-zir-hum yau-mal-aa-zi-fa-ti*	18 And (O Prophet!) warn them of the approaching day,	وَأَنذِرْهُمْ يَوْمَ الْأٰزِفَةِ
i-zil-qu-loo-bu la-dal-ha-naa-ji-ri kaa-zi-meen.	when hearts shall come up to the throats choking (them)	إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كٰظِمِينَ ۚ
Maa liz-zaa-li-mee-na min ha-mee-minw-wa laa sha-fee-'eeny-yu-taa'.	For the wrongdoers there shall be no friend, and no intercessor to be heeded	مَا لِلظّٰلِمِينَ مِنْ حَمِيمٍ وَّلَا شَفِيعٍ يُّطَاعُ ۝
19 *Ya'-la-mu khaa-i-na-tal-a'-yu-ni*	19 He knows the treacherous eyes	يَعْلَمُ خَآئِنَةَ الْأَعْيُنِ
wa maa tukh-fis-su-door	and what the hearts conceal	وَمَا تُخْفِي الصُّدُورُ ۝
20 *Wal-laa-hu yaq-dee bil-haqq*	20 And Allah decides with justice:	وَاللّٰهُ يَقْضِي بِالْحَقِّ ۖ
Wal-la-zee-na yad-'oo-na min doo-ni-hee	and those whom (the unbelievers) invoke besides Him,	وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ
laa yaq-doo-na bi-shai'	do not decide anything	لَا يَقْضُونَ بِشَيْءٍ ۗ
In-nal-laa-ha hu-was-sa-mee-'ul-ba-seer	Surely, Allah is the All-Hearing, the All-Seeing	إِنَّ اللّٰهَ هُوَ السَّمِيعُ الْبَصِيرُ ۝
RU-KOO' 3	SECTION 3	ركوع ٣
21. *A-wa lam ya-see-roo fil-ar-di*	21 Did they not travel in the land,	أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ
fa-yan-zu-roo	so that they could see	فَيَنظُرُوا
kai-fa kaa-na 'aa-qi-ba-tul-la-zee-na kaa-noo min qab-li-him	what the end was of those who were before them?	كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِن قَبْلِهِمْ ۚ
kaa-noo-hum a-shad-da min-hum quw-wa-tanw-	They (the previous people) were stronger than they (the Makkans) in might	كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً
wa aa-saa-ran fil-ar-di	and (monumental) traces on the land,	وَّآثَارًا فِي الْأَرْضِ
fa-a-kha-za-hu-mul-laa-hu bi-zu-noo-bi-him.	yet Allah seized them for their sins;	فَأَخَذَهُمُ اللّٰهُ بِذُنُوبِهِمْ ۚ

	Wa maa kaa-na la-hum-mi-nal-laa-hi minw-waaq.		And they had none to defend (them) against Allah.	وَمَا كَانَ لَهُمْ مِّنَ اللّٰهِ مِنْ وَّاقٍ
22.	*Zaa-li-ka bi-an-na-hum kaa-nat-ta'-tee-him ru-su-lu-hum bil-bay-yi-naa-ti*	22.	That was because their Messengers used to come to them with clear signs	ذٰلِكَ بِاَنَّهُمْ كَانَتْ تَّاْتِيْهِمْ رُسُلُهُمْ بِالْبَيِّنٰتِ
	fa-ka-fa-roo fa-a-kha-za-hu-mul-laah.		but they disbelieved, so Allah seized them	فَكَفَرُوْا فَاَخَذَهُمُ اللّٰهُ
	In-na-hoo qa-weey-yun sha-dee-dul-'i-qaab.		Surely He is Mighty, Severe in punishment	اِنَّهٗ قَوِيٌّ شَدِيْدُ الْعِقَابِ
23	*Wa la-qad ar-sal-naa moo-saa*	23	And indeed We sent Moses	وَلَقَدْ اَرْسَلْنَا مُوْسٰى
	bi-aa-yaa-ti-naa wa sul-taa-nim-mu-been.		with Our signs and manifest authority	بِاٰيٰتِنَا وَسُلْطٰنٍ مُّبِيْنٍ
24	*I-laa fir-'au-na wa haa-maa-na*	24	to Pharoah and Hamaan	اِلٰى فِرْعَوْنَ وَهَامٰنَ
	wa qaa-roo-na fa-qaa-loo saa-hi-run kaz-zaab.		and Korah, but they said A sorcerer, a great liar[1]	وَقَارُوْنَ فَقَالُوْا سٰحِرٌ كَذَّابٌ
25	*Fa-lam-maa jāā-a-hum bil-haq-qi min 'in-di-naa*	25	So when he came to them with the Truth from Us,	فَلَمَّا جَآءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا
	qaa-luq-tu-lōo ab-nāā-al-la-zee-na aa-ma-noo ma-'a-hoo		they said Slay the sons of those who have believed with him	قَالُوا اقْتُلُوْٓا اَبْنَآءَ الَّذِيْنَ اٰمَنُوْا مَعَهٗ
	was-tah-yoo ni-sāā-a-hum.		and spare their women	وَاسْتَحْيُوْا نِسَآءَهُمْ
	Wa maa kai-dul-kaa-fi-ree-na il-laa fee da-laal		And the plot of the unbelievers is in nothing but error.	وَمَا كَيْدُ الْكٰفِرِيْنَ اِلَّا فِيْ ضَلٰلٍ
26.	*Wa qaa-la fir-'au-nu za-roo-nēe aq-tul moo-saa wal-yad-'u rab-bah.*	26	And Pharoah said Let me alone that I may kill Moses and let him invoke his Lord.	وَقَالَ فِرْعَوْنُ ذَرُوْنِيْٓ اَقْتُلْ مُوْسٰى وَلْيَدْعُ رَبَّهٗ
	In-nēe a-khaa-fu ainy-yu-bad-di-la dee-na-kum		Indeed, I fear that he will change your religion	اِنِّيْٓ اَخَافُ اَنْ يُّبَدِّلَ دِيْنَكُمْ
	au ainy-yuz-hi-ra fil-ar-dil-fa-saad.		or he will spread disorder in the land.	اَوْ اَنْ يُّظْهِرَ فِي الْاَرْضِ الْفَسَادَ

27 *Wa qaa-la moo-saa in-nee 'uz-tu bi-rab-bee wa rab-bi-kum-*	27. And he (Moses) said Indeed, I take refuge with my Lord and your Lord	وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ
min kul-li mu-ta-kab-bi-ril-	from every arrogant one	مِنْ كُلِّ مُتَكَبِّرٍ
laa yu'-mi-nu bi-yau-mil-hi-saab.	who does not believe in the Day of Reckoning	لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ۝
RU-KOO' 4	SECTION 4	ركوع ٤
28 *Wa qaa-la ra-ju-lum-mu'-mi-num-min aa-li fir-'au-na yak-tu-mu ee-maa-na-hoo*	28 And a believing man from the people of Pharoah who concealed his belief said	وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ
a-taq-tu-loo-na ra-ju-lan ainy-ya-qoo-la rab-bi-yal-laa-hu	Will you slay a man, because he says My Lord is Allah,	أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ
wa qad jaa-a-kum bil-baiy-yi-naa-ti mir-rab-bi-kum	while he has brought you clear signs from your Lord	وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ
Wa eeny-ya-ku kaa-zi-ban fa-'a-lai-hi ka-zi-buh	And if he be a liar, then against him shall rebound his lie;	وَإِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ
Wa eeny-ya-ku saa-di-qainy-yu-sib-kum ba'-dul-la-zee ya-'i-du-kum	and if he is truthful then some of that which he promises you shall fall upon you	وَإِنْ يَكُ صَادِقًا يُصِبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ
In-nal-laa-ha laa yah-dee	Surely, Allah does not guide	إِنَّ اللَّهَ لَا يَهْدِي
man hu-wa mus-ri-fun kaz-zaab.	him who is a transgressor, a great liar.	مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

« ألم تروا أن الله سخر لكم ما فى السموات وما فى الأرض ، وأسبغ عليكم نعمه ظاهرة وباطنة » .
(سورة لقمان : الآية ٢٠)

« الله الذى سخر لكم البحر لتجرى الفلك فيه بأمره ، ولتبتغوا من فضله ولعلكم تشكرون ، وسخر لكم ما فى السموات وما فى الأرض جميعا منه أن فى ذلك لآيات لقوم يتفكرون » . (سورة الجاثية : الآية ١١ - ١٢)

هذه من أصول الحضارة الاسلامية التى تقوم على مبادىء خالدة ، لم يصل اليها العقل البشرى قبل الاسلام ، ولم يستطع عالمنا اليوم بكل ما وصل اليه أن يجاريها أو يتخذ مما يماثلها دستورا له فى الحياة .

فالاسلام خير قائد يهدى الانسانية الى الحضارة الثابتة التى تقوم على المعارف الحقة والاخلاق السامية ، والاسلام يتفق مع التطور الانسانى والتقدم البشرى ، يعمل على تكوين أسرة انسانية كبيرة ، ويربط بينها بروابط روحية ، والاسلام يهدى الى البشرية قوانين ونظما حضارية راقية ، تتفق مع العقل ، فالرسول — ﷺ — يقول : « الدين هو العقل ولا دين لمن لا عقل له » .

والحضارة الاسلامية تخضع للبيئة ولظروف الزمان والمكان ، وتعمل لتحقيق رخاء البشر وسعادتهم ، ولا تكلفهم مشقة أو أعباء ، ويعمل الاسلام على رفع القوى المعنوية وتنميتها سواء قوى روحية أم خلقية أم عقلية حتى اذا تفاعلت مع القوى المادية حققت حضارة مزدهرة سامية .

تحدث (لوثرب ستودارد) فى كتابه « حاضر العالم الاسلامى » عن الحضارة العربية الاسلامية وازدهارها ، وقارن بينها وبين حضارة الغرب ، فقال : « وما كان العرب قط أمة تحب اراقة الدماء وترغب فى الاستلاب والتدمير ، بل كانوا على الضد من ذلك أمة موهوبة عظيمة الأخلاق والسجايا ، تواقة الى ارتشاف العلوم ، محسنة فى اعتبار نعم التهذيب ، تلك النعم التى قد انتهت اليها من الحضارات السالفة ، واذ شاع بين الغالبين والمغلوبين التزاوج ووحدة المعتقد : كان اختلاط بعضهم ببعض سريعا ، وهى جماع متجدد التهذيب اليونانى والرومانى والفارسى ، وذلك المجموع هو الذى نفخ فيه العرب روحا جديدا فنضر وأزدهر ، والفوا بين عناصره ومواده بالعبقرية العربية والروح الاسلامى ، فاتحد وتماسك بعضه ببعض ، فأشرق وعلا علوا كبيرا وقد سارت الممالك الاسلامية فى القرون الثلاثة الأولى من تاريخها ٦٥٠ — ١٠٠٠ م أحسن سير فكانت أكثر أصقاع العالم حضارة ورقيا وتقدما وعمرانا ، مرصعة بجواهر المدن الزاهرة ، والحواضر العامرة ، والمساجد المفخمة ، والجامعات العلمية المنظمة ، وفيها مجموع حكمة القدماء ومختزن علومهم يشعان اشعاعا باهرا . وما انفك الشرق الاسلامى خلال هذه القرون الثلاثة يرسل على الغرب النصرانى نورا يوم كان يسبح فى دياجير الظلام ويعانى من التأخر والفوضى .

(للمقال بقية)

* * * * *

وفقنا الله لما يحب ويرضى

يارب صل وسلم دائما أبدا
على حبيبك خير الخلق كلهم
هو الحبيب الذى ترجى شفاعته
لكل هول من الأهوال مقتحم

حضارة الإسلام وحضارات الغـــرب

الدكتور محمد محى الدين سالم

الحضارة هى خلاصة جهود بشرية ، ينتج عنها تراث روحى وعقلى وخلقى ، وتعمل من أجل رخاء وسعادة الانسانية والبشرية جمعاء .

والحضارة البشرية ترتبط بالدين ، بل هى من خلقه ومن نتائجه ، فالأديان ليست نظرية فلسفية أو مجرد عقائد أو أعمالا يختص بمعرفتها فريق من البشر دون فريق آخر ، بل هو وجود اجتماعى واضح يقوم على أقدار مشتركة من العلم والعمل والعقائد ، يشارك الأفراد فيها جميعا ، والأديان تدعو الى الايمان بالله — سبحانه — خالق الكون والأرض والسماء ، مما هيأ البشر سبيل التأمل والتفكير والبحث والتدقيق فى معرفة طبيعة الأرض وحقيقة السماء ، فكانت الاختراعات والاكتشافات ، والعلوم والقوانين ، بل الاحضارات بمفهومها الواسع .

اذا فالحضارة — أى حضارة — هى تجسيد صادق للنشاط العقلى عند الانسان وتاريخ الحضارة سجل لتطوير هذا العقل ومدى فاعليته فى مختلف نواحى الحياة من سياسية واجتماعية واقتصادية وحربية وعمرانية .

ودراسة هذا التاريخ تتناول الى جانب هذا وسائل انتاج الانسان ومستوى معيشته وفنونه الجميلة ومعتقداته الدينية وأساطيره وعلومه وآدابه ووسائل كفاحه المستمر مع الطبيعة .

وكان ظهور الاسلام ايذانا بظهور حضارة اسلامية راقية ، فقد عمل الاسلام على تخليص البشر من شوائب ورذائل الجاهلية ، ومنح الناس مثلا عليا فى السياسة والاجتماع والاقتصاد ، وأنار أمامهم السبيل ليصلوا الى الرخاء والى السعادة والرفاهية .

والاسلام دين يتجه الى العقل ويوافق الميول الطبيعية فى الانسان ، وهو أساس الحضارة والحياة الاجتماعية البشرية ، لأنه عماد الأخلاق التى لا حياة للأمم بدونها ، والدين أساس لكل اصلاح ، والاصلاح الدينى أيسر منالا وأقصر طريقا .

أن الله سبحانه وتعالى كرم الانسان وفضله على كثير ممن خلق ، وخصه بعقل حثه من خلاله على النظر والتفكير فيما خلق ليعرف بعض أسراره ليتخذ منها ما يقوى ايمانه ، كما يتخذ منها وسائل حضارته ورفاهيته فى الحياة المادية التى تكون برقيها عزته وسعادته ، وبذلك جمع له بين حظى الجسم والروح ، وجعل حياته الكاملة فى استيفائه متعة المعرفة واليقين ، ومتعة المادة والعمل .

« هو الذى خلق لكم ما فى الأرض جميعا » .

(سورة البقرة الآية ٢٩)

الاحتفال محرما أو ينتج محرما . فيكون الاحتفال ممنوعا لا لذاته بل لما يعرض له . وقد صح في مسلم أن النبي ﷺ كان يحتفل كل أسبوع بذكرى مولده وبعثته ، وذلك بأسلوب فيه إظهار لعبودية الله والحاجة اليه والاحساس بنعمته ، وهو الصيام .

وقد جاء الأمر في القرآن لسيدنا موسى عليه السلام بتذكير الناس بأيام الله التي أهلك فيها من كذبوا أنبياءهم « وذكرهم بأيام الله »

ولا شك أن تذكر الأحداث الماضية واستخلاص العبر منها بعد مشاهدة آثارها مأمور به في القرآن الكريم قال تعالى : « سيروا في الأرض فانظروا كيف كان عاقبة الذين من قبل » وقال « ألم تر كيف فعل ربك بعاد . ارم ذات العماد التي لم يخلق مثلها في البلاد وثمود الذين جابوا الصخر بالواد وفرعون ذي الأوتاد الذين طغوا في البلاد فأكثروا فيها الفساد . فصب عليهم ربك سوط عذاب . أن ربك لبالمرصاد » . وقال عن قوم لوط : « وأنكم لتمرون عليهم مصبحين وبالليل أفلا تعقلون » الى غير ذلك من النصوص .

الاحتفال بالشخصيات العظيمة :

والشخصيات العظيمة التي تركت آثارا طيبة في أي ميدان من ميادين الخير كالأنبياء والعلماء والقادة لا مانع أبدا أن نبحث عن جوانب العظمة في تاريخهم ، وذلك من أجل التأسي والاعتبار ، حيث لم يرد دليل مقبول ينهى عن ذلك ، بل أن الأدلة كثيرة ، تدل بعمومها على جوازه بل تشجع عليه ، فقد قص الله علينا في القرآن الكريم أخبار الرسل وغيرهم وقال ضمن ما قال في حكمة ذلك « لقد كان في قصصهم عبرة لأولى الألباب » .

غير أن ذلك كله مشروط بأن يكون الأسلوب مشروعا ، وألا تترتب عليه آثار ينكرها الدين ، والا كان ممنوعا ، والمنع هو لأمرين : أحدهما يتصل بالأسلوب وهو حديث « من أحدث في أمرنا هذا ما ليس منه فهو رد » وثانيهما : يتصل بالآثار وهو القاعدة الشرعية « الوسيلة الى الشيء تعطى حكمه » فكل ما يؤدي الى الحرام فهو حرام وكذلك قاعدة « درء المفاسد مقدم على جلب المصالح » وعلى هذا فليست كل الاحتفالات دائما مشروعة وليست كلها ممنوعة

لابد من تحري العلماء والاعتماد على النصوص :

هذا ، وأنبه الى وجوب تحري الباحثين والكاتبين الاعتماد على النصوص القوية التي تبنى عليها الأحكام ، والى وجوب تحديد المفاهيم عند الجدال والمناقشة . والى عدم التعجل في اصدار الحكم وعدم الجزم بأنه هو وحده الصحيح ما دام هناك خلاف ، والى التأني كثيرا في اطلاق اسم البدعة المذمومة على كل جديد ، فليس كل جديد ضلالة ، وقد صح أن عمر رضي الله عنه قال في جمع المسلمين على أبي بن كعب في صلاة التراويح « نعمت البدعة هذه » رواه البخاري ، وصح أيضاء أن النبي ﷺ قال : « من سن في الاسلام سنة حسنة فله أجرها وأجر من عمل بها بعده من غير أن ينقص من أجورهم شيء » رواه مسلم .

وأعتقد أن انتشار الوعي الديني السليم ومبادرة القادة والمسئولين بالتنفيذ لها أثر كبير في تصحيح المفاهيم وفي سلامة التطبيق ..

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

شهـــــر شعبـــان المعظـــم (٢)

فضيلة الشيخ عطيه صقر عضو مجمع البحوث الاسلامية

شهر شعبان اهتم به رسول الله ﷺ فكان يصوم أكثره كما رواه البخارى ومسلم ، والسر فى ذلك كما رواه الترمذى عنه هو تعظيم شعبان ، وأنه الشهر الذى ترفع فيه الأعمال الى الله فأحب الرسول أن يرفع عمله وهو صائم كما رواه النسائى

فضـــل قيـــام الليـــل :

وقيام الليل فضله عظيم فى كل ليالى العام ويزداد الفضل فى الشهور المباركة . وقيام ليلة النصف من شعبان مثله مثل قيام أية ليلة من لياليه . وقد وردت أحاديث تبين مزيتها عن باقى الليالى ، وأكثر ما ورد فى ذلك ضعيف

واذا كان قيامها كقيام أية ليلة أو يزيد فضلا فليس له نوع مخصوص من العبادة ، وانما هو القيام العام بالصلوات والذكر والدعاء ولم يرد عن النبى ﷺ حديث مقبول يعين كيفية قيامها .

وهذا القيام يكون قياما انفراديا بمعنى أن كل انسان يحيى هذه الليلة كما يحيى غيرها فى بيته أو مسجده ، ولم يكن هناك اجتماع على أحيائها فى المساجد الا عندما أحياها بعض التابعين من أهل الشام كخالد بن معدان ومكحول ، ووافقهم بعض الناس وعارضهم آخرون .

وليست هى الليلة التى يفرق فيها كل أمر حكيم ويبرم ، فتلك هى ليلة القدر على ما اعتمده أكثر المفسرين.

تحويل القبلة هل كانت فى ليلة النصف ؟

هذا . ويقال أن تحويل القبلة من بيت المقدس الى الكعبة كان فى تلك الليلة ، غير أن الأقوال مختلفة فى تعيين شهر التحويل وليلته ، فقيل فى يوم الاثنين منتصف رجب وبه جزم الجمهور وصححه الحاكم عن ابن عباس ، وقيل فى ليلة الثلاثاء منتصف شعبان ، وقيل فى جمادى الآخرة ولم يصح فى ذلك الا أن التحويل كان بعد الهجرة بستة عشر شهرا أو بسبعة عشر . وقيل ثمانية عشر (وتوضيح الاختلاف يمكن الرجوع اليه فى الزرقانى على المواهب جـ ١ ص ٤٠٠) .

الاحتفـــال بليلـــة النصف :

والاحتفال بالذكريات بوجه عام ليس هناك دليل يمنعه ، وأنما الممنوع أن تستحدث فيه عبادة ليس لها أصل فى الدين كما صح فى الحديث المتفق عليه : « من أحدث فى أمرنا هذا ما ليس منه فهو رد » أو أن يكون أسلوبه

بسم الله الرحمن الرحيم

عن جرير بن عبد الله رضي الله عنه قال : قال رسول الله ﷺ :
" لا يرحم الله من لا يرحم الناس " .

(متفق عليه)

فى هذا الحديث الشريف يحثنا الرسول ﷺ على الرحمة بعباد الله ويبين ان شأنها عظيم ، وثوابها كبير فانه من لم يتصف بالرحمة لعباده سبحانه وتعالى لا ينال رحمة الله التى وسعت كل شئ :

التحرير

أسعار الاشتراك السنوى فى اليقين إنترنيشنل
إبتداء من المجلد الـ ٣٩ :

داخل باكستان. ١٠٠/- روبية باكستانية بإضافة ٥/- روبيات فى حالة التسديد بشيك من خلال أى مصرف فى كراتشى
خارج باكستان. --- --- --- --- --- --- --- بالعملة الباكستانية أو ما يعادلها من دولار أمريكا

بالبريد الجوى

	روبيات
• البلاد الأفريقية و الأوروبية و الصين واليابان وماليزيا و سنغافورة و إندونيسيا	٢٤٠٫٠٠
• أستراليا، كندا، جزائر فيجى، نيوزيلندا و الولايات المتحدة الأمريكية .	٢٨٠٫٠٠
• الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، سورية وتركية أفغانستان، أبوظبى، البحرين، بورما، الدوحة، دبى، الهند، الكويت	١٦٠٫٠٠
• سرى لانكا، الشارقة و المملكة العربية السعودية . .	٢٢٠٫٠٠
• بنامة، أمريكا الجنوبية وجزائر الهند الغربية	٣٠٠٫٠٠

بالبريد البحرى

(أ) الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، عمان، سورية وتركية .	١٢٠٫٠٠
(ب) جميع البلاد الأخرى	١٧٥٫٠٠

ثمن العدد الواحد (بما فيه أجرة البريد)
داخل باكستان : ٥٫٠٠ روبيات خارج باكستان: بالبريد الجوى ١٫٠٠ دولار أمريكى .

أعداد المجلة السابقة للسنة الكاملة متوفرة بشكل مجلدات جميلة، الأعداد ١٣ إلى ١٨ و ٢٥ إلى ٣٨ كل منها مقابل ٧٠ روبية باكستانية وذلك فيما عدا أجرة البريد .

رسم العضوية فى المجلة مدى الحياة .
لساكنى باكستان ١٠٠٠٫٠٠ روبية ولغير ساكنى باكستان ٢٥٠٫٠٠ دولارا أمريكيا .

جميع المراسلات
باسم مدير اليقين إنترنيشنل
مكتب البريد دار التصنيف ،
مجاهد آباد، حبيب ربلور رود ،
كراتشى - باكستان

هواتف
المكتب الرئيسى ٩٨-٢٢٦٥٩٧
المكتب الفرعى ٥٢٤٣٢٥

التسديد مقدما

والله ولى التوفيق .

وَإِنَّهُ لَحَقُّ الْيَقِينِ الحاقة

اليقين

انترنيشنل

مَجَلَّة

دار التصنيف (برائيويت) ليميتيد

المجلد ٤٠ ١٧ شعبان ، ١٤١٢ هـ الموافق ٢٢ فبراير ، ١٩٩٢ م العدد ٢٠

شهر شعبـان المعظم (٢):

— شهر شعبان اهتم به رسول الله ﷺ فكان يصوم أكثره .

— قيام ليل شعبان يكون قياما انفراديا بمعنى أن كل انسان يحيى هذه الليلة كما يحيى غيرها في بيته .

حضارة الإسلام وحضارات الغرب :

— كان ظهور الاسلام ايذانا بظهور حضارة اسلامية راقية .

— والاسلام دين يتجه الى العقل ويوافق الميول الطبيعية في الانسان .

SSN 0044

yaqeen international

PUBLISHED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNIF (PRIVATE) LIMIT
On the 7th & 22nd of every month

VOL 40 SHABAAN 2, 1412 A H FEBRUARY 7, 1992 No 19

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

RISING COST OF HAJJ

HAJJ POLICY for Pakistan for the current Islamic year was announced by the Federal Minister for Religious Affairs on December 16, 1991. The salient features of the Policy are

(a) The Regular Scheme provides for 44,000 pilgrims, 10 per cent more than the preceding year, which includes a maximum of 1,200 for Hajj-i-Badal There will be no numerical restraint on those proceeding under the Sponsorship Scheme Children below 18 years will be permitted in deserving cases

(b) The minimum group has been reduced from 10 to 5 pilgrims in order to accommodate a larger number of groups and to provide for greater individual care

(c) Residential accommodation for those proceeding under the Regular Scheme will be arranged by the Government, whereas those under the Sponsorship Scheme will be free to make their own arrangements

(d) The Medical Mission this time will include civilian doctors also besides the doctors drawn from armed forces.

(e) Khuddam-ul-Hujjaj will be drawn from armed forces, police, and scouts They will be under strict disciplinary control Anyone found lacking in the discharge of his duties will be immediately sent back home

(f) To economise on time, efforts will be made to reduce the training time at the Hajj Camps from 3 to 2 days and the stay in Saudi Arabia from 31 to 35 days

(g) Direct air flights will take place from Karachi Islamabad, Lahore, and Peshawar to suit the convenience of the pilgrims

COSTS So far so good, but every Pakistani air-borne Haji will have to bear an additional burden of Rs 5,000 for performing Hajj this year This increase has been necessitated by 20 per cent increase in the air fare made by the Pakistan International Airlines (PIA) and a fall in the Pakistani Rupee against US Dollar No increase has been made in the sea fare except in so far as it is necessitated by the Rupee-Dollar exchange rate The overall quantum is between Rs 43,140 and Rs 45,920, or an average of Rs 38,300 by sea It is exorbitant for an average Pakistani, particularly because, generally speaking, incomes have not kept pace with the ever-increasing inflation

Our Government has to give serious thought to this problem We are heavily subsidising so many industries, exports and bearing the burden of sick units, and financing many institutions Why it cannot contain to cost of Hajj in order to keep it within the means of an average citizen? If a heavy subsidy is necessary, it is more than justified here Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* said

> "He who performs Hajj and he who performs 'Umrah are guests of Allah " (Ibn Majah)

Will Allah not compensate him who facilitates His guest and lightens his burden? Of course, Yes! He who helps the Hajis is undoubtedly the recipient of Allah's blessing We may recall here an anecdote about a non-Muslim who came forward to help the Hajis and eventually received Allah's benediction.

ANECDOTE. Once Abu Bakr al-Shibli **('alaih rahmah)**, the celebrated sufi saint, was in Baghdad. He said to the people, "We need one thousand Dirhams to purchase shoes for the poor derveshes and send them on Hajj" A young Christian came forward and said, 'I shall give for them provided you take me along with you"

"Young man! You do not qualify for the Pilgrimage," said Shibli.

The youth replied, "You have no mule to serve your caravan Could you not take me along as your mule?"

This was agreed to. The young Christian paid the required money and the caravan of the derveshes set out, their loins girded, taking the Christian with them

"How does it go with you, young man?" asked Shibli.

The youth replied, "I am so happy to accompany you that I'm not able to sleep"

The blessing of Allah upon the youth who helped the intending Hajis, it appears, had already started to descend on the generous Christian. On the way, he got hold of a brim stick and at every halting place he began to sweep the ground and remove the thorns so that the pilgrims could rest in comfort When the time came for the pilgrims to put on their white pilgrim cloth (Ihram) the Christian youth carefully watched them and wished to do what they did

At last the caravan reached the Ka'baah. Said Shibli to the youth, "With your girdle on, I can't let you enter the Holy House."

The young man, laying down his hands on the threshold of the Ka'bah, cried, "O God! Shibli says he would not allow me to enter Your House."

Upon this, Shibli felt within himself a voice coming from the high, saying, "Shibli! We have brought him all the way from far away Baghdad, kindling the fire of Our love in his heart We have drawn him on to Our House with chains of loving kindness Shibli! Get out of his way. And you friend! You come in"

The young Christian entered the Holy House and performed the visitation The rest of the party also entered and in due course came out, but the youth would not emerge

Shibli called, "Young man! Come out"

The youth cried back from inside, "He would not let me go out Every time I make for the door of the House, I find it shut What will become of me?"

This anecdote shows how loving is Allah towards him who shows consideration to His guests—the pilgrims.

CONCLUSION· Our Government should earnestly consider how best they can devise ways and means to lighten the overly heavy financial burden of the Hajis Pilgrimage to Makkah is one of the five fundamentals of Islam Once in lifetime it is obligatory on every sane and adult believer all over the world provided he has the means The question of means is partly for the Government to tackle. Otherwise Hajj will be out of reach of the common man and will only be a ritual for the rich. When the Government is giving subsidies on so many exports and uneconomic industries why a subsidy to Hajis of poor means be grudged at all?

The Government may work out an interest-free Hajj saving scheme for the intending citizens of meagre resources and annually make a benevolent contribution equivalent to the individual saving Details will not be difficult to work out once the principle is agreed to

With faith in Allah's bounty, we are sure that this noble gesture will not be a bargain of loss in this world while the benefits in the Hereafter are expected to be still greater Insha' Allah

—— o ——

HEROES OF ISLAM

HAZRAT SA'D AL-ASWAD SAHMI

(Razi Allahu 'anhu)

By Syed Mahmood Akhtar

Sa'd was his real name 'Al-Aswad' was his nickname current among his tribesmen because of deep, dark colour of his skin and unpleasing features His genelogy is not traceable except that he belonged to Banu Sahm a clan of the Quraysh of Makkah Hazrat 'Amr bin al-'Aas the celebrated conqueror of Egypt, also hailed from the same tribe It also cannot be said with certainty as to when Hazrat Sa'd embraced Islam Circumstantial evidence, however, indicates that he must have accepted it after the Emigration and at the beginning of the skirmishes with polytheists of Makkah

One day Hazrat Sa'd while still an infidel, appeared before the Holy Prophet Muhammad *(Sallallahu 'ala hi wa sallam)* and said

> "O Messenger of God! As you see I am an unpleasing person with deep, dark skin People turn their faces on seeing me. Can such a disgusting person as me ever enter the Paradise?"

The Holy Prophet threw a kind and graceful look towards him and replied

> "By that Being Who is in possession of my life your black colour and unpleasant features will not stop you from entering the Paradise provided you fear God and believe in my Prophethood"

Hearing that from the Apostle the face of Hazrat Sa'd gleamed and he embraced Islam.

'Allama Ibn Athir has stated that a few days after embracing Islam, Hazrat Sa'd al-Aswad *(Razi Allahu 'anhu)* again approached the Apostle and said

> "O Messenger of God! I want to get married But due to my unwelcome features no one is willing to accept me as kin I approached many persons but they all rejected my proposal. Some of these persons are here and some are absent."

The Holy Prophet, Mercy for the Worlds, and aware of the deep anguish of Hazrat Sa'd said·

> "O Sa'd! Do not feel so uneasy. I shall arrange for your marriage. Go right now to the house of 'Amr bin Wahb Thaqfi and after compliments tell him that the Apostle had wished to give the hand of his daughter in marriage to him (Hazrat Sa'd al-Aswad)."

The joy of Hazrat Sa'd knew no bounds to hear those encouraging words from the lips of the Holy

Prophet. He at once made his way to the house of Hazrat 'Amr bin Wahb Thaqfi *(Razi Allahu 'anhu)*. Hazrat 'Amr himself was a new convert to Islam. When he heard that the Holy Prophet had wished his intelligent and beautiful daughter be given in marriage to such repulsive person, he was taken aback. In a fit of rage he very unceremoniously put Hazrat Sa'd to flee from his presence The daughter of Hazrat 'Amr, however, was hearing the dialogue between her father and Hazrat Sa'd from behind the shelter She felt extremely agitated on account of her father's blunt refusal to the proposal approved by the Apostle She ran after Hazrat Sa'd to the door and called him aloud·

> "O servant of God! Come back. If in fact you have been sent here by the Holy Prophet, I am ready to marry you I am willing in what Allah and His Prophet are willing"

By that time Hazrat Sa'd had already gone far off Perhaps he did not hear the call of the girl He appeared before the Holy Prophet and narrated to him the whole story. On the other hand the girl warned her father of the consequences of disobeying the command of the Prophet of God driving away his message bearer so callously

Harzat 'Amr bin Wahb heard his daughter patiently and felt extremely abashed for his impudent behaviour and negligence Immediately did he leave the house and appeared before the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* Seeing him the Apostle said "Did you return the man whom I sent to you?" Hazrat 'Amr bin Wahb replied:

> "Yes, O Messenger of God! I did return the man But unknowingly did I commit this mistake because I was not acquainted with him, So I did not trust him I turned down his proposal. For God's sake forgive me I am willing to give my daughter in wedding to him"

The Holy Prophet accepted the excuse of Hazrat 'Amr bin Wahb and turning to Hazrat Sa'd al-Aswad he said:

> 'Sa'd! I have married you to the daughter of 'Amr bin Wahb Thaqfi Now you can go to your wife"

Very happily did Hazrat Sa'd take leave from the Apostle and went straight to the market in order to purchase some gifts for his wife. There he heard a proclaimer's call

> "O warriors of God! Prepare for Jihaad and accept tidings of Paradise"

Hazrat Sa'd whose mind was then dominated by the single thought of collecting nuptial gifts for his wife, took a sudden turn at the call of the proclaimer Duty to the call of Islam came before everything else He purchased a horse, a sword and a spear to fight with Tying a turban round his head he made himself to stand among the Mujahidin who had assembled voluntarily to fight under the command of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. Never before did anyone see Hazrat Sa'd riding a horse or in warrior's dress So nobody could recognise him When the fight began he fought valiantly. He displayed extraordinary skill in swordsmanship in the midst of enemies At one time his horse fattered He dismounted from it and fought on foot penetrating deep into the enemy lines Suddenly the Holy Prophet recognised him by seeing the colour of his hand He called out "Sa'd!" But Sa'd had in the meantime flown high to his Lord! He had been martyred The Apostle came to his corpse and resting his head in his lap he prayed to God for his forgiveness and said·

> "I had wedded Sa'd to the daughter of 'Amr bin Wahb. She is the inheritress of his forsaken goods Convey the horse and the weapons to her. And tell her parents that Sa'd has been married in Paradise to a better girl than your daughter."

Hazrat Sa'd al-Aswad *(Razi Allahu 'anhu)* spent very little time in the world after embracing Islam. But his Faith in Islam and his supreme sacrifice for it are immeasurable and exemplary for our young generation to emulate

-:o:-

How The Art of Arabic Calligraphy Attracted An American To Islam

Arabic calligraphy is an oasis of Muslim creative talents hailing from all nationalites Among all the international living languages, the Arabic language is by and large, unique in the matter of aesthetic variations in shaping its letters and in writing them in different styles This, on the whole, has assumed a distinctive mark and become a basic branch of the Islamic Art.

Interest in the writing of Arabic was aroused in an atmosphere charged with a high pitch of sanctity and sublimity among the scribes of the Qur'anic revelations during the time of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa*

sallam). From this special evolution emerged, in succession, efforts to improve upon the writing of the Arabic characters in which different Islamic elements and various nationalities participated. Its case is identical with that of the other features of the Islamic civilisation. Notwithstanding the advance of the art of printing and evolution of (metallic) types employed in printing at the cost of artistic creation, the hand of the Arabic Calligraphist has, at its individual level, preserved its status, flexibility and its rich unique contribution.

Probably the first improvement that came upon the art of Arabic calligraphy consisted in the process of vowelisation and the (shaping of) alphabets. With the advent of the 4th century Hijrah (the 10th of the Christian Era) a kind of Kufi style had appeared which was marked with gracefulness and delicacy This is the style, known as the Eastern Kufi style. This name, similar to the word Kufi, comprises many varied forms and shapes.

The vowelisation system and the other alphabetical symbols remained intact throughout the period, extending to the 7th century Hijrah (the 13th of the Christian Era), when a development occurred on another level. The parchments gave place to paper and the calligraphists began to introduce more and more colours to brighten their decorations to bring out copies of Qur'an Majeed, each in the form of a single book

At any rate, any development that took place in the aesthetic aspect of the style of the Arabic letter-forming is due exclusively to the care the Muslims bestowed on Qur'an Majeed and on its preservation as a means to attaining nearness to God So, with the passage of time Muslim innovators aspired to vary artistic designs of the Arabic letter Thus, in the domain of Qur'anic calligraphy names of certain persons become luminous who devoted their entire lifetime to the writing of Qur'an Majeed, again and again. This had far-reaching effect to bring into prominence the characteristics of the Islamic art, to determine the peculiarities of the various stages of its development, and to enrich it with touches of veneration and spiritualism emanating from the sentiment of the Muslim artists which he used to experience while writing with his right hand the letters of the verses of Qur'an Majeed

God willed that the American—Muhammad Zakaria (40 years)—should grasp the meanings and respond to their inherent symbols which the variations of the Arabic letters possess and signify He conversed in one languauge the language which concealed its secrets within the deep recesses of the pieces of Islamic art of Arabic calligraphy before which he used to stand dazzled, then engrossed in thoughts This happened more than 30 years ago (1961) in the Mosques of MOROCCO He neither knew Arabic nor could he read it, yet his emotions were touched and his fingers moved to master the art of writing its characters

He embraced Islam This happened in a mosque in Los Angeles in California in 1982 after his return from a trip of Morocco, For full one year Muhammad Zakaria worked hard at studying Islam, striving to surmount the hardships of time while he worked whole day long at repairing instruments and at the same time he struggled against the difficulty of understanding as he had not received adequate education About this stage Muhammad Zakaria says

> After studying the meaning of Qur'an Majeed in the English language and its text in the Arabic language with the assistance of some Muslim friends, I was left with no alternative before me but to accept and embrace Islam and this I did,

As for his study of the rules of Arabic writing, he tried to learn them through his personal efforts and contacts. He says

> At an early stage, by the grace of God, I became acquainted with a distinguished Egyptian Calligraphist, the artist Ali Noor (1964-66) From him I learnt some principles of writing the Arabic alphabets My interest in the field extended from mixing the ink with which I used to write and mending the Pens so as to suit the various forms of the alphabets and their decorations. It was now—after 20 years that I felt I needed more education. I, therefore, decided to devote myself—after the next year—to a course of study in Turkey (the centre of Islamic culture and arts), God willing, I shall study the rules of the "Naskhi", "Thuluthi" and "Diwani" styles of scripts So far, I have not been following any set rules of writing It was not to my liking that I should borrow the style of a renowned caligraphist like Abdul Aziz Rifa or Hamid or Hashim I perfer to adopt an artistic style of my own with a happy blending of "rule and feeling"

Subsequently Muhammad Zakaria became well-known among the American Art Circles and held many special exhibitions, took part in Club meetings, delivered lectures in the University of George Town and at the Middle East Institute in

Washington. He receives many visitors in his home-library in Arlington where they see many precious exhibits of the Islamic Art which he has been able to acquire, e g, some Qur'anic Manuscripts, astrolabes, pieces of antiquities pertaining to Omayyid, Abbasid and Uthmanid periods This is in addition to his artistic productions in the field of repairing antiquities, ancient watches and making wooden works of art.

Muhammad Zakaria says

> Every Muslim caligraphist feels a longing to write out Qur'an Majeed (17" x 12"). I have an idea which I want to apply to this task, that I should write it without any decorations, margins or embellished headings nothing but the Divine Book, my only wish being that the penmanship should reflect the sublimity of the meaning The work in view will naturally conform to the Ottoman style of script and will be submitted for scrutiny to specialised Islamic Associations

(Translated from the Arabic Magazine, by Iqbal Husain Ansari)

AL-HADIS Hazrat Abu Musa *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa ssallam)* said· He who remembers Allah and the other one who does not, are likened to the living and the dead (Agreed).

——:o:——

AL-HADIS: Hazrat Umar *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said· Don't envy but two persons — a man whom Allah has granted Al-Qur'an (i e. he has learnt it by heart) and he recites it while saying prayer during night and day. And the man whom Allah has given wealth and he spends out of it night and day. (Agreed)

THE AGE OF IGNORANCE IN ARABIA BEFORE ISLAM

By Syed Mahmood Akhtar

Genealogists have divided the people of Arabia into the following two distinct groups:

(1) Extinct *Ba'idah*, including 'Aad and Thamud—both described in Qur'an Majeed

(2) Surviving *Baqiyah* These surviving Arabians have further been sub-divided into the following two ethnic folks

(a) The Arabian Arabs, called *'Aaribah* The 'Aaribah are Yamanites descended from Qahtan (the Joktan of the Old Testament) and they form the aboriginal stock

(b) The Arabicised Arabs are called the *Must'aribah.* They are the descendants of 'Adnan, and Hazrat Isma'il *('alaihis sallaam)* They are those who are naturalised in Arabia The Hijazis, the Saudis, the Najdis, the Nabataeans, etc, are *Must'aribah*, or the Arabicised Arabs They were followers of their ancestral religion of Ibrahim *('alaihis salaam)* For long it remained the basis of their social and cultural activities They led a simple life free from pretensions Their manners and morals, beliefs and judgements bore a deep imprint of the religion of Ibrahim, though there were people of other faiths as well For example, there were the Magis, the Sabaeans, the Jews and the Christians.

According to Ibn Hisham, one 'Amr bin Luhayy first imported an idol from Syria and gave currency to idol worship in Arabia. Ibn Luhayy placed that idol in the K'abah and himself became its guardian after turning out Bani Jurhum from Makkah. Hubal was the name given to this idol. K'abah was the Palladium of Arabia. By installing an idol in the K'abah idol-worship was introduced in all tribes of the country As narrated by Hazrat 'Abdullah bin Mas'ud the Holy Prophet said

> "The one who first introduced idol worship was Abu Khuza'ah 'Amr bin 'Aamir and I saw him dragging his entrails in the Hell."

Abu Khuza'ah was the name of 'Amr bin Luhayy The tribe of Abu Khuza'ah is attributed to him.

Ibn Ishaq has given another reason as to how idol worship got in vogue in Arabia He says that whenever poverty or economic pressure urged the people of Makkah to go out, they carried with them a stone from the Sanctuaty as a token of blessing and good omen Wherever they sojourned they first placed there that stone and circumambulated round it in the manner of K'abah, before attending to their serious business. Then a time came when they sought any stone for worship In course of time idol-worship established its firm hold in the country. In the K'abah itself there were installed three hundred and sixty idols for worship. In other words, there was an idol for each day of the year (Bukhari) Besides, each tribe had its own representative idol We mention a few of them here.

IDOLS OF ARABIA

WUDD—was the god of Bani Kalb;

SAWAA'—was the god of Bani Hudhayl,

YAGHUTH—was the god of Bani An'um and the people of Jurasah;

YA'UQ—belonged to Bani Khaywaan;

NASR,—was adopted by Dhul-Kala' of Himyar;

'AMMANAS—was the god of the people of Khaulaan:

HUBAL—was the notorious idol installed in the very middle of the Ka'abah;

ISAAF—(or ASAAF) and NA'ILA—were the two idols by the side of Zamzam. They represented a man and a woman of Jurhum-Isaaf bin Baghy and Na'la bint Deek—who were guilty of sexual relations in the K'abah and so God transformed them into two stones, it was believed (Ibn Ishaq); and

S'AD—was a lofty rock in a desert plain in the country occupied by Bani Milkaan, bin Kinana, bin Khuzayma, bin Mudrika, bin Ilyas, bin Mudar, They had a story that one of their tribesmen took some of their stock camels to the rock to stand by it so as to acquire its virtue. When the camels saw the rock and smelt the blood which had been shed on it, they fled in all directions. This so angered the Milkaanite that he seized a stone and threw it at the idol saying, 'God curse you. You have scared away my camels!' (Ibn Ishaq)

THE IDOL-TEMPLES (TAWAGHIT)

Apart from the K'abah the Arabs established Tawaghit, the idol-temples, which they venerated as they venerated the K'abah, though slightly less of it. They had guardians and overseers in those temples like those of the K'abah. They made offerings, circumambulations, and sacrifices of animals similar to those made at the K'abah They, however, acknowledged the superiority of the K'abah over the idol-temples because the former inspired great awe in their hearts as it was the Sanctuary built by Abraham the friend of God. We mention some of those idol-temples here:

AL-LAAT: it belonged to Bani Thaqif at Ta'if.

MANAAT it was set up on the sea-shore near Qudayd. Al-Aus, al-Khazraj, Azd and Ghassan used to go on pilgrimage there.

AL'UZZA: It was an idol worshipped by the Pagans of Arabia. It was installed in Nakhlah near Makkah (53.19)

DHUL-KHALASA: was the temple belonging to Daus, Khaysam and Bajeela tribes.

FALS: belonged to the people of Tayy'.

RI'AAM was situated at San'aa (Yaman) and it belonged to Himyar and Yamanites.

RUDDAA'. belonged to Bani Rabi'a, bin K'ab. bin S'ad bin Zayd Manaat, bin Tamim

DHUL-K'ABAAT this temple belonged to Bakr and Taghlib

In spite of the idolatry having found access in every house of the country, the concept of Oneness of God also existed in their minds. It was the legacy of the religion of Abraham or Hazrat Ibrahim *('alaihis salaam)* Qur'an Majeed also stands witness to it

> "If indeed you ask them who has created the heavens and the earth and subjected the sun and the moon (to His Law), they will certainly reply God"

But strange was their concept of God The Arabs believed in a God having children They believed that angels were His daughters

> "And they assign daughters for God! " (16 57)

In their opinion God, after assigning His Power to lesser gods, had become helpless in respect of human thought and action They regarded these petty gods as the means to bringing them nearer to God. To this fact God has spoken of them as saying:

> "We only serve them in order that they may bring us nearer to God." (39:3)

They did not believe in the life after death, nor did they comprehend the concept of reward and punishment in the Hereafter, nor did they believe in the Hereafter itself On the other hand they used to say:

> "....Who can give life to (dry) bones and decomposed ones." (36·78)

This world, the material world, the visible and the tangible world, was the only reality for them. They did not think of anything beyond that:

> "And they say: What is there but our life in this world We shall die and we live, and nothing but Time can destroy us But of that they have no knowledge.. ." (45 24)

Polytheism reflected in their economic life as well. After harvesting, they allotted shares from the yield to God and to His partners, as described by God in Qur'an Majeed:

> "Out of what God has produced in abundance in tilth and in cattle, they assigned Him a share. They say according to their fancies. This is for God, and this for Our 'partners'! But the share of their partners' reaches not God while the share of God reaches their partners' Evil (and unjust) is their assignment!" (6:136)

Idolatry had totally dominated their life The Arabs made war and peace in the name of their idols Promises, oaths and business contracts were made on the basis of their gods. Animals were set free in the name of their idols, their meat, wool and milk were not used, their sale and purchase was prohibi-

ted. **These tabooed animals were given different names such as Bahira, Sa'iba, Wasila and Ham and they attributed them to the will of God. Qur'an Majeed says:**

> "It was not God Who instituted (superstitions like those of) a slit-ear she-camel **(Bahira)**, or a she-camel let loose for free pasture **(Sa'iba)**, or idol sacrifices for twin-births in animals (Wasila), or stallion-camels freed from work (Ham) It is blasphemers who invent a lie against God. But most of them lack wisdom." (5:106)

The Arabs were so much imbedded in superstitions that they drew omen in the name of their idol before setting out for a journey or planning some important work In the hour of need they cried for help from their idols, made offerings and sacrifices for them Sometimes they sacrificed even their own child at the altar of their false god. Abdul Muttalib, grandfather of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, was so over-zealous as to promise to sacrifice his one son should he be blessed with the birth of ten sons (As-Seerat-un-Nabaviyah). Before entering a village a man would bray loudly like a donkey for fear of any evil spirit, a jinn, or an epidemic haunting there. After that he felt sure of having dispelled the evil He then entered the village without fear or hesitation. If a man wanted to test the chastity of his wife, he tied a thread with a twig of tree. After a few days, if he found the thread intact he felt convinced of her purity otherwise not. Such and similar caprices, whims and fancies made their otherwise ordinary and simple life very miserable Blindly following the traditions of their ancestors they made themselves more wretched, even to the extent of neglecting the religion of Hazrat Ibrahim *('alaihis salaam)*.

Among the Arabs four months were regarded sacred. They were the months of Ziq'adah, Zil-Hijjah, Muharram and Rajab. During these sacred months peace prevailed, trade and commerce flourished and pilgrimage to Ka'bah was performed. On the eve of the advent of Islam the Arabs were in the habit of changing the order of these months according to their convenience. There were calendar-intercalators who would make one of the holy months profane, and make one of the profane months holy, to balance the calendar God disliked this vicious practice He said in Qur'an Majeed

> "Verily the transposing (of a prohibited month) is an addition to Unbelief The Unbelievers are led to wrong thereby. For they make it lawful one year, and forbidden another year, in order to ajust the number of months forbidden by God and make such forbidden ones lawful The evil of their course seems pleasing to them. . ." (9·37)

The first to impose this system of intercalation among the Arabs was Hudhayfa, bin 'Abd, bin Fuqaym, bin 'Adi al-Qalammas.

The practice of burying a daughter alive as soon as she was born, was also prevalent before the dawn of Islam in Arabia Islam prohibited this heinous practice God says in the context of the Day of Judgement:

> "Whom the female (infant), buried alive, is questioned for what crime she was killed." (81· 8-9)

Qays bin 'Aasim is reported to introduce this practice **inter alia.** (History of 'Arabs Before Islam)

Gambling and drinking was a **routine of their daily life. It was a matter of great honour to participate in gambling and drinking bouts. In gambling if they lost their wealth they did not feel any scruple to** stake their wives and children. Wine was their life-blood. Every house was a virtual tavern. Without wine their life was worthless. There are two hundred and fifty words in Arabic for wine (Imam Razi). Use of wine has many corollaries such as gambling, singing and dancing, presence of women, debauchery and shamelessness All these traits were present in the society of the Arabs. They performed circumambulation round the K'abah without putting any clothes on their body. Men and women both were quite naked while doing so. God stopped this practice when He said:

> "O you who believe! Truly the Pagans are unclean. So let them not, after this year of theirs, approach the Sacred Mosque . . ." (9:28)

The Arabs were never ashamed of their misdeeds. On the other hand they used to say as Qur'an Majeed describes!

> "When they do aught that is shameful, they say 'We found our fathers doing so. And God commanded us to thus.' Nay God never commands what is shameful.. .". (7 28)

But there were, in them, some praiseworthy qualities also which must not be overlooked They were brave, steadfast in their promises, hospitable, very generous and kind, proud of their lineage and language, poetry and chivalry The poetry of that age was of exquisite beauty. Their masterpieces have been preserved to this day in the form of encomiums or odes as **Mudhahhabaat** (the golden poems) and **Mu'allaqaat** (the hanging

WHY I EMBRACED ISLAM

By Fatima Heeren—(West Germany)

Shortly after I was born in 1934, it became a "fashion" in Germany to quit membership of the Church —Catholic or Protestant-and become "gottglaubig" which means believing in God but actually signifies rather the contrary. In fact when I was about seven years old an elder girl told me that there was no God at all and as she seemed to me quite an authentic person and I had just learned that also Santa Claus is only an invention for children, turned all my interest towards this world Yet the world at that time was far from being easily understandable for young people. There were bombs day after day, there was father who could come only now and then for just one day and mother who knitted gloves and socks for "our poor soldiers," there was a big house in the neighbourhood which was turned into a hospital for the wounded When the war was over there were strange people who took away our house and American war-films started coming in which melted my heart I was unable to judge who was right and who was wrong and everything looked cruel and senseless to me-there were a thousand whys to which nobody could give a satisfactory answer I started to be on the outlook for God yet hard though I tried I could neither find Him in Catholicism nor Protestantism nor with Jehova's witnessess The road nearer to God in these religions was barred for me through the fact that all of them had doctrines in which to believe I found impossible and injunctions to follow which strictly seemed to me impracticable And how could I accept a faith in which I knew from the very outset that I would be tortured by self-accusation for my own imperfection?

It is still a miracle for me that of all girls I was the one to meet a young European who had already embraced Islam seven years before The very first time we met I happened to enquire about his religion and when I learned that it was Islam I asked him to tell more about it I was a great sceptic at the time due to the disappointments I had with other religions, yet when he explained to me the meaning of the word Muslim i.e. one who out of free will surrenders himself to God's Commandments, something started wakink up within me. Then he went on to explain to me that all men, animals, plants and everything else in this universe is already Muslim compulsorily because they would destroy themselves if they would not follow God's laws in matters such as eating, drinking, procreation and so on Man alone, so he said, is in a position to accept Islam also spiritually, apart from the material sphere where he practically does not have a free choice but has to follow his in born urges as animals and plants.

It was the wonderful logic, the pure commonsense in all Islamic teachings which attracted me so much, in the first few fundamental doctrines about which I learned as much as in the books I read in the following years small though the stock of unbiased Islamic literature in German language is Apart from the help of the young Muslim he now is my husband who never got tired of explaining things to me and answering all my questions Muhammad Asad's book "The Road to Makkah" made me understand the deep meaning behind all Islamic Injunctions and thus helped me most while I was on my way to become a Muslima

While already Muslima in my heart I decided that I would try out first whether I would be able to follow the laws of Islam and so I kept fast—the most difficult duty as it seemed to me then in Ramadan 1959. And this taught me that if we do a thing for the love of God it is no longer as fastidious to cope with as it first seems.

After this it was only a matter of time till my husband and I had saved enough money for our emigration in a Muslim country as we

---

poems). The latter poems are seven in number, known in Arabic literature as **Al-Mu'allaqaat-us-Sab'ah.** These poems. acknowledged as the most excellent poems of Arabia, were hung on the wall of the K'abah before the advent of Islam These poems are erotic and sensuous lyrics depicting the spirit of their time. The names of their authors are:

1. Imru'ul Qays bin Hujr Al-kindi.
2. Tarafa bin Al-'Abd
3. Zuhayr bin Abi Salmaa al-Muzni.
4. 'Antara bin Shaddad-ul-'Absi
5. 'Amr bin Kulsum al-Taghlibi
6. Labid bin Rabi'a al-'Aamiri
7. Haarith bin Hilizza al-Yashkuri.

Of them Hazrat Labid bin Rabi'a al-'Aamri *(Razi Allahu 'anhu)* is reported to have appeared before the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and accepted Islam after hearing Qur'an Majeed from the Apostle

This was the Age of Ignorance and these were the people whom Islam had to pull out of the darkness and to take into the light

—:o:—

saw that it is next to impossible to practise Islam in the West while one is not independent financially. My husband would have lost his job immediately had he asked for example for 15 minutes leave to offer his Zuhr Prayers or had we tried to observe Purdah, my husband in the office with his three lady secretaries and I in a society where only nuns completely cover their bodies.

After a series of unsuccessful attempts it was Pakistan where my husband was offered a suitable position and where we found our new home, amongst brothers and sisters in faith.

I used to enjoy all freedom the West offers to women; free discussions with men as well as women, parties, cinemas, dancing, concerts, theatre swimming, skitting, shopping, holidays and driving my own car Apart from this I have left behind my mother, father, sister and brothers to all of whom I feel strongly attached Yet the peace of mind I have found since I am trying to be a good Muslima not only of the tongue but also of the heart and in practice is an ample compensation for what I have given up It is a peace which I never hoped to find while still a Westerner with unavoidably materialistic outlook on life

The reason why I tell this is that I so much want to make especially my young sisters and brothers understand that all the tempting glitter of Materialism is just nothing when compared with the previous gift that God bestows on those whom He makes Muslims May they be strong enough to reject the talma.

(Courtesy: QUR'ANULHUDA)

—:o:—

UNIVERSL APPEAL OF IQBAL

By M. H. Askari

BEING a successor to the tradition of sources of scholarship and learning available in English, Pakistanis generally are not aware of the excellence or the volume of the studies conducted on Islam in other European languages such as French and German which are a veritable treasure trove.

The deep-seated interest in Islam (and Iqbal) among Western orientalists writing in French was something of a discovery for me when I served in Paris with the Embassy of Pakistan from 1976 to 1982. My direct association with arrangements for a delegation from France to participate in the International Iqbal Centenary Congress in Islamabad in December 1977 gave me a further opportunity to establish contacts with scholars and institutions connected with the study of Islam, Iqbal and Sufism in Paris

Among the abiding contacts that I developed at the time were those with two eminent scholars resident in the French capital They were Prof Eva de Vitray-Meyerovitch and Dr Muhammad Hamidullah whose dedication to a specialised study of Iqbal was a source of inspiration to me In the process, I also got introducations to a number of other scholars and intellectuals attached to academic institutions and research organisations

Dr Hamidullah, until partition, was teaching in Osmania University of Hyderabad in Deccan and has lived in Europe since then He has lectured in universities in Paris, Bonn, Berlin, Cairo and Istanbul Dr Prof Eve de Vitray-Meyerovitch was a research scholar in the National Centre for Scientific Research (CNRS) of Paris and was frequently travelling to Cairo and Istanbul as a visiting professor at the universities there. Despite their advance age, they both agreed to go to Islamabad for the Iqbal Congress.

Dr. de Vitray-Meyerovitch has translated Iqbal's **Bal-i-Jibril** and **Reconstruction of Religious Thought** in Islam into French, besides **Rumi's Fihi-ma-Fihi.** Indeed, it was under the influence of Iqbal's **Reconstruction of Religious Thought,** a copy of which was presented to her by the celebrated, Mathematician and academic Dr. Raziuddin Siddiqi, in the early 50s that she converted to Islam, alienating herself from her family with their Catholic aristocratic background I found her a devout practising Muslim when I met her. She offered her prayers regularly and had performed her Haj. One of the most cherished momentos of my stay in Paris is a copy of her translation of Rumi's **Fihi-ma-Fihi** (she graduated to Iqbal through Rumi) which she kindly presented to me with the flattering inscription "In memory of my admiration for the poets Rumi and Iqbal whom we both love"

In his preface to his monumental research work The Muslim Conduct of State which was first published in 1942, Dr Hamidullah expressed his gratitude, to three French scholars, Professors Louis Massignon and William Marcais of the College de France of Paris and Professors Gaudfroy-Demombynes of Sorbonne University, for their guidance in his research in Islamic studies

Iqbal visited Paris after the Third Round Table Conference in 1932 to meet Massignon (1883-1962) and the celebrated philosopher, Henri Bergson In their 35-page essay on

the life of Iqbal (published in a volume entitled Iqbal: Poet-Phisolopher of Pakistan by Columbia University Press), Professor Hafeez Malik (who has also edited the volume) and Lynda P. Malik have mentioned Iqbal's meetings with Bergson and Massignon. They point out that the meeting with Massignon—one of the greatest scholars of Islam and Sufism that modern France has produced—renewed Iqbal's admiration for the French orientalist's profound scholarship in Sufism Massignon's most notable contribution was to the study of the Sufistic philosophy of Mansur Hallaj who was put to death for expounding "a mystic view of reality which contemporary (ninth century) Muslim world had failed to appreciate"

Observing that many European orientalists and historians appeared to study Islam primarily with a view to maligning it, Iqbal asked Massignon whether their prejudice and enmity was decreasing. Massignon, according to Hafeez and Lynda Malik, responded that Western scholars had come to adopt a relatively neutral attitude in their treatment of Islamic movements He also indicated that Europe was indebted to Islam for "diffusing certain traits of its civilisation into Europe, thus enriching future possiblities of progress in Europe."

Iqbal's meeting with Bergson has been described as an "intellectual treat" for the poet-philosopher. Hefeez and Lynda Malik express the view that Bergson's concept of time, in Iqbal's judgement, was close to the view of the Muslim mystics Iqbal is said to have cited to Bergson the hadith: 'Do not speak ill of time, God says, I am time' Bergson was pleasantly surprised and repeatedly asked Iqbal if that was an authentic hadith. It was during the same visit to Paris that Iqbal accompanied by Sir Ross Masud and Sardar Umrao Singh Majithia, went to Napoleon's tomb at Les Invalides and wrote his famous poem, **Napoleon Ke Mazaar Par.**

The internationally renowned orientalist, Dr. Annemarie Schimmel in her contribution on Islamic mysticism to the volume edited by Dr. Hafeez Malik maintains that between writing his doctoral dissertation and composing **Zarb-e-'Ajam.** Iqbal became familar with Louis Massignon's studies on the mystic doctrines of Husain Mansur al-Hallaj who introduced the scholarly world to the Persian mystics when in 1914 he edited and published Hallaj's **Kitab-al-Tawasin.** Eight years later (1922) Massignon published his monumental treatise, **La Passion d'al Husseyn ibn Mansour al-Hallaj** and Iqbal probably read **Kitab-al-Tawasin** in 1918 or 1919.

In a letter to Maulana Aslam Jairajpuri dated May 17, 1919 Iqbal said that the fundamental ideas of Hallaj had now become clear to him Dr Schimmel is of the view that Massignon had succeeded in proving that in the theology of Hallaj the pure transcendency of God is maintained at the same time as is His presence by His grace in the heart of the believer—when it has been purified by the observance of spiritual discipline and rites; Man is created in order that the love of God may be apparent in the world

As Massignon has pointed out, according to Hallaj, the mystery of creation can only be understood if one realises that the fundamental nature of the divine essence is love, creative love, the "essential desire" in Massignon's words Massignon's influence on Iqbal's thought was, however, by no means to the same extent as that of the school of thought represented by Kant, Fichte, Schopenhauer, Bergson and Nietzsche.

A most notable work of French which presents an original and incisive analysis of the crisis facing the modern Muslim world is **Vocation de l'Islam.** It inevitably draws comparison with Iqbal's passionate concern for the condition of Muslims at the advent of the twentieth century. Its author, Malik Bennabi, who was Algerian and was actively involved in the Algerian Freedom movement, has frequently referred to Iqbal's thought and philosophy Vocation de l'Islam was translated from the original French into English by Professor Asma Rashid, who was once on the staff of Islamabad University It has recently been published under the title **Islam In History and Society** in Kuala Lumpur in the series Berita Studies In Contemporary Thought The English translation was originally published under the arrangements of the Islamic Research Institute of Islamabad University in 1987

The Berita edition was formally launched in Kuala Lumpur in September at the International Seminar on Malik Bennabi jointly organised by Malaysia's Institute of Policy Research, the History and Philosophy Section of University of Malaysia, and the Secretariat for Islamic Philosophy and Science of the University of Science, Malaysia Professor Asma Rashid presented a paper on a comparative study of Iqbal's **Ilm-ul-Iqtisad** and Bennabi's **Al-Muslim fi Ilm-il-Iqtisad** at the Kuala Lampur seminar.

In his introduction to the Berita edition of the Pakistani scholar's work on Bennabi, Mr. Anwar Ibrahim, Malaysia's Minister for Finance, says that the new synthesis of history presented by Bennabi offers enormous intellectual capital and adds "If Iqbal ignites fires with

his poetic imagination, Bennabi does so with his immaculate prose."

While working on his Vocation de l'Islam Malik Bennabi lamented the lack of academies in the Muslim world that could establish dialogue and contact among its thinkers, and said. "It is thus that the work of Taha Hussain (the blind Egyptian scholar) has barely touched the educated milieu in North Africa and the work of Iqbal does not even find an echo therein. . . ." Bennabi himself was obviously au courant with Iqbal's thought and had made numerous references to him in his study

Bennabi quotes Iqbal while describing modern Muslim world as residues of the post-al-Muwahhid epoch and the new cultural deposits of the Reformist and Modernist currents . . a product which is a motley composition of crude archaisms and non-filtered innovations." He then goes on to say: "A heteroclite world afflicted with incompatibilities and contradictions that even a great spirit like Iqbal was assailed by uncertainty over the problem of women as expressed in this melancholy couplet: **'I too at the oppression of women am most sorrowful But the problem is intricate, no solution do I find.!**

In her dissertation presented at the Bennabi seminar in Kuala Lumpur, Professor Asma Rashid pointed out it was not a mere coincidence that Iqbal's first publication, **Ilm-ul-Iqtisad** (p. 1903)k and Bennabi's last work. **Al-Muslim fi a Alam-il Iqtisad** (p 1972) should both have been exclusively devoted to economic issues She says· "Neither was an economist, but an acute sense of the economic degradation of Muslim masses and the realisation that economic revival was an indispensable condition of Muslim rennaissance compelled the poet-philosopher of the East and the social thinker of the West to devote their attention to a study and analysis of the economic problems facing the Muslim world."

She believes that despite the time-divide (Bennabi was 28 years younger than Iqbal and died some 35 years after the latter's death) there existed "a surprising community of mind" between the two great men concerning their approach towards finding a solution to the economic problems of the Muslims. They were alike in their "firm belief that Islam could still act as a living force for freeing human outlook from its material and geographical limitations to pave the way for a just and peaceful world order: "while summing up Bennabi's stress on 'the principle of economic unity' as corresponding with the 'moral basis of Islamic thought' Professor Asma Rashid believes that economics has become an essential element in defining the direction of Islamic thinking. She says· "It has become on this level—besides its position as a means of life for the Muslim people—a means for bearing the message of Islam, calling for peace its confrontation with the two blocs of power.

She maintains that Bennabi summed up his work as only an attempt "to break the fetters that alien thinking has imposed on Muslim Ijtihad in the economic field and to take certain steps towards a new direction, such as those he terms as social investment or the problem of social equation, so that Muslim thinking becomes accustomed to continue its march by taking other steps that could only be indicated at the moment." In the articulation of these thoughts, the echo of Iqbal's own thinking is unmistakable.

In Professor Asma Rashid's opinion, the 'naked, hungry being' whose strangled cries moved Iqbal to take up his pen on economics in 1903 formed the 'social sample of the Tangier Jakarta economic axis, seventy years later which promoted another thinker (Bennabi) to continue where Iqbal had left.

The English translation of Bennabi's **Vocation de l'Islam,** in the words of the Malaysian Finance Minister, Anwar Ibrahim, makes available to the English reading public "a commentary on the rise of the anthropomorphic affilication that has, for centuries, kept the Muslim civilisation in a state of paralysis; with the possible exception of Allama Muhammad Iqbal, it is the striking genius of Malik Bennabi that makes a contemporary synthesis of Muslim history possible."

Bennabi had expressed the view that the end of the Mediterranean era marked for Islam its liberation from internal shackles and "this is particularly visible in Pakistan, as well as in Java—countries of relatively recent Islamic acclimatisations, that is to say, new and young countries where thought and action must need surpass the tradition of a closed science, and where Islam is called upon to renovate and activate itself and to learn again to live .".

Courtesy: DAWN

AL-HADIS: Ammar-b-Yasar *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahau 'alaihi wa sallam)* said: Food-bread and meat — were sent down from heaven, and they were ordered neither to waste, nor to store up for the morrow; but they wasted and stored up for the morrow So they were metamorphosed into apes and swines.

(Tirimizi.)

—:o:—

ANNUAL SUBSCRIPTION OF YAQEEN INTERNATIONAL (CURRENT VOLUME)

Within Pakistan. Rs. 100/- plus Rs. 18.00 in case of Payment by cheque ex-Karachi.

Outside Pakistan	**Pakistan Currency** or equivalent U S Dollar Rupees
AIR MAIL	
Algeria, Bangladesh, Egypt, Iraq, Iran, Jordan, Syria & Turkey	160.00
Afghanistan, Abu Dhabi, Bahrain, Burma, Doha, Dubai, India, Kuwait, Sri Lanka, Sharjah & Saudi Arabia.	220 00
African & European Countries, China, Indonesia, Japan, Malaysia & Singapore.	240.00
Australia, Canada, Fiji Islands, New Zealand & U. S A.	280 00
Panama, South America & West Indies.	300 00
SEA MAIL	
(a) Algeria, Bangladesh, Egypt, Iraq, Iran, Jordan, Oman, Syria & Turkey.	120 00
(b) All other countries.	175 00

PRICE PER COPY (Including Postage)

Within Pakistan Rs 5.00 Outside Pakistan By Air Mail U.S. Dollar 1.00

AVAILABLE OLD BOUND VOLUMES OF YAQEEN INTERNATIONAL

Nos. 13 to 18 & 25 to 39 @ Rs. 170.00 each plus Postage

LIFE MEMBERSHIP

For Residents in Pakistan — Rs 1,000 00
For Residents Outside Pakistan U S Dollars 250 00

ALL PAYMENTS TO BE MADE IN ADVANCE

YAQEEN INTERNATIONAL
Stands for Right Guidance.
Recommend it to friends

REMITTANCES IN POUND STERLING

Remittances from Countries outside Pakistan towards (i) Subscription of Yaqeen International

(ii) Purchases of Books etc, from MAKTABA Darut Tasnif, and (iii) Donations, Zakat etc, for Madrasa Talimul Islam (Tablighi College) can be deposited directly in Darut Tasnif (Private) Limited A/C No. 01/05121/04 with National Bank of Pakistan, 18, Finsbury Circus, London EC 2M 7BJ, ENGLAND, under intimation to Darut Tasnif (Private) Ltd., Mujahidabad, Hub River Road, Karachi 75700 (Pakistan).

All Correspondence should please be addressed to:
The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Saddar, Karachi -74400 (Pakistan)
Phone: 5684325

Editor, M M Ansari,
Published by Syed Irshad Ali,
Printed at
MATBA DARUT TASNIF,
Iqbal Mansion, Shahrah-e-Liaquat,
Saddar, Karachi 74400 (Pakistan)
Phone 5686997.

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ث=ṯ	ح=ḥ	ز=ẕ	ص=ṣ	ض=ḍ	ط=ṭ	ظ=ẕ	ع='	ء=ʾ (Jerk)	
Bold	*Madd*	آ=āā	وٗ=ōō	ىٰ=ēē	Fine	*Madd*	آ=āa	و=ōo	ى=ēe

Mak-kee-yah	Revealed at Makkah	
Ru-koo-aa-tu-haa 9	SECTIONS 9	سورة المؤمن مكية
Aa-yaa-tu-haa 85	VERSES 85	
Bis-mil-laa-hir-rah-maa-nir-ra-heem	In the name of Allah, the All-Compassionate, the Most Merciful	بسم الله الرحمن الرحيم
RU-KOO 1	SECTION 1	ركوع ١
1 *Haa-meem*	1 Haa Meem	حمٓ
2 *Tan-zee-lul-ki-taa-bi*	2 The revelation of the Book is	تَنْزِيْلُ الْكِتٰبِ
mi-nal-laa-hil-'a-zee-zil-a-leem	from Allah the Mighty, the All-Knowing;	مِنَ اللّٰهِ الْعَزِيْزِ الْعَلِيْمِ
3 *Ghaa-fi-riz-zam-bi wa qaa-bi-lit-tau-bi*	3 The Forgiver of sin and the Acceptor of repentance,	غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ
sha-dee-dil-'i-qaa-bi zit-taul	stern in punishment, Bounteous	شَدِيْدِ الْعِقَابِ ذِى الطَّوْلِ
Laa i-laa-ha il-laa-hoo I-lai-hil-ma-seer	There is no god but He. Towards Him is the ultimate return	لَاۤ اِلٰهَ اِلَّا هُوَ اِلَيْهِ الْمَصِيْرُ
4 *Maa yu-jaa-di-lu fee aa-yaa-til-laa-hi il-lal-la-zee-na ka-fa-roo*	4 None disputes about Allah's signs but those who disbelieve,	مَا يُجَادِلُ فِىْۤ اٰيٰتِ اللّٰهِ اِلَّا الَّذِيْنَ كَفَرُوْا
fa-laa yagh-rur-ka ta-qal-lu-bu-hum fil-bi-laad	so let not their going about in the land deceive you	فَلَا يَغْرُرْكَ تَقَلُّبُهُمْ فِى الْبِلَادِ

5	*Kaz-za-bat qab-la-hum qau-mu noo-ḥunw-wal-aḥ-ẓaa-bu mim-ba'-di-him*	5 Before them the people of Noah denied (our verses) and (so did) the (several) parties after them.	كذبت قبلهم قوم نوح والأحزاب من بعدهم
	wa ham-mat kul-lu um-ma-tim-bi-ra-soo-li-him	and every people schemed against their Messenger	وهمت كل أمة برسولهم
	li-ya'-khu-zoo-hu wa jaa-da-loo bil-baa-ṭi-li	to seize him, and they disputed with false agruments	ليأخذوه وجادلوا بالباطل
	li-yud-ḥi-ḍoo bi-hil-ḥaq-qa fa-a-khaz-tu-hum	that thereby they might refute the Truth, so I seized them	ليدحضوا به الحق فأخذتهم
	Fa-kai-fa kaa-na 'i-qaab	So how (severe) was My punishment!	فكيف كان عقاب
6	*Wa ka-ẓaa-li-ka ḥaq-qat ka-li-ma-tu rab-bi-ka*	6 And thus did the word of your Lord prove true	وكذلك حقت كلمت ربك
	'a-lal-la-zee-na ka-fa-roo an-na-hum aṣ-ḥaa-bun-naar	against those who disbelived, that surely they are the inmates of the Fire	على الذين كفروا أنهم أصحاب النار
7	*Al-la-zee-na yaḥ-mi-loo-nal-'ar-sha wa man ḥau-la-hoo*	7 Those (angels) who bear the Arsh (the Divine Throne) and those around it,	الذين يحملون العرش ومن حوله
	yu-sab-bi-ḥoo-na bi-ham-di rab-bi-him wa yu'-mi-noo-na bi-hee	celebrate the praise of their Lord and believe in Him	يسبحون بحمد ربهم ويؤمنون به
	wa yas-tagh-fi-roo-na lil-la-zee-na aa-ma-noo	and beg forgiveness for those who believe (saying)	ويستغفرون للذين آمنوا
	Rab-ba-naa wa-si'-ta kul-la shai-ir-raḥ-ma-tanw-wa 'il-man	O our Lord! You do embrace everything in mercy and knowledge,	ربنا وسعت كل شيء رحمة وعلما
	fagh-fir lil-la-zee-na taa-boo wat-ta-ba-'oo sa-bee-la-ka	so forgive those who repent and follow Your way,	فاغفر للذين تابوا واتبعوا سبيلك
	wa-qi-him 'a-ẓaa-bal-ja-ḥeem.	and save them from the torment of Hell-Fire,	وقهم عذاب الجحيم

8. *Rab-ba-naa wa ad-khil-hum*	8. O our Lord! Admit them	رَبَّنَا وَأَدْخِلْهُمْ
jan-naa-ti 'ad-ni-nil-la-tee wa-'at-ta-hum	into gardens of Eternity which You have promised them,	جَنّٰتِ عَدْنِ الَّتِي وَعَدْتَّهُمْ
wa man ṣa-la-ḥa min aa-bāā-i-him	and (also) whoso be righteous of their forefathers,	وَمَنْ صَلَحَ مِنْ اٰبَآئِهِمْ
wa az-waa-ji-him wa zur-reey-yaa-ti-him.	and their wives and descendants	وَأَزْوَاجِهِمْ وَذُرِّيّٰتِهِمْ
In-na-ka an-tal-'a-zee-zul-ḥa-keem.	Surely, it is You Who are the Mighty, the Wise.	اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ۝
9 *Wa-qi-hi-mus-saiy-yi-aat*	9 And save them from evils	وَقِهِمُ السَّيِّاٰتِ
Wa man ta-qis-saiy-yi-aa-ti yau-ma-i-zin	And whomsoever You save from evils that Day,	وَمَنْ تَقِ السَّيِّاٰتِ يَوْمَئِذٍ
fa-qad ra-ḥim-tah.	then indeed on him You have had mercy.	فَقَدْ رَحِمْتَهٗ
Wa zaa-li-ka hu-wal-fau-zul-a-z̲eem.	And this is the great achievement	وَذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ۝
RU-KOO' 2	SECTION 2	ركوع ٢
10 *In-nal-la-zee-na ka-fa-roo yu-naa-dau-na*	10 Surely, those who disbelieve shall be addressed aloud	اِنَّ الَّذِيْنَ كَفَرُوْا يُنَادَوْنَ
la-maq-tul-laa-hi ak-ba-ru mim-maq-ti-kum an-fu-sa-kum iz tud-'au-na i-lal-ee-maa-ni fa-tak-fu-roon	Indeed, the aversion of Allah was greater (at the time) when you were called towards faith and you denied, than your aversion to yourselves (today)	لَمَقْتُ اللّٰهِ اَكْبَرُ مِنْ مَّقْتِكُمْ اَنْفُسَكُمْ اِذْ تُدْعَوْنَ اِلَى الْاِيْمَانِ فَتَكْفُرُوْنَ ۝
11 *Qaa-loo rab-ba-nāa a-mat-ta-nas̲-na-tai-ni*	11 They shall say O our Lord! You have given us death twice	قَالُوْا رَبَّنَآ اَمَتَّنَا اثْنَتَيْنِ
wa aḥ-yai-ta-nas̲-na-tai-ni	and brought us to life twice,	وَاَحْيَيْتَنَا اثْنَتَيْنِ
fa'-ta-raf-naa bi-zu-noo-bi-naa	so we confess our sins,	فَاعْتَرَفْنَا بِذُنُوْبِنَا
fa-hal i-laa khu-roo-jim-min sa-beel.	now is there any way to get out?	فَهَلْ اِلٰى خُرُوْجٍ مِّنْ سَبِيْلٍ ۝

12. *Zaa-li-kum bi-an-na-hoo*	12. This (punishment) is for the reason that	ذٰلِكُم بِأَنَّهٗ
i-zaa du-'i-yal-laa-hu wah-da-hoo ka-far-tum	when Allah alone was invoked you disbelieved,	اِذَا دُعِيَ اللّٰهُ وَحْدَهٗ كَفَرْتُمْ
Wa eeny-yush-rak bi-hee tu'-mi-noo.	and when another was associated with Him, you believed	وَاِنْ يُّشْرَكْ بِهٖ تُؤْمِنُوْا
Fal-huk-mu lil-laa-hil-'a-leey-yil-ka-beer.	Now the Command belongs to Allah, the High, the Great	فَالْحُكْمُ لِلّٰهِ الْعَلِيِّ الْكَبِيْرِ ۝
13 *Hu-wal-la-zee yu-ree-kum aa-yaa-ti-hee*	13 He it is Who shows you His signs	هُوَ الَّذِيْ يُرِيْكُمْ اٰيٰتِهٖ
wa yu-naz-zi-lu la-kum-mi-nas-sa-maa-i riz-qaa.	and sends down for you provision from the sky	وَيُنَزِّلُ لَكُمْ مِّنَ السَّمَآءِ رِزْقًا
Wa maa ya-ta-zak-ka-ru il-laa mainy-yu-neeb	And (yet) none but he, who turns towards Allah, pays heed (to it).	وَمَا يَتَذَكَّرُ اِلَّا مَنْ يُّنِيْبُ ۝
14 *Fad-'ul-laa-ha mukh-li-see-na la-hud-dee-na*	14 So, invoke Allah, making devotion pure for Him,	فَادْعُوا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ
wa lau ka-ri-hal-kaa-fi-roon	even though the unbelievers are averse (to it)	وَلَوْ كَرِهَ الْكٰفِرُوْنَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

راحـــة النفس بالصلاة

الصلاة عماد الدين الاسلامى ، ورابطة بين العبد وخالقه ، فيها مناجاة لله ووقوف بين يديه جل وعلى ، فيشعر المصلى اثناء وبعد ادائها بالراحة وانشراح الصدر ، ولم تكن الصلاة مفروضة على امة محمد ﷺ وحدها ، بل كانت مفروضة على الأمم السابقة ، تحايلت امم فى طريقة الاداء ، وانصرفت عن ادائها امم أخرى ، فانسلخت عن الارتباط بالله وجعلت معه شريكا فى العبادة ، فضلت عن الطريق السوى

جاء فى حديث الاسراء والمعراج ان موسى عليه السلام سأل نبينا محمدا ﷺ عما فرض على امته ، فاخبر انه قد فرض على امته خمسون صلاة فى اليوم والليلة . فقال موسى عليه السلام : ارجع الى ربك فاسأله التخفيف فقد جربت قبلك بنى اسرائيل - ان امتك لا تطق ذلك . فما زال نبينا محمد ﷺ يراجع ربه ويسأله التخفيف وموسى يكرر عليه القول حتى اصبحت خمسا بدل "الخمسين" ولمن اداها كاملة اجر الخمسين وهذه منة من الله على امة محمد ﷺ .

واسماعيل بن ابراهيم عليهما السلام قد ابان عنه القرآن فى سورة مريم انه أمر اهله بالصلاة والزكاة ومدحه الله بخصال حميدة فقال جل وعلا :

واذكر فى الكتاب اسماعيل انه كان صادق الوعد وكان رسولا نبيا ، وكان يامر اهله بالصلاة والزكاة وكان عند ربه مرضيا .

(مريم : ٥٤ - ٥٥)

وفى سورة ابراهيم يقول سبحانه وتعالى عن خليل الرحمن عند وضع اسماعيل وامه بموضع مكة المكرمة الحالى داعيا ربه ، ومستجيبا لأمره :

ربنا انى اسكنت من ذريتى بواد غير ذى زرع عند بيتك المحرم ربنا ليقيموا الصلاة فاجعل افئدة من الناس تهوى اليهم وارزقهم من الثمرات لعلهم يشكرون .

(ابراهيم : ٣٧)

وما دامت مكانة الصلاة عند الله عظيمة ، حيث كانت موضع اهتمام انبياء الله ، وهم صفوة خلقه من البشر ، فان نبينا محمدا ﷺ قد وجه امته الى منافع كثيرة فى الصلاة ، منها الراحة النفسية ، حيث ترتبط النفس بخالقها وتتجه الى موجدها فتشعر بالهدوء والطمأنينة والنفوس دائما تعتريها حالات من الضعف والوساوس وشعور من الانقباض والهموم وتشعر انها فى حاجة الى ما يقوى هذا الضعف ويتغلب على الوساوس وانها فى حاجة الى تخفيف الهموم والبحث عما يسرى ويسلى وهذه الاحاسيس لا يحركها المال ولا تجلبها وسائل النعيم .

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا ... عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ ... لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

شعبان وليلة الجمعة وليلتا العيدين) ومن أسمائها أيضا ليلة الغفران) . روى الامام أحمد فى سنده مرسلا (أن ـه عز وجل يطلع ليلة النصف من شعبان الى العباد فيغفر هل الأرض — الا رجلين : مشرك ومشاحن) وروى يضا أن الله يغفر لجميع المسلمين فى هذه الليلة الا الكاهن ساحر ومدمن الخمر وعاق والديه والمصر على الزنا .

دعاؤه صلى الله عليه وسلم فى ليلة النصف من شعبان :

وعن عائشة رضى الله عنها قالت (كانت ليلة نصف من شعبان ليلتى فبات رسول الله ﷺ عندى . ا كان فى جوف الليل فقدته . فأخذنى عليه ما يأخذ نساء من الغيرة فتلفعت بمرطى . أما والله ما كان مرطى ـزا ولا قزا ولا حريرا ولا ديباجا ولا قطنا ولا كتانا . يل مم كان ؟ . قالت سداه كان شعرا ولحمته أو بار بل . فطلبته فى حجر نسائه فلم أجده . فانصرفت الى حجرتى . فاذا به كالثوب الساقط على وجه الأرض ساجدا هو يقول فى سجوده : سجد لك سوادى وخيالى وآمن بك ادى هذه يدى وما جنيت بها على نفسى يا عظيما يرجى كل عظيم أغفر الذنب العظيم . أقول كما قال داود عليه سلام . أعفر وجهى بالتراب لسيدى وحق له أن يسجد . جد وجهى للذى خلقه وصوره وشق سمعه وبصره) ثم فع رأسه ﷺ فقال : (اللهم أرزقنى قلبا تقيا نقيا من شرك بريا . لا كافرا ولا شقيا ثم سجد وقال : (أعوذ رضاك من سخطك . وأعوذ بعفوك من عقابك وبك منك أحصى ثناء عليك أنت كما أثنيت على نفسك) قالت ثم صرف ودخل معى فى الخميلة ولى نفس عال . فقال : هذا النفس يا حميرة ؟ قالت : فأخبرته فطفق يمسح ده على ركبتى ويقول ويحس هاتين الركبتين . ماذا لقيا فى ـذه الليلة ليلة النصف من شعبان أن الله تعالى ينزل الى السماء الدنيا فيغفر لعباده الا لمشرك أو مشاحن) وفى رواية أخرى أنه ﷺ قال لها : (يا حميرة . أما تدرين ما هذه الليلة ؟ هذه ليلة النصف من شعبان أن الله فى هذه الليلة عتقاء من النار بعدد شعر غنم بنى كلب قلت يا نبى الله . وما بال غنم بنى كلب ؟ قال : ليس فى العرب قوم أكثر غنما منهم لا أقول فيهم ستة مدمنى خمر . ولا عاق والديه ولا مصر على ربا أو زنا ولا مصارم ولا مصور ولا قتات) .

رحمة الله بعباده فى هذه الليلة .

وعنه صلى الله عليه وسلم (اذا كانت ليلة النصف من شعبان فقوموا ليلها وصوموا نهارها . فأن الله سبحانه وتعالى ينزل فيها لغروب الشمس الى سماء الدنيا فيقول الا من مستغفر فأغفر له . الا من مسترزق فأرزقه . الا من مبتلى فأعافيه الا كذا الا كذا حتى يطلع الفجر) ومعنى نزول الله تعالى الى ما ذكر وطلوعه لعباده أقباله عليهم وكثرة احسانه اليهم . أو المراد نزول الملائكة الذين يتولون هذه العطايا — ومن أسمائها أيضا (ليلة عيد الملائكة) لما ورد أن للملائكة فى السماء ليلتى عيد . كما لمسلمى البشر يومى عيد فعيد الملائكة ليلة النصف من شعبان وليلة القدر . ومن أسمائها أيضا (ليلة الشفاعة والعفو) لما ورد عن عائشة رضى الله عنها (أن النبى ﷺ فى تلك الليلة فنزل عليه جبريل عليه السلام فقال (أن الله تبارك وتعالى قد أعتق من النار نصف أمتك وفيها أعطى تمام الشفاعة) فيا أيها المسلمون احيوا هذا الشهر العظيم بكثرة الصيام فيه كما كان يفعل رسولنا صلوات الله وسلامه عليه واحيوا فيه ليلة النصف المباركة بقيام ليلها وصيام نهارها تنالوا السعادة والعفو والغفران وشفاعة النبى صلوات الله وسلامه عليه .

* * * * *

ايمانكم أن الله بالناس لرؤوف رحيم . قد نرى تقلب وجهك فى السماء فلنولينك قبلة ترضاها . فول وجهك شطر المسجد الحرام وحيثما كنتم فولوا وجوهكم شطره . وأن الذين أوتوا الكتاب ليعلمون أنه الحق من ربهم وما الله بغافل عما يعملون . (الآيات ١٤٢ ، ١٤٣ ، ١٤٤ من سورة البقرة) .

تحويل القبلة من بيت المقدس الى المسجد الحرام بمكة :

وعن ابن عمر رضى الله عنهما قال :

(بينما الناس فى صلاة الصبح بقباء اذ جاءهم آت فقال (أن رسول الله ﷺ قد نزل عليه الليلة وقد أمر أن يستقبل الكعبة فاستقبلوها . وكانت وجوههم الى الشام فاستداروا الى الكعبة) وعن البراء رضي الله عنه قال (لما قدم النبى ﷺ المدينة صلى نحو بيت المقدس ستة عشر شهرا أو سبعة عشر شهرا . وكان يحب أن يوجه الى الكعبة . فأنزل الله تعالى (قد نرى تقلب وجهك فى السماء فلنولينك قبلة ترضاها فول وجهك شطر المسجد الحرام) فوجه نحو الكعبة فصلى رجل معه العصر . ثم مر على قوم من الأنصار وهم فى صلاة العصر نحو بيت المقدس . فقال : هو يشهد أنه صلى مع رسول الله ﷺ أنه قد وجه الى الكعبة فانحرفوا وهم ركوع رواه البخارى ومسلم —

ولقد كان تحويل القبلة الى الكعبة ايذانا بوحدة العرب وفتح مكة تحت راية التوحيد الذى دعا اليه الاسلام. وكان ذلك باكورة الوحدة الشاملة بين المسلمين . وقد كان بعض العرب يطعنون على المصطفى ﷺ أنه ترك استقبال المسجد الحرام مسجد آبائه وهو البيت الذى بناه أبو الأنبياء بمساعدة ابنه اسماعيل عليهما السلام . وبتحويل القبلة الى المسجد الحرام بطلت حجة هؤلاء الطاعنين .

ويذكر المؤرخون أن — تحويل القبلة الى الكعبة كان فى شهر شعبان وفى ليلة النصف منه . ومن هنا كان اجماع المسلمين للدعاء فى هذه الليلة .

فضل ليلة النصف من شعبان :

ولعل مما أختص الله سبحانه وتعالى به شهر شعبان من الفضل وجود ليلة النصف فيه تلك الليلة التى أرشدنا رسول الله ﷺ أنها من الأوقات الفاضلة لما أعده الله فيها لعباده من النفحات والخيرات الحسان ولذلك تسمى الليلة المباركة أى ذات البركة والخير الكثير — روى أن عائشة رضى الله عنها قالت سمعت رسول الله ﷺ يقول (يسح الله الخير فى أربع ليال سحا ليلة الأضحى وليلة الفطر ، وليلة النصف من شعبان وليلة عرفة) وروى الحافظ أبو نعيم بسنده عن أنس بن مالك رضي الله عنه : أن رسول الله ﷺ قال : (أربع ليال ليا ليهن كايا مهن . وأيا مهن . كليا ليهن يبر الله فيهن القسم ويعتق النسم ويعطى فيهن الجزيل : ليلة القدر وصباحها وليلة النصف من شعبان وصباحها وليلة عرفة وصباحها وليلة الجمعة وصباحها) وروى أن فيها يزيد ماء زمزم زيادة ظاهرة . ويلحظ الله الكعبة فتحن اليها — قلوب المؤمنين وتسمى أيضا (ليلة القسمة والتقدير) روى عن عطاء بن يسار رضي الله عنه قال : اذا كان ليلة النصف من شعبان نسخ ملك الموت عليه السلام كل من يموت من شعبان الى شعبان — وما من ليلة بعد ليلة القدر أفضل منها) وروى عن ابن عباس رضى الله عنهما أن الله تعالى يقضى الأقضية فى ليلة النصف من شعبان ويسلمها الى أربابها فى ليلة القدر — وتسمى أيضا (ليلة الرحمة) لما روى عنه ﷺ أنه قال : (أن الله يرحم من أمتى فى هذه الليلة بعدد شعر أغنام بنى كلب) وتسمى أيضا (ليلة الاجابة) روى عن أبى أمامة الباهلى مرفوعا (خمس ليال لا ترد فيها دعوة : أول ليلة من رجب . وليلة النصف

بسم الله الرحمن الرحيم

بلغ العلى بكماله — كشف الدجى بجماله

حسنت جميع خصاله — صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

شهر شعبان المعظم

فضيلة الشيخ عبد اللطيف حمزة مفتى جمهورية مصر العربية

الحمد لله رب العالمين والصلاة والسلام على أشرف المرسلين سيدنا محمد وعلى آله وصحبه أجمعين .

وبعد :

يهل علينا شهر شعبان وهو شهر له ذكريات عظيمة فى الاسلام تستحق مزيدا من العناية والاهتمام ولذلك كان رسولنا محمد صلوات الله وسلامه عليه يختصه بكثير من الصيام . فعن أسامة بن زيد رضى الله عنهما قال : قلت : يا رسول الله . لم أراك تصوم من شهر من الشهور ما تصوم من شعبان ؟ قال : (ذلك شهر يغفل الناس عنه بين رجب ورمضان . وهو شهر ترفع فيه الأعمال الى رب العالمين . وأحب أن يرفع عملى وأنا صائم) .

وهذا سر من أسرار اهتمام المصطفى ﷺ بالاكثار من الصيام فى شهر شعبان ليلفت نظر المسلمين الى العناية بطاعة الله فيه والتقرب اليه بالعمل الصالح والصوم من أجل العبادات لأنه سر بين العبد وربه . فعن أبى هريرة رضي الله عنه أن رسول الله ﷺ قال : يقول الله عز وجل : (الصيام لى وأنا أجزى به) ومما يستدعى العناية بالصيام فى شعبان أنه يقع بين شهر حرام هو رجب — والصوم مندوب مستحب فى الأشهر الحرم — وبين شهر معظم هو شهر رمضان الذى فرض الله على المسلمين — صيامه تخليدا لذكرى نزول القرآن الكريم فيه — ولعل من أهم الأحداث التاريخية ذات الشأن العظيم فى الاسلام والتى أثلجت صدر رسول الله ﷺ وصدور المسلمين حادثة تحويل القبلة من بيت المقدس الذى كان يتوجه اليه المسلمون فى صدر الاسلام الى الكعبة بالمسجد الحرام الذى هو أول بيت وضع للناس وفى جواره كان مولد رسولنا ﷺ ونشأته وبعثته — لذلك كانت نفسه ﷺ تواقة الى هذا التحويل ومتطلعة اليه — وقد كان هذا التحويل مدعاة للتساؤل بين بعض الناس وقد أجاب الله سبحانه وتعالى على هذا التساؤل بما يفيد أن المؤمن الصادق لا يهمه جهة العبادة وانما يهمه المقصود بها وفى ذلك يقول جل من قائل فى كتابه الكريم (الآية ١١٥ من سورة البقرة) (ولله المشرق والمغرب فأينما تولوا فثم وجه الله أن الله واسع عليم) ويقول سبحانه فى آيات أخرى : (سيقول السفهاء من الناس ما ولاهم عن قبلتهم التى كانوا عليها . قل لله المشرق والمغرب يهدى من يشاء الى صراط مستقيم . وكذلك جعلناكم أمة وسطا لتكونوا شهداء على الناس ويكون الرسول عليكم شهيدا وما جعلنا القبلة التى كنت عليها الا لنعلم من يتبع الرسول ممن ينقلب على عقبيه وإن كانت لكبيرة الا على الذين هدى الله . وما كان الله ليضيع

بسم الله الرحمن الرحيم

وعن ابن عمر قال : قال رسول الله ﷺ ان الله لا يجمع امتى أو قال أمة محمد على ضلالة ويد الله على الجماعة ومن شذ شذ فى النار .

(رواه الترمذى)

يحث الحديث المسلمين على الاتحاد واندماجهم فى جماعة متماسكة متعاونين فيما بينهم على البر والتقوى فان الجماعة تجلب نصرة الله وبركاته وفى التشتت والتفرقة الشقاق والخسران .

التحرير

أسعار الإشتراك السنوى فى اليقين إنترنيشنل
إبتداء من المجلد الـ ٣٩ :

داخل باكستان : ١٠٠/- روبية باكستانية بإضافة ١٠/- روبيات فى حالة التسديد بشيك من خلال أى مصرف فى كراتشى .

خارج باكستان : --- -- --- --- --- --- --- بالعملة الباكستانية أو ما يعادلها من دولار أمريكى

بالبريد الجوى — روبيات

- البلاد الأفريقية و الأوروبية و الصين واليابان و ماليزيا و سينغافورة و إندونيسيا — ٢٤٠٫٠٠
- أستراليا ، كندا ، جزائر فيجى ، نيوزيلنده و الولايات المتحدة الأمريكية — ٢٨٠٫٠٠
- الجزائر ، بنجلاديش ، مصر ، العراق ، إيران ، الأردن ، سورية وتركية أفغانستان ، أبوظبى ، البحرين ، بورما ، الدوحة ، دبي ، الهند ، الكويت — ١٦٠٫٠٠
- سرى لانكا ، الشارقة و المملكة العربية السعودية .. — ٢٢٠٫٠٠
- بنامة ، أمريكا الجنوبية وجزائر الهند الغربية . . . . . . — ٣٠٠٫٠٠

بالبريد البحرى

(ا) الجزائر ، بنجلاديش ، مصر ، العراق ، إيران ، الأردن ، عمان ، سورية وتركية . — ١٢٠٫٠٠
(ب) جميع البلاد الأخرى . . . . — ١٧٥٫٠٠

ثمن العدد الواحد (بما فيه أجرة البريد)
داخل باكستان : ٥٫٠٠ روبيات خارج باكستان : بالبريد الجوى ١٫٠٠ دولار امريكى .

أعداد المجلة السابقة للسنة الكاملة متوفرة بشكل مجلدات جميلة ، الأعداد ١٣ إلى ١٨ و ٢٥ إلى ٣٨ ؛ كل منها مقابل ٢٠٠ روبية باكستانية وذلك فيما عدا أجرة البريد .

رسم العضوية فى المجلة مدى الحياة :
لساكنى باكستان ١٠٠٠٫٠٠ روبية ولغير ساكنى باكستان ٢٥٠٫٠٠ دولارا أمريكيا .

جميع المراسلات
باسم مدير اليقين إنترنيشنل
مكتب البريد دار التصنيف ،
مجاهد آباد ، حب ريور رود ،
كراتشى - باكستان

هواتف
المكتب الرئيسى : ٩٨ - ٢٢٦٥٩٧
المكتب الفرعى : ٥٢٤٣٢٥

التسديد مقدما

والله ولي التوفيق ،

البعث الإسلامي

مَجلّة

دار التصنيف (برائيويت) لِيمتيد

المجلد ٤٠ | ٢ شعبان ، ١٤١٢ هـ الموافق ٧ فبراير ، ١٩٩٢ م | العدد ١٩

شهر شعبان المعظم :

— يهل علينا شهر شعبان وهو شهر له ذكريات عظيمة في الاسلام.

— لذلك كان رسولنا محمد ﷺ يختصه بكثير من الصيام . . .

— أيها المسلمون احيوا هذا الشهر العظيم بكثرة الصيام فيه كما كان يفعل رسولنا ﷺ .

راحة النفس بالصلاة :

— الصلاة عماد الدين الاسلامي ورابطة بين العبد وخالقه . .

— فيها مناجاة لله ووقوف بين يديه جل وعلى . . .

AND S... TRUTH OF ASSUR...

yaqeen international

PUBLISHED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNIF (PRIVATE) LIMITED
On the 7th & 22nd of every month

VOL. 40 RAJAB 16, 1412 A.H. JANUARY 22, 1992 No. 18

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

INCREASING DANGER OF DRUGS

WORLD attention has been focussed since long on the increasing menace of dangerous drugs, but the outcome is in the inverse proportion to the combined corrective measures. They have tried narcotic controls, customs, sniff-dogs, capital punishment, and economic measures like the pilot project for crop substitution, but the menace continue unabated A more alarming threat for the Third World countries emanates from the visible trend that Asia is fast heading to turn into the main drug consumer of the world. In its report, the UN Economic and Social Commission for Asia and the Pacific (ESCAP) says that "the overall drug abuse situation in Asia and Pacific appears to be deteriorating rapidly" and will soon attain "near epidemic levels in some countries" The report points out that drug abuse is "emerging as a dangerous symptom of rapid social change, being both a result of the frustrations and anxieties of individuals, caught up in development process beyond their understanding and control and a cause of further social disruption". The report adds that "no country in the region can claim to remain unaffected", and warns against the long-term effects of drug abuse and the "profound sense of hopelessness". The ESCAP has cited drugs along with the killer disease AIDS, as the new thereats that have emerged in the region in the last decade, to accompany social disruptions In brief, according to UN report, Asia, one of the drug producing regions in the world will soon become one of its main consumers.

CAUSE AND EFFECT· This is indeed a nightmarish shape of the things to come! But let us go a bit into its genesis. A western journalist has called the situation as "the legacy of neglect". Writes he: "More than twelve years of war in Afghanistan has resulted in a dramatic rise in the production of opium and its deadly derivative, heroin. The country's opium harvest has soared sixfold in the past six years. During the decade that Mujahideen fought against Soviet troops, their supporters in Washington and Islamabad turned a blind eye to the involvment of some groups in supplying raw opium to heroin refining laboratories in the so-called tribal territories of Pakistan. Today, with the Soviet withdrawal of 1989 just a memory, US and Pakistan officials are left with a legacy of neglect Afghanistan's opium harvest has risen from a estimated 150 tonnes in 1985 to possibly more than 900 tonnes this year, observers say. This places Afghanistan second to Burma, the world's largest opium producer, and makes the country a key component of the so-called Golden Crescent, which includes Pakistan, Iran, and several countries in South East Asia. To help the Mujahideen right against Communism, Washington has channelled millions of dollars worth of weapons and development aid to guerilla commanders, many of whom traffic in narcotics, according to Western diplomats."

In sum, therefore, it is a case of sowing the wind and reaping the whirlwind, of raising the dust and complaining of being able to see. According to Western diplomats and aid workers, "despite President Bush's high-profile stance against narcotics, the action of US officials may have encouraged opium production in Afghanistan"

THE IRONY· The situation being as it is, the main and major beneficiary of this game of drugs is not the primary producer of poppy but the Mafia middleman who is the real villain of the piece. As the ESCAP report puts it, "paradoxically, the annual economic return to the average grower of the crops from which these drugs are derived, is estimated to amount to only 150-250 million US dollars" It is a pittance compared to the street price earned at the other end.

OUR ADVICE· We counsel our Afghan brethren in faith to consider coolly whether the game is worth the candle. Give it up to escape Hell-fire and, instead, to earn the cool of Paradise Help the world and save your own brothers from the deadly effect of poppy proliferation Cut the very root of the evil by giving up poppy cultivation. Islam forbids khamr which includes all intoxicants, e.g. liquor, opium, horoin, etc Qur'an Majeed says:

> "O you who believe! Khamr and gambling, (dedication of) stones, and (devination by) arrows, are an abomination of Satan's handiwork: eschew such (abomination), that you may

prosper. Satan's plan is (but) to excite enmity and hatred among you with khamr and gambling and hinder you from the remembrance of Allah and from prayer. Will you not then abstain?" (5:93-94)

The question is posed to you as it was posed 1400 years ago. Can you deny it? Allah will provide you other legal means of livelihood as has promised prosperity for those who abstain.

And this injunction is not confined to self-indulgence only but to the entire chain of the trade It is reported that the Holy Prophet cursed ten people with regard to khamr—one who squeezes it, one who is engaged for its squeezing, one who takes (or drinks) it, one who carries it, one to whom it is carried, one who gives it for drinking (or smoking), one who sells it, one who devours its price, one who purchases it, and one for whom it is purchased. (Tirmizi/Ibn Majah)

Narcotics have a vicious chain operation. There are the financiers, cultivators, promoters, processors, middlemen, carriers, traders, purchasers, street-corner hawkers, pushers, and finally the consumers They are equally guilty of this sinful trade as criminals or abettors. They are all admonished and condemned alike. The prohibition is complete and total. The Holy Prophet said·

"Allah and His Messenger have forbidden trade in khamr, carrion flesh. swine, and idols." (Bukhari/Muslim)

OTHER SAYINGS: Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said that "every intoxicant is unlawful (haraam) (Abu Daud). He said. "What intoxicates in greater quantity is unlawful in its small quantity too." (Tirmizi/ Abu Daud/Ibn Majah)

A companion had the following conversation with the Holy Prophet:

— O Messenger of Allah! Verily we live in a cold place, and we have to undertake hard types of works there. We prepare wine from wheat which gives us strength in performing our jobs and protect us from the chill of our cities.
— Does it intoxicate?
— Yes.
— Give it up.
— Verily the people are unable to give it up.
— If they do not, struggle against them

Once a Companion pleaded with the Holy Prophet· "Verily I purchased wine for the orphans under my care" He retorted· "Flow out the wine and break down the wine containers" (Tirmizi) He used to say· "I do'nt differentiate between one who drinks wine (khamr) or worships idols besides Allah" (Nisa'i)

The Holy Prophet admonished the drug addicts in so many words, as follows:

"Whoso takes intoxicants, Allah will not accept his Prayer for forty days If he makes repentance. Allah also will turn to him And if he repeats, Allah will not accept his Prayer for forty days If he makes repentance Allah also will turn to him. And if he again repeats, Allah will not accept his Prayer for forty days If he again makes repentance, Allah will also turn to him And if he repeats for the fourth time, Allah will not accept his Prayer for forty days If he makes repentance, Allah will not accept it and He will give him his drink from the river of impurities" (Tirmizi/Nisa'i/ Ibn Majah)

Thus even the door of repentance is closed against habitual drunkards and drug addicts. They are totally deprived of Allah's mercy.

CONCLUSION: The problem of drugs with which the world is dealing today was dealt with by Islam some 1400 years back among the Arabs who were generally used to drinking as a way of life. The authorities that be, particularly in Muslim countries, need to read again our old lesson.

May Allah be our Helper to fight the great menace of drugs and their trafficking and to protect us from its abuses **Ameen!**

AL-HADIS· Abu Hurairah (*Razi Allahu 'anhu*) reported that the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) said· Whoso takes loan of the properties of men intending to pay it back Allah gives him means to pay it, and whoso takes loan intending to destroy it, Allah will destroy him on its account —Bukhari.

AL-HADIS: Ibn Omar (*Razi Allahu 'anhu*) reported: They (people) used to purchase foodgrain in a place confronting the market and sell it also in its place. Then the Holy Prophet (*Sallallahu 'alaihi wa sallam*) forbade them to sell it in its place till they take it in possession.

(Abu Daud).

AL-HADIS· Hazrat Abu Hurairah (*Razi Allahu 'anhu*) reported from the Holy Prophet (*Sallallahu 'alaihi wa sallam*) who said· Allah did not raise up any Prophet who did not graze goats His companions asked: You too? 'Yes' said he. 'I used to tend goats for the inhabitants of Makkah for some Qirats'.

(Bukhari.)

AL-QUR'AN

CONCEPT OF INTERCESSION (SHAFA'AT)

By Syed Mahmood Akhtar

According to the English usage, 'intercession' implies the act of entreating someone in behalf of another, mediation, petition, or standing surety. It is synonymous with recommendation with a view to reconciling differences. It is near equivalent of Arabic **"Shafa'at."** For example, if someone pleads before a judge for the remission of another man's guilt, sin or crime, he intercedes for him. The word is seldom used in matters relating to juridical decrees There are Traditions **(Ahadith)** which imply that whoever, by his intercession, tries to prevent the imposition of a divine punishment mounts to his opposition to the Law of God (Bukhari).

In the terminology of the Islamic Sharee'ah, 'intercession' **(Shafa'at)** is generally spoken in relation to the Last Day of Judgement.

In Qur'an Majeed the word has been used in the negative sense. The Last Day **(Qiyaa-mah)** will be one —

> " . . .When no bargaining (will avail), no friendship nor intercession. . . ." (2:254)

This negative pronouncement, as it is indicated in Surah Yunus, relates to the polytheists:

> "They serve, besides God, things that hurt them, and they say 'These are our intercessors with God.' Say: 'Do you indeed inform God of something He knows not, in the heavens or on the earth? Glory to Him! And far is He above the partners they **ascribe to Him."** **(10:18)**

But theirs (the idols') intercession will not be there to profit them:

> "Then will no intercession of (any) intercessors profit them." (74:48)

It should, however, be remembered that Islam has not excluded completely the possibility of making intercession. In Qur'an Majeed it is stated:

> "Say To God belongs exclusively (the right to grant) intercession. . . ." (39 44)

Qur'an Majeed has itself elaborated the meaning of the above verse:

> " . .Who is there who can intercede in His presence except by His permission. . " (2:255)
>
> OR
>
> " .No intercessor (can plead with Him) except after His leave. . .." (10·3)

Now a question arises as to who are those whom God has given the privilege of interceding? To that Qur'an Majeed gives the following answer

> "None shall have the power of intercession, but such a one who has received permission (or promise) from (God) the Most Gracious " (19·87)

> Clearly, idols and false gods have no power of intercession
>
> "And those whom they invoke besides God have no power of intercession; only he (can) who bears witness to the Truth, and they know (him) " (43·86)

It is evident that the one "who bears witness to the Truth" is the Holy Prophet, and "they know (him)". refers to the Quraish of Makkah amongst whom "he was brought up and among whom he earned the reputation of being a man of probity." (Yousuf Ali).

Moreover, there are references in Qur'an Majeed indicating that angels will also intercede. For example, at a place it is described that the infidels attribute to God sons and daughters who will intercede for them God says:

> "And they say: (God) the Most Gracious has taken a son. Glory to Him! They (the angels) are (but) servants raised to honour. They speak not before He speaks, and they act (in all things) upon His command. He knows what is before them, and what is behind them, and they offer no intercession except for those whom He accepts, and they stand in awe and reverence of His (Glory)." (21: 26-28)

This point has been elucidated further in Qur'an Majeed:

> "Those who sustain the Throne (of God) and those around it sing the Praise of their Lord, believe in Him and implore Forgiveness for those who believe (saying)· Our Lord! Your reach is over all things, in Mercy and Knowledge. Forgive, then, those who turn in Repentance and follow Your Path; and preserve them from the Penalty of the Blazing Fire." (40·7)

It may be noted that acceptable intercession is conditional as well as limited In the books of Traditions (Ahadith) we find similar reflections on the concept of intercession. Long before Bukhari and Muslim, One Hamaam bin Munabbah. a disciple of Hazrat Abu Hurairah *(Razi Allahu 'anhu)* described the same things in his **Al-Saheefah** that was compiled two hundred years before Bukhari and Muslim. In Ahadith

also the term 'intercession' has been used with reference to the Last Day of Judgement.

The intercession and invocation for forgiveness by the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* will not, however, be available on the Last Day of Judgement only. As a matter of fact it started during the Prophet's lifetime in this very world.

It is narrated by Hazrat 'Ayeshah *(Razi Allahu 'anhaa)* that the Holy Prophet frequently used to visit the graveyard of Jannat-ul-Baqee' in order to pray for the forgiveness of the dead, (Muslim). A part of the funeral prayer also includes invocation for forgiveness for the person upon his death.

In Sahih Muslim it is also recorded: "When a congregation comprising one hundred Muslim offers funeral prayer of a Muslim and invokes forgiveness his sins that prayer will be acceptable." Musnad of-Ahmad bin Hambal mentions this congregation to consist of Muslims standing in three rows.

As for the intercession by the Holy Prophet on the Day of Judgement there is a Tradition quoted in books of authority such as Bukhari, Muslim, Tirmizi and Ahmad, whose salient features are:

On the Day of Judgement all Muslims will be in a state of commotion. In order to get rid of their commotion and fear they will approach Hazrat Adam *('alaihis salaam)* to intercede for them. But Hazrat Adam will be remembering his own lapse. He will send them to Noah, that is Hazrat Nuh *('alaihis salaam)*, who too, in turn, will direct them to Hazrat Ibrahim *('alaihis salaam)*. In short they will approach all the earlier Prophets but they will be of no avail to them. At last Hazrat 'Isaa *('alaihis salaam)* will advise them to see the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, who will agree to their request and, to take God's permission, will prostrate himself before Him. God will say O Muhammad! Rise and speak. Your intercession will receive Our acceptance. At that moment a section of the Faithful will get deliverance. When they will enter Paradise the Holy Prophet will approach God several times and prostrate himself each time for intercession. In the end he will say: "O God! Now in Hell there are only those who have been precluded by the Qur'an and have been condemned to the eternal abode of Hell."

With slight variance of wording almost all authoritative books of Traditions agree that among all the Prophets only the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* has the distinction of invoking intercession. This God's special favour to him is inferred from the following verses of Qur'an Majeed·

> "..Soon will your Lord take you to a station of Paradise and Glory." (17·79)
>
> "And soon will your Lord give you (favours), so that you will be well pleased" (93 5)

A Tradition (Hadith) also is mentioned in Sahih Muslim on the subject as follows:

> "And soon will your Lord give you that thing which will please you."

Once the Archangel offered to the Holy Prophet one of the two things to choose for himself. One was the right of intercession: while the other was the privilege of sending half of his Ummah to Paradise The Holy Prophet chose for himself the right of intercession as it was expected to yield a more significant result (Tirmizi)

Naturally a question arises as to who will be the beneficiaries of the intercession, that is to say, will that intercession be general for all mankind or will it apply only to sinful Muslims? There is a prevalent view that intercession for one Muslim will permit seventy thousand people to enter Paradise (Darmi & Musnad). Yet in the same collections it is also mentioned that intercession will be acceptable in case of those persons only who were not polytheists This special privilege of intercession granted to the Holy Prophet is called Shafa'at-ul-Kubraa (Muslim). This is as well confirmed by the Qur'an Majeed that no Mushrik will be Pardoned. (4·48,116)

Besides, there is intercession for major sins also The Holy Prophet has said·

> "My intercession will be available also to major sinners of my Ummah" (Agreed)

In the end we pray to God that out of His Extreme Mercy He may make intercession of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* available to every follower of Islam. **Ameen!**

AL-HADIS: Hazrat Usman *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: The best amongst you is the person who learnt Al-Qur'an and taught it. (Bukhari)

* * * *

AL-HADIS· Hazrat Jabir *(Razi Allahu 'anhu)* says· "The Holy Prophet *(Sallallahu 'alaihi wa sallam)* prohibited building with mortar on graves, and also placing inscriptions upon them"

* * * *

AL-HADIS: Abdullah-b-Omar *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said· Pay the labourer his wages before his sweat dries up. (Ibn Majah.)

ISLAM : THE RELIGION OF PEACE WITH JUSTICE

Once the famous Jewish Chronicle carried an article by Ms. Dvora Waysman, captioned "Muslim and Jew. Two Visions of Peace". She is at pains to explain: "What we must understand is the different interpretation given to peace by Jews and Muslims—a difference that is almost irreconcilable" She says "Ours is the Messianic ideal of Isiah: And they shall beat their swords into plow-shares, and their spears into pruning hooks Nation shall not lift up sword against nation, neither shall they learn war any more" She contends. "War is anathema to Jewish teaching" and refers to the Bible. "King David was not granted the privilege of building the Temple because he had engaged in warfare", (Chronicles L 22·8). She maintains that "in the Jewish view, the sole justification of war is to defend life, and revenge is completely alien to our tradition" In support, she cites from the Bible "Thou shalt not take vengeance, nor bear any grudge against the children of the people, but thou shalt love thy neighbour as thyself" (Leviticus 19 18)

Dvora Waysman has pointed out that the Jewish attitude is summarised in the Ethics of the Fathers that lays down "Seven questions avail before God — faith, righteousness, justice, loving-kindness, mercy, truth, and peace—and peace outweighs them all".

The magnanimous principles which Dvora Wayesman has enumerated only go to prove how far the Jewry gone astray and how far behind have they left what is gospel truth according to their own professing. "Example is better than precept" is an old adage, but one does not help feeling that in the case in point the precept and the example falls poles apart The blood-curdling episode of Sabra and Shattila which is only one in a long-drawn series of fatal happening is still fresh and needs no repitition. It brings to memory the atomic devastation of the twin Japanese cities of Hiroshima and Nagasaki We appeal to the Jewish intelligentsia to follow what Dvora Waysman has so outspokenly pleaded in the name of peace and tranquillity Otherwise, it will be tantamount to devil's quoting the Scripture.

We wish Dvora Waysman had stopped at that She has, however chosen to show Islam in an adverse light, obviously prompted by her personal loyalties and prejudices She says "Islam sees things rather differently", and in support refers to the Qur'anic verse 4 74 and goes on to say that "Islam has given clear directive regarding the nature of peace treaties" She alleges that it is permissible in Islam "to make a treaty with non-Muslims only at certain times, such as when you are proceeding towards their subjugation, but cannot yet translate it into a reality They have no real desire for friendly relations" She has made a reference in this context to Qur'anic verses 9· 1-2. In the background, she has the defence of the Egypt-Israel Peace Treaty, and conversely the need to belittle the bonafides of its Muslim opponents This fond desire has led her to portray Muslims as mere tacticians used to cunning manoeuvrings in the matter of peace treaties.

It is a natural phenomenon that peace treaties are entered into in the mutual interest of the concerned parties, Islam recognises those treaties which the other contracting parties faithfully implement, but Muslims have naturally to guard against those hypocrites who are out to flout their contractual obligations Says Qur'an Majeed:

> "(But the treaties are) not dissolved with those Pagans with whom you have entered into alliance and who have not subsequently failed you in aught, nor aided any one against you. So fulfil your engagements with them to the end of their term for Allah loves the righteous". (9·4)

A treaty is reciprocal In the Qur'anic words

> ". . . As long as these (Pagans) stand true to you, stand you true to them· for Allah does love the righteous". (9 7)

The fact of the matter is, as Allama Abdullah Yusuf Ali explains, that "the sacred duty of fulfilling all obligations of every kind to Muslims and non-Muslims, in public as well as private life, is a cardinal feature of Muslim ethics. The question what is to be done with those who abuse this principle by failing in their duty but expect the Muslims to do their part is not to be solved, in the case of treaties, by a general denunciation, of treaties but by a careful consideration of the cases where there has been fidelity and not treachery There we are enjoined to give the strictest fidelity. as it is a part of righteousness and our duty to Allah".

Islam has laid down very clear-cut principles of war and peace. Islam is basically a religion of peace The very word Islam stands for "Peace". A question arises then why the Muslims fought battles. The answer is that Islam does not preach passi-

-vism of the defeatist and Muslims do not believe in non-violence of the weak. Islam provides a code of meaningful human activity to preserve one's faith, life, and honour. To be active in the field of righteousness is considered superior to standing and waiting. The essence of Jihad in Islam is righteous activity and striving to establish virtue, not lethargy and lack of effort to that end vide Qur'anic verse 4 95

Allama Yousuf Ali explains "It is only when the four months of grace (9:4) are past, and the other party shows no signs of desisting from their treacherous designs by right conduct, that the state of war supervenes between Faith and Unfaith When war becomes inevitable, it must be prosecuted with vigour. According to the English phrase, you cannot fight with kid gloves. The fighting may take the form of slaughter, or capture, or seige, or ambush and other stratagems. But even then there is room for repentance and amendment on the part of the guilty party, and if that takes place, our duty is forgiveness and the establishment of peace" To put it briefly, while Islam stands for peace, it does not rule out war if that be the last resort to protect our faith, our life, our honour, our property, and our treaties.

Besides, the justification for the Muslims' going to war lies in the circumstances and the people who provoked them to fight. The Pagans who were in power in Makkah were subjecting the Prophet of Islam and his followers in faith to extreme physical and mental torture and torment. Even their entry into the Holy Mosque for worship was stopped Muslims were thus being forcefully prevented from treading the Path of Allah and pursuing their Faith. These circumstances, together with a stern warning to the Pagans, are described in the Qur'anic verse 22.25.

It was under utter compelling conditions and against the Pagan evil-doers that the Divine permission for a defensive war was given for the first time, in these Qur'anic verses:

> "To those against whom war is made, permission is given (to fight), because they are wronged, and verily, Allah is Most Powerful for their aid;—(they are) those who have been expelled from their homes in defiance of right,—(for no cause) except that they say 'Our Lord is Allah' . " (22 39-40)

Qur'an Majeed also provides detailed guidance about the start, operation, and end of wars, in the following verses:

> "Go you forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons, in the Cause of Allah That is best for you, if you (but) knew" (9·41)
>
> "And fight them (unbelievers) on until there is no more tumult or oppression, and there prevail Justice and Faith in Allah altogether and everywhere " (8 39)
>
> "But if the enemy incline towards peace, do you (also) incline towards peace ." (8·61)

These are the limits of war and peace enjoined on Muslims by Allah and practised by Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, to demonstrate

To illustrate further the concept of Jihad in Islam, let us turn to yet another Qur'anic verse·

> "Those who believe, and suffer exile and strive with might and main in the cause of Allah, with their goods and their persons, have the highest rank in the sight of Allah· They are the people who will achieve (salvation)". (9:20)

This verse defines the purpose and scope of Jihad in Islam Fighting in the cause of Allah is not aggression but the highest form of self-sacrifice. It protects the true Faith and promotes the cause of Justice. It wards off worldly motives. It brings to the fore sincere and rightful striving of man in the service of his Creator, even at the risk of his very dear life Fighting for mere material gain is not at all the basis of Jihad

Dvora Waysman blames Muslims that "they have no real desire for friendly relations, mutual aid and cooperation or a stable future, nor could they recognise Israel as a legitimate nation In reality they are bidding their time until the (Egypt-Israel) treaty had exploited the other party to a position of weakness, thus strengthening eventual Islamic victory" This is the height of perverse thinking The treaty that she is talking about is a bilateral agreement and it cannot *ipso facto* be extended and imposed on the Muslim Ummah as a whole by coercive methods, fallacious arguments, and might is right strategy

Generally speaking war is the most grotesque manifestation of human activity It was particularly so in pre-Islam Arabia that belligerents presented abominable scenes of tyranny, callousness and brutality. Islam disciplined the human fighting instinct It was purged of all its wickedness and, instead, sublimated it into a sacred duty For instance, it was ordained not to embezzle, not to cheat, not to break trust, not to mutilate, not to kill a child nor a woman or an old man, not to hew down date-palm nor to burn it, not

to cut down a fruit tree, not to molest monks and persons engaged in worship, not to kill a captive. In fact, preference was given to feeding the captives. Qur'an Majeed, when speaking of virtues that Allah holds dear, says:

"And they feed, for the love of Allah, the indigent, the orphan, and the captive". (76:8)

The kindly treatment meted out by Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* to his bitterest enemies is the noblest example for the world at large to judge. The battlefield itself was humanized Fighting was shorn of all sordid motives and raised to such level of sanctity and saintliness that any manifestation of the devil in man was turned into a pious act of the highest godliness. There were strict orders that a promise or pledge once given must be kept at all cost Enemy's emissaries enjoyed complete immunity and protection.

This is the concept of Jihad in Islam It is a recorded fact of history that even in the midst of the din and turmoil of battles Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, never missed an opportunity when something could possibly be done to teach, guide, reform, purify, persuade, and win peace with justice and honour Muslim soldiers used to offer Prayer on the battlefield.

The bogy of 'Islam and the sword' has ever been overdone by its adversaries During the eight years, from 1 AH to 9 AH, the total loss of life in the battlefields was only 1 018 (Muslims 259 and Infidels 759) It is interesting to compare these figures with the killings that amounted to 10 million each in the First and the Second World War that did neither attain any virtuous result nor establish on earth any "Kingdom of God". The same applies to the present continuing Jewish war

Islam, however, is the religion of peace with faith and justice It is a great upholder of treaties, so long as the other contracting party does not resort to open or concealed breaches. It is not a religion of the weak, nor of the belligerent, but a faith that leads the mankind as a whole to the path of peace

—:o:—

HOLY PROPHET'S CONCEPT OF SOCIAL JUSTICE

(STATUS OF WOMEN)

By Colonel Ghulam Sarwar

Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was a perfect man in every sense of the word. He was born in the midst of a nation steeped in babarism. The Arabs of his time,were sunk in the most degrading and sanguinary superstitions. Among the host of social evils that enveloped them, incest and the diabolical customs of female infanticide were the most common. This crime was rife among the tribes of Koreish and Kinda and was regarded as a mark of pride.

Viewed in this perspective, Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* turned out to be the harbinger of a new awakening He was the bright fountain from which flowed the stream of hope and optimism for the suffering humanity. His life serves as the illustrious record of a work nobly performed and faithfully executed.

In addition to a number of other reforms, he bestowed upon the woman's dignity and rights In the previous civilisations especially those which preceded Islam, the condition of women was appallingly miserable For instance, in the Roman Law, a woman was even in historic times completely dependent. If married, she and her property passed into power of her husband. The wife was the purchased property of her husband and like a slave acquired only for his benefit. A woman could not exercise any civil or public office She could not be a witness, surety, tutor or curator, she could not adopt or be adopted, or make a will or contract.

In the Musaic Law, the wife was betrothed To betroth a wife to oneself meant simply to acquire possession of her by payment of the purchase money The betrothed was a girl for whom the purchase money had been paid

In Persia, too, things were far from satisfaction. There the corruptness of morals in about the time of the Prophet was not deplorable. There was no recognised law of marriage. The Persians indulged in a multitude of regular matrimonial connections, besides having a number of concubines (Dollinger-The Gentile and the Jew, Vol I, p-406).

Among the ancient Arabs and the Jews there existed, besides the system of plurality of wives the custom of entering into conditional, as well as temporary contracts of marriage. These loose notions of morality exercised a disastrous influence on the contitution of society within Peninsula.

Among the settled pagan Arabs, who were mostly influenced by the corrupt and effete civilisation of the neighbouring empires, a woman was considered a mere chattel She formed an integral part of the estate of her husband or her father The widows of a man were descended to-

his son or sons by right of inheritance as any other portion of his patrimony. *Hence the frequent* unions between step sons and step mothers, were branded as shameful or odious marriages. (Lenormant-Ancient History of the East, Vol. II, p. 318).

In the midst of the darkness that engulfed the world, the divine revelation echoed in the wide desert of Arabia with a fresh, noble and universal message for humanity. Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* implemented this revelation in toto.

The Prophet of Islam enforced "respect for women" as one of the essential teachings of his creed. To quote Syed Ameer Ali, his followers, in their love for his celebrated daughter, Fatima proclaimed her "the Lady of Paradise", and the representative of her sex. She was the embodiment of all that was divine in womanhood; she stood for all that was pure and true and holy in her sex the noblest ideal of human conception. The Holy Prophet always kept Qur'ans injunctions in his mind:

> "When news is brought to one of them. of (the birth of) a female (child), his face darkens and he is filled with inward grief! With shame does he hide himself from his people because of the bad news he has had! Shall he retain her on (sufference) and contempt, or bury her in the dust? Ah! What an evil (choice) they decide on?" (Al-Qur'an 16: 58-59).

The Holy Prophet's sayings are *quite categorical on the subject:*

> "Whosoever has a daughter and he does not bury her alive, does not insult her, and does not favour his son over her, God will enter him into Paradise". (Ibn Hanbal).

> "Whosoever supports two daughters till they mature, he and I will come in the day of Judgement as this (and he pointed with his two fingers)."

It is remarkable that the right of famales to seek knowledge is not different from that of males Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* said, "Seeking knowledge is mandatory for every Muslims" (Al-Bayhaqi) Muslim as used here includes both male and female.

Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* secured to women rights which they had not before possessed. He allowed them distinct privileges. He placed them on a footing of perfect equality with men in the exercise of all legal powers and functions He restrained polygamy by limiting the maximum number of contemporaneous marriages, and by making absolute equity (Adl) towards all obligatory duties on the man,

According to Islamic Law, women cannot be forced to marry anyone without their consent

Ibn Abbas *(Razi Allahu 'anhu)* reported that a girl came to the Messenger of God, Muhammad *(Sallallahu 'alaihi wa sallam)* and she reported that her father had forced her to marry without her consent. The Messenger of God gave her the choice (between accepting the marriage or invalidating it (Ibn Hanbal)

The woman has the full right to her Mahr, a marriage gift which is presented to her by her husband and is included in the nuptial contract Such ownership cannot be transferred to her father or husband

Man's role of leadership in relation to his family does not mean the husband's dictatorship over his wife. Islam emphasizes the importance of taking counsel and mutual agreement in all family decisions.

The Holy Prophet fully acknowledged woman's right to her money, real estate, or other property. He made sure that rights applied to her properties before marriage as well as to whatever she acquired thereafter.

The Holy Prophet looked upon the customs of divorce with extreme disapproval, and regarded its practice as calculated to undermine the foundations of society. He repeatedly declared that nothing pleased God more than the emancipation of slaves and nothing more displeased Him than divorce. He allowed the exercise of the power of divorce to husband under certain conditions. In case of conjugal disputes, he advised settlement by means of arbiters chosen by the two disputants The frequent admonitions in the Qur'an against separations, the repeated recommendations to heal quarrels by private reconciliation, show the extreme sacredness of the marriage tie in the eyes of the Holy Prophet

To conclude. The depravity of morals which had sapped the foundations of society among the pre-Islamic Arabs, as well as among the Jews and the Christians urgently needed some correction The Prophet's wise counsel, undoubtedly stemmed the tide of immorality. Also, it discouraged the custom of disguised polyandry, which had evidently, until then, existed among the pagan Arabs

He secured to the female sex rights which are only unwillingly and half heartedly being allowed to them even today, by the civilised nations in the twentieth century Surely, the greatest benefactor of mankind Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* deserves whole hearted gratitude of humanity

(Courtesy: QUR'ANULHUDA)

HEROES OF ISLAM

HAZRAT LABID BIN RABI'AH 'AAMIRI

(Razi Allahu 'anhu)

By Syed Mahmood Akhtar

During the pre-Islamic period in Arabia, known in Islamic history as **Aiyyam-i-Jahiliyyah** (Period of Ignorance), a place called 'Ukkaz was situated near Makkah behind Mount 'Arafat. It had acquired prominence in those days on account of its annual trade fair Traders from all over the country brought their merchandise for sale or exchange there. Tribal chiefs assembled there and settled their business contracts and engagements. Sports were also arranged on the occasion Athletes demonstrated their feats Contests of strength and skill such as wrestling, archery, horse and camel racing etc., were also held Poets recited their poems and received laurels of praise and appreciation from their admirers.

The Arabs of that period were very proud of their language. Poetry was regarded by them as a powerful vehicle of literary expression. The Ode **(Qasidah)** was considered as the best type of poetcial composition The best Ode, surpassing all previous ones, was hung on the wall of the K'abah In that way there were only Seven Odes **(Sab'a Mu'allaqaat)** which were hailed as masterpieces of that period and hung on the wall of the K abah Labid bin Rabi'ah al-'Aamiri was one of the celebrated poets who composed those seven **Mu'allaqat.**

Labid bin Rabi'ah was fortunate to live in the golden age of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and to embrace Islam at his hands The genealogy of Hazrat Labid *(Razi Allahu 'anhu)* ran as under:

Labid, bin Rabi'ah, bin 'Aamir bin Malik, bin J'afar, bin Kilaab, bin Rabi'ah, bin 'Aamir, bin S'as'ah 'Aamiri.

Hazrat Labid's father, Rabi'ah bin 'Aamir, was an affluent person of his tribe and he was much respected for his generosity and acts of benevolence. Hazrat Labid too was endowed with all these good qualities of his father. He was honest, brave and well-versed in archery and horsemanship From his early childhood he showed poetic aptitude Once, while still young, he accompanied his uncles to the court of a tribal chief, N'uman Abu Qabus, where he met with Nabigha al-Dhubyani, a classical poet of the Days of Ignorance. Labid recited some of his verses before him. Nabigha al-Dhubyani very much appreciated his poetic skill and predicted that if he (Labid) continued his practice in the poetic field he could excel poets of Bani 'Aamir and Banu Qays. Very soon Labid, while, still an infidel, began to be counted as a poet of the first rank and his fame spread far and near in the country.

Labid bin Rabi'ah used to visit Makkah frequently. Because of his fine poetry he was greatly respected by the Quraysh Once, during the fifth year of the advent of Islam, when Labid came to Makkah he was given, as usual, a warm and enthusiastic reception. One day he was reciting his ode in an assembly in which Hazrat 'Usman bin 'Maz'un *(Razi Allahu 'anhu)* was also present When Labid recited his line:

> "Everything but God is vain",

Hazrat 'Usman bin Maz'un said: 'True'! But when Labid recited the next line of the couplet:

> "And everything lovely must inevitably cease."

Hazrat 'Usman cried: 'You lie! The joy of Paradise will never cease.' Labid said: 'O men of Quraysh, your friends never used to be annoyed thus. Since when this sort of thing happened among you?' One of the audience taunted: 'This is one of those louts with Muhammad. They have abandoned our religion. Take no notice of what he says. (Ibn Ishaq).

Hafiz Ibn Abdul Barr writes in his Al-Isti'ab that the Holy Prohet Muhammad *(Sallallahu 'alaihi wa sallam)* very much liked that line of Labid bin Rabi'ah:

> "Everything but God is vain."

When a delegation of Banu J'afar bin Kilaab visited the Apostle in the ninth A H., Labid bin Rabi'ah also accompanied it. The Apostle recited Qur'an Majeed before them. Labid was much impressed by the charm and grandeur of its diction. He embraced Islam then and there. Hazrat Labid himself was a great poet He could very well appreicate the grace and excellence of the verses of Qur'an Majeed Inclusion of his ode among the Seven Golden Odes of the Days of Ignorance, is itself proof of his poetic genius. These Odes are still regarded as the best specimen of the classical poetry of the Arabic literature

Abu 'Abdullah bin Salaam Jumahi, a celebrated commentator and critic of the Arabic poetry, has narrated an interesting story in his **Tabaqaat-ush-Shu'araa** which, too, establishes Hazrat Labid's greatness in the realm of poetry. He writes that a renowed contemporary poet, al-Farazdaq, whose real name was

Hammam bin Ghalib, heard a couplet of Labid 'Aamiri. He irresistibly fell to the ground in prostration. When asked why did he do that Al-Farazdaq replied that just as people recognise the place of prostaration in Qur'an Majeed, he knew the place of prostration in Arabic poetry. The couplet of Labid 'Aamiri which impelled him to prostrate himself, was:

> "The flood of light (Nur) so cleaned the mounds as if those mounds were the pages of a book whose text was set in order by pen."

Hazrat Labid 'Aamiri *(Razi Allahu 'anhu)* embraced Islam during 9 A.H at the fag end of his life when he was one hundred and thirteen years old. He died when he was 145 years of age, at Kufah (Abdul Barr).

After accepting Islam Hazrat Labid bin Rabi'ah 'Aamiri gave up composing poetry It is reported that once Hazrat 'Umar, the Second Caliph of Islam, wrote a letter to Hazrat Labid asking him, besides other matters as to how many verses of poetry did he write after accepting Islam Hazrat Labid replied that he had given up composing verses because God had bestowed upon him Surah **Baqarah** and Surah **Al-i-'Imran** to recite instead of poetry Hazrat 'Umar was so pleased to read that reply that he enhanced Hazrat Labid's pension.

Details about the family and children of Hazrat Labid are not readily available His poetry has been translated and published in German language.

AL-HADIS· Hazrat Abu Hurairah *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* used to store up nothing for the morrow. (Tirimizi.)

—:o:—

QUOTATIONS

W. Montgomery Watt

Islam is a major world religion belonging to the Semitic family, it was promulgated by the Prophet Muhammad in Arabia in the 7th century A.D. The Arabic term Islam, literally "surrender," illuminates the fundamental religious idea of Islam—that the believer (called a Muslim, from the active particle of Islam) accepts "surrender to the will of Allah (Arabic God)" Allah is viewed as the sole God—creator, sustainer, and restorer of the world The will of Allah, to which man must submit, is made known through the sacred scriptures, the Qur'an (Koran), which Allah reveaeld to his messenger, Muhammad. In Islam Muhammad is considered the last of a series of prophets (including Adam, Noah, Jesus, and others), and his mesage simultaneously consummates and abrogates the "revelations" attributed to earlier prophets

Retaining its emphasis on an uncompromising monotheism and a strict adherence to certain essential religious practices, the religion taught by Muhammad to a small group of followers spread rapidly through the Middle East to Africa Europe, the Indian subcontinent, the Malay Peninsula and China Although many sectarian movements have arisen within Islam all Muslims are bound by a common faith and a sense of belonging to a single community.

This article deals with the founding of Islam by Muhammad, the fundamental beliefs and practices of the religion, and the connection of religion and society in the Islamic world. The history of the various peoples who embraced Islam is covered in the article ISLAMIC WORLD.

* * * *

By his contemporaries, however, Muhammad was admired for his courage, resoluteness, and impartiality, and for a firmness that was tempered by generosity. He won men's hearts by his personal charm. He was gentle, especially with children Though he was sometimes slient in thought, for the most part he was engaged in purposeful activity He walked vigorously and spoke rapidly He became for later Muslims an exemplar of virtuous character, and stories presented him as realizing the Islamic ideal of human life.

Muhammad's chief significance is as founder of a state and of a religion In his lifetime he created a federation of Arab tribes which, in less than 20 years after his death, defeated the Byzantine and Persian empires occupied a vast territory from Libya to Persia, and then developed into the Arab, or Islamic, Empire He made the religion of Islam the basis of Arab unity Islamic doctrine maintains that God is the founder of the religion, not Muhammad but the latter played an obviously important part in fostering the nascent religion His concern with ultimate questions, his mystical outlook, and his moral seriousness were important adjusts to the preaching of the Qur'anic message.

* * * *

God. The doctrine about God in the Qur'an is rigorously monotheistic: God is one and unique; he has no partner and no equal. Trinitarianism, the Christian belief that God is three persons in one substance, is vigorously repudiated. Muslims believe that there are no interme-

diaries between God and the creation that he brought into being by his sheer command: "Be." Although his presence is believed to be everywhere, he does not inhere in anything. He is the sole Creator and sustainer of the universe, wherein every creature bears witness to his unity and lordship. But he is also just and merciful, his justice ensures order in his creation, in which nothing is believed to be out of place, and his mercy is unbounded and encompasses everything. His creating and ordering the universe is viewed as the act of prime mercy for which all things sing his glories. The God of the Qur'an, described as majestic and sovereign, is also a personal God; he is viewed as being nearer to man than man's jugular vein, and, whenever a person in need or distress calls him, he responds. Above all, he is the God of guidance and shows everything, particularly man, the right way, "the straight path."

* * * *

Social service: Because the purpose of the existence of man, as of every other creature, is submission to the Divine Will, God's role in relation to man is that of the commander Whereas the rest of nature obeys God automatically, man alone possesses the choice to obey or disobey With the deep-seated belief in Satan's existence, man's fundamental role becomes one of moral struggle. which constitutes the essence of human endeavour Recognition of the unity of God does not simply rest in the intellect but entails consequences in terms of the moral struggle, which consists smallness of heart. One must go out of oneself and expend one's best possessions for the sake of others

The doctrine of social service, in terms of alleviating suffering and helping the needy, constitutes an integral part of the Islamic teaching. Praying to God and other religious acts are deemed to be a pure facade in the absence of active welfare service to the needy. In regard to this matter, the Qur'anic criticisms of human nature become very sharp. "Man is by nature timid; when evil befalls him, he panics but when good things come to him he prevents them from reaching others" It is Satan who whispers into man's ears that by spending for others he will become poor God, on the contrary, promises prosperity in exchange for such expenditure, which constitutes a credit with God and grows much more than the money people invest in usury Hoarding of wealth without recognizing the rights of the poor is threatened with the direst punishment in the hereafter and is declared to be one of the main causes of the decay of societies in this world The practice of usury is forbidden.

With this socio-economic doctrine cementing the bond of faith, the idea of a closely knit community of the faithful who are declared to be "brothers unto each other" emerges Muslims are described as "the middle community bearing witness on mankind," "the best community produced for mankind," whose function it is "to enjoin good and forbid evil" (Qur'an) Cooperation and "good advice" within the community are emphasized, and a person who deliberately tries to harm the interests of the community is to be given exemplary punishment Opponents from within the community are to be fought and reduced with armed force, if issue cannot be settled by persuasion and arbitration

—Encyclopaedia Brittanica

George Bernard Shaw

I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phase of existence which can make itself appeal to every age. I have studied him—the wonderful man and in my opinion far from being an anti-Christ, he must be called the Saviour of Humanity I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much needed peace and happiness I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today.

Goethe

However often we turn to it (the Qur'an) at first disgusting us each time afresh, it soon attracts, astounds, and in the end enforces our reverence . Its style, in accordance with its contents and aim is stern, grand, terrible—ever and anon truly sublime—Thus this book will go on exercising through all ages a most potent influence.

AL-HADIS: Samorah-b-Jundub *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said· Beggings are scratches with which a man scratches his own face. So whoever likes may make them permanent upon his face and whoever likes may avoid them—except a man's begging to a man of power or in an affair from which there is no escape

(Abu Daud, Tirmizi, Nisai.)

YAQEEN INTERNATIONAL
Stands for Right Guidance.
Recommend it to friends.

REMITTANCES IN POUND STERLING

Remittances from Countries outside Pakistan towards (i) Subscription of Yaqeen International

(ii) Purchases of Books etc., from MAKTABA Darut Tasnif, and (iii) Donations, Zakat etc., for Madrasa Talimul Islam (Tablighi College) can be deposited directly in Darut Tasnif (Private) Limited A/C No. 01/05121/04 with National Bank of Pakistan, 18, Finsbury Circus, London EC 2M 7BJ, ENGLAND, under intimation to Darut Tasnif (Private) Ltd., Mujahidabad, Hub River Road, Karachi 75700 (Pakistan).

All Correspondence should please be addressed to:
The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Saddar, Karachi -74400 (Pakistan)
Phone: 5684325.

Editor, M M. Ansari,
Published by Syed Irshad Ali,
Printed at:
MATBA DARUT TASNIF,
Iqbal Mansion, Shahrah-e-Liaquat.
Saddar, Karachi 74400 (Pakistan)
Phone: 5686997.

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث=ṯ	ح=ḥ	ز=z	ص=ṣ	ض=ḍ	ط=ṭ	ظ=ẓ	ع='	ء=' (Jerk)	
Bold	Madd	آ=āā	وٓ=ōō	ىٓ=ēē	Fine	Madd	آ=āa	وٓ=ōo	ىٓ=ēe

	RU-KOO' 6 (Contd)	SECTION 6 (Contd)	ركوع ٦ (متبع)
63.	*La-hoo ma-qaa-lee-dus-sa-maa-waa-ti wal-arḍ.*	63 To Him belong the keys of the heavens and the earth.	لَهٗ مَقَالِيْدُ السَّمٰوٰتِ وَالْاَرْضِ
	Wal-la-zee-na ka-fa-roo bi-aa-yaa til-laa-hi	And those who deny Allah's signs—	وَالَّذِيْنَ كَفَرُوْا بِاٰيٰتِ اللّٰهِ
	u-lāā-i-ka hu-mul-khaa-si-roon.	it is they who are the losers	اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ
	RU-KOO' 7	**SECTION 7**	**ركوع ٧**
64	*Qul a-fa-ghai-ral-laa-hi ta'-mu-rōōn-nēē a'-bu-du ay-yu-hal-jaa-hi-loon.*	64 Say (O Prophet) O you ignorant fellows! Do you bid me to worship, other than Allah	قُلْ اَفَغَيْرَ اللّٰهِ تَاْمُرُوْٓنِّيْٓ اَعْبُدُ اَيُّهَا الْجٰهِلُوْنَ
65	*Wa la-qad oo-ḥi-ya i-lai-ka*	65 And indeed, to you has been revealed	وَلَقَدْ اُوْحِيَ اِلَيْكَ
	wa i-lal-la-zee-na min qab-lik	and to those (who were) before you,	وَاِلَى الَّذِيْنَ مِنْ قَبْلِكَ
	La-in ash-rak-ta la-yaḥ-ba-ṭan-na 'a-ma-lu-ka	that if you associate any one with Allah, indeed your deeds will come to nothing.	لَئِنْ اَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ
	wa la-ta-koo-nan-na mi-nal-khaa-si-reen	and you shall certainly be among the losers	وَلَتَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ
66	*Ba-lil-laa-ha fa'-bud wa kum-mi-nash-shaa-ki-reen*	66 Nay, but worship (only) Allah and be among the grateful.	بَلِ اللّٰهَ فَاعْبُدْ وَكُنْ مِّنَ الشّٰكِرِيْنَ
67	*Wa maa-qa-da-rul-laa-ha ḥaq-qa qad-rih.*	67 And they do not esteem Allah as is His right to be esteemed;	وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ

Wal-ar-ḍu ja-mee-'an qab-ḍa-tu-hoo yau-mal-qi-yaa-ma-ti	And the earth shall altogether be but a handful of His on the Day of Resurrection	وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيٰمَةِ
was-sa-maa-waa-tu maṭ-weey-yaa-tum-bi-ya-mee-nih.	and the heavens will be rolled up in His right hand	وَالسَّمٰوٰتُ مَطْوِيّٰتٌ بِيَمِينِهِ
Sub-ḥaa-na-hoo wa ta-'aa-laa am-maa yush-ri-koon.	Holy is He and Exalted above what they associate (with Him).	سُبْحٰنَهُ وَتَعٰلَىٰ عَمَّا يُشْرِكُونَ ۝
68. *Wa nu-fi-kha fiṣ-ṣoo-ri*	68 And the Trumpet shall be blown,	وَنُفِخَ فِي الصُّورِ
fa-ṣa-'i-qa man fis-sa-maa-waa-ti wa man fil-ar-ḍi	then whoever are in the heavens and whoever are in the earth shall fall unconscious,	فَصَعِقَ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْأَرْضِ
il-laa man shāā-al-laah	except him whom Allah wills	إِلَّا مَنْ شَاءَ اللّٰهُ
Ṣum-ma nu-fi-kha fee-hi ukh-raa	Then it shall be blown a second time	ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ
fa-i-zaa hum qi-yaa-mumy-yan-ẕu-roon.	and at once they shall stand up, staring around	فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ۝
69. *Wa ash-ra-qa-til-ar-ḍu bi-noo-ri rab-bi-haa*	69 And the earth shall shine with the light of her Lord,	وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا
wa wu-ḍi-'al-ki-taa-bu	and the Record (of deeds) shall be laid open,	وَوُضِعَ الْكِتٰبُ
wa jēē-a bin-na-beey-yee-na wash-shu-ha-dāā-i	and the Prophets and the witnesses shall be brought in,	وَجِايْءَ بِالنَّبِيّٖنَ وَالشُّهَدَاءِ
wa qu-ḍi-ya bai-na-hum bil-ḥaq-qi	and judgement will be pronounced between them with justice,	وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ
wa hum-laa yuẕ-la-moon	and they shall not be wronged.	وَهُمْ لَا يُظْلَمُونَ ۝
70 *Wa wuf-fi-yat kul-lu naf-sim-maa 'a-mi-lat*	70 And every soul shall be paid in full for what it did:	وَوُفِّيَتْ كُلُّ نَفْسٍ مَا عَمِلَتْ

wa hu-wa a'-la-mu bi-maa yaf-'a-loon.	and He knows best what they do.	وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ
RU-KOO' 8	SECTION 8	ركوع ٨
71. *Wa see-qal-la-zee-na ka-fa-roo i-laa ja-han-na-ma zu-ma-raa*	71 And those who disbelieve shall be driven towards Hell in groups,	وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا
hat-taa i-zaa jaa-oo-haa fu-ti-hat ab-waa-bu-haa	until when they come to it, its gates will be opened	حَتَّىٰ إِذَا جَاءُوهَا فُتِحَتْ أَبْوَابُهَا
wa qaa-la la-hum kha-za-na-tu-haa	and its warders will say to them·	وَقَالَ لَهُمْ خَزَنَتُهَا
a-lam ya'-ti-kum ru-su-lum-min-kum	Did not Prophets from among yourselves come to you,	أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ
yat-loo-na 'a-lai-kum aa-yaa-ti rab-bi-kum	reciting to you the verses of your Lord	يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ
wa yun-zi-roo-na-kum li-qaa-a yau-mi-kum haa-zaa	and warning you against the meeting of this Day of yours?	وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا
Qaa-loo ba-laa	They shall say Yes, indeed	قَالُوا بَلَىٰ
wa laa-kin haq-qat ka-li-ma-tul-'a-zaa-bi	But the word of punishment has proved true	وَلَٰكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ
a-lal-kaa-fi-reen	against the unbelievers	عَلَى الْكَافِرِينَ
72 *Qee-lad-khu-loo ab-waa-ba ja-han-na-ma*	72 (To them) it shall be said Enter the gates of Hell	قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ
khaa-li-dee-na fee-haa.	to abide therein for ever	خَالِدِينَ فِيهَا
Fa-bi'-sa mas-wal-mu-ta-kab-bi-reen.	So, evil is the abode of the proud!	فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ
73 *Wa see-qal-la-zee-nat-ta-qau-rab-ba-hum*	73 And those who feared their Lord shall be escorted	وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ
i-lal-jan-na-ti zu-ma-raa	towards Paradise in groups,	إِلَى الْجَنَّةِ زُمَرًا
Hat-taa i-zaa jaa-oo-haa wa fu-ti-hat ab-waa-bu-haa	until, when they come to it, and its gates are opened	حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا

	wa qaa-la la-hum-kha-za-na-tu-haa		and its warder will say to them.	وَقَالَ لَهُمْ خَزَنَتُهَا
	sa-laa-mun 'a-lai-kum ṭib-tum		Peace be upon you, virtuous you became,	سَلَٰمٌ عَلَيْكُمْ طِبْتُمْ
	fad-khu-loo-haa khaa-li-deen		so enter it to abide (therein) for ever	فَادْخُلُوهَا خَٰلِدِينَ ۝
74.	*Wa qaa-lul-ḥam-du lil-laa-hil-la-zee*	74	And they shall say Praise be to Allah Who	وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي
	ṣa-da-qa-naa wa'-da-hoo wa au-ra-ṣa-nal-ar-ḍa		has made good to us His promise, and made us inherit the earth,	صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ
	na-ta-baw-wa-u mi-nal-jan-na-ti ḥai-su na-shāā'		that we may dwell in Paradise where we like	نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ
	Fa-ni'-ma aj-rul-'aa-mi-leen		So, how excellent is the reward of those who work (righteously)!	فَنِعْمَ أَجْرُ الْعَٰمِلِينَ ۝
75	*Wa ta-ral-ma-lāā-i-ka-ta ḥāāf-fee-na min ḥau-lil-'ar-shi*	75	And you shall see the angels thronging round the Throne,	وَتَرَى الْمَلَٰٓئِكَةَ حَآفِّينَ مِنْ حَوْلِ الْعَرْشِ
	yu-sab-bi-ḥoo-na bi-ḥam-di-rab-bi-him.		celebrating the praise of their Lord,	يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ
	Wa qu-ḍi-ya bai-na-hum bil-ḥaq-qi		and judgement will be pronounced between them with justice	وَقُضِيَ بَيْنَهُم بِالْحَقِّ
	wa qee-lal-ḥam-du lil-laa-hi		and it will be said All praise is for Allah,	وَقِيلَ الْحَمْدُ لِلَّهِ
	rab-bil-'aa-la-meen		the Lord of the worlds	رَبِّ الْعَٰلَمِينَ ۝

CHAPTER 39 AZ-ZU-MAR ENDS HERE. تمت صنا بحمد الله السورة ٣٩ - الزمر -

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Knateeb

وكلمه شفاها بلا واسطة ولا حجاب (فأوحى الى عبده ما أوحى ما كذب الفؤاد ما رأى) ولقد فرض الله سبحانه وتعالى عليه وعلى أمته ﷺ فى تلك الليلة المباركة خمس صلوات فى اليوم والليلة كل صلاة بعشر أى ثواب خمسين صلاة فى اليوم والليلة . وخصه بمنح عظيمة لم تكن لأحد سواه من اخوانه الأنبياء عليه وعليهم الصلاة والسلام . والى هذا ذهب جمهور العلماء المحدثين والمتكلمين . والفقهاء وتواردت عليه ظواهر الأنباء الصحيحة فلا ينبغى لأحد العدول عنه . خصوصا وقد نص على ذلك الكتاب والسنة وأجمع عليه الصحابة وغيرهم . ولم ينكره الا الملحدون المعارضون الذى (يريدون ليطفئوا نور الله بأفواههم . والله متم نوره ولو كره الكافرون) .

وفقنا الله لما فيه الخير والنفع العميم وهدانا الصراط المستقيم صراط الذين أنعم عليهم غير المغضوب عليهم ولا الضالين آمين . وصلاة وسلاما على نبينا محمد أفضل الأنبياء والمرسلين من حباه الله وأكرمه بالاسراء والمعراج وسلم تسليما كثيرا .

مما يجب على الوالى

حب العدل وأهله ، وبغض الجور وذويه لتعطى النصفة لأهلها ، ويرثى للمظلوم وينصره وإن سخط الظالم وعز عليه إرضاء للحق وإرغاماً للباطل . . .

طهارة القلب من خبث السريرة ليكون نقى الجيب ، ناصح الغيب . . . قال بعض الملوك لوزيره :

« لتكن إلى ما يسرنى منك اسرع مبادرة منك إلى إنذارى فيما تخاف على منه » و قال آخر : « اعط من ناك بما تكره كما تعطى من أتك بما تحب فإن من أنذرك كمن بشرك . . .

سماحة الخلق ، ولين الجانب ، وسهولة اللقاء ، واستعمال التواضع . . . فقد قيل : « إن المتواضع المتقلل من الوزراء فى أكثر الأمور : طويل العمر ، مظفر بأعدائه ، قريب من الأحوال المرضيه عند ربه » .

كبر النفس وعلو الهمة ليحب الكرامة ويأنف من الفضيحة ، فتعز به الدولة ، ويحمى جانبها من طوارق الذل والمهانة . . .

صدق اللسان ، لما فى الكذب من المفاسد المخلة بمصالح الدين والدنيا .

(بدائع السلك فى طبائع الملك)

وفقنا الله لما يحب ويرضى

يارب صل وسلم دائما أبداً على حبيبك خير الخلق كلهم

هو الحبيب الذى ترجى شفاعته لكل هول من الأهوال مقتحم

الإسـراء والمعـــراج :

(متبع من العدد السابق)

والحكمة في اسرائه ﷺ الى المسجد الأقصى ولم يكن العروج من مكة هـي :

أولا : لاظهار الحق على من عاند لأنه لو عرج به من مكة لم يجد لمعاندة الأعداء سبيلا الى البيان والايضاح .

ثانيـا : لأن بيت المقدس هو أقرب موضع من الأرض الى باب السماء الدنيا وليكون العروج عموديا لا اعوجاج فيه لما روى أن باب السماء الدنيا الذى هو مصعد الملائكة محاذ لبيت المقدس .

ثالثـا : ليريه ربه سبحانه وتعالى القبلة التى يصلى اليها (صخرة بيت المقدس) كما عرف الكعبة التى ستحول اليها القبلة .

رابعـا : لأن بيت المقدس مجمع أرواح الأنبياء فأراد الله سبحانه وتعالى أن يشرفهم بزيارته لهم ﷺ .

خامسـا : لأن أرض الشام هى أرض المحشر فأراد الله تعالى أن يطأها قدمه الشريف ليسهل على أمته الوقوف يوم الحشر ببركة أثر قدمه الشريف ﷺ .

سادسا : لأن المسجد الأقصى من المساجد الثلاثة التى لا تشد الرحال شرعا الا اليها وهى المسجد الحرام لأنه موضع ولادته وتربيته ونبوته ﷺ (ومسجد المدينة) لأنه موضع هجرته وتربته ﷺ (والمسجد الأقصى) لأنه ثالث الحرمين وأولى القبلتين واليه الاسراء ومنه العروج الى السماء — والحكمة فى اسرائه ﷺ على البراق — ولم يكن الاسراء على جناح الملائكة كما كانت الأنبياء قبله أو على الريح كما كانت تحمل سيدنا سليمان عليه السلام أو الخطوة كطى الزمان والمكان كما يقع من الأولياء . وكان على البراق ليطلع ﷺ على الآيات التى مثلت له فى الطريق . وليتضمن أمرا عجيبا ولا عجب فى حمل الملائكة أو الريح أو الخطوة بالنسبة الى قطع هذه المسافة بخلاف قطعها على دابة صغيرة كالبراق . خصوصا وقد عظمته الملائكة بما هو أعظم من حمله على أجنحتها . اذ كان الآخذ بالركاب هو جبريل . والآخذ بالزمام ميكائيل وهما من أكبر الملائكة فاجتمع له ﷺ حمل البراق وما هو كحمل البراق من الملائكة وهذا أتم فى الحفاوة وأبلغ فى الشرف — والحكمة فى صعوده ﷺ على المعراج — لم يكن العروج على أجنحة الملائكة كغيره من الأنبياء وكان على المعراج لتضمنه أمرا عجيبا . وهو سقوط مراقيه الواحدة بعد الأخرى ، ليضع النبى ﷺ قدمه عليها . فترتفع به الى محلها فيقطع تلك المسافة فى أقرب من طرفة عين ولقد رافقه فى المعراج جبريل عليهما السلام ليستأنس به وليكون ذلك أتم وأبلغ فى الحفاوة والشرف وبعد هذا الاستعراض يظهر جليا أنه ﷺ أسرى به يقظة من المسجد الحرام الى المسجد الأقصى وصلى فيه بالملائكة والأنبياء عليهم الصلاة والسلام . ثم عرج به ﷺ يقظة من المسجد الأقصى الى الرفيق الأعلى . وعرضت عليه ﷺ فى تلك الليلة المباركة الجنة ليرى فيها ما أعده الله له ولأحبابه من الثواب والنعيم ليطمئن ويبشر به المتقين وكذلك عرضت عليه ﷺ النار ليشاهد فيها ما أعده الله تعالى لأعدائه من العذاب الأليم لينذر به الكافرين والمشركين ليزداد طمأنينة وسرورا ورأى ما رأى من آيات ربه الكبرى كصورة جبريل التى خلق عليها وله ٦٠٠ جناح والسدرة وما غشيها من أمر الله ما غشيها . وشاهد ربه جل وعلا عيانا بغير ارتسام ولا اتصال شعاع

أشياء لم أثبتها فكربت كربة ماكربت مثلها قط فرفعه الله لى أنظر اليه مايسألونى عن شئ الا أنبأتهم به وقد رأيتنى فى جماعة من الأنبياء فاذا موسى عليه السلام قائم يصلى فاذا رجل ضرب جعد كأنه من رجال شنوءة ، واذا عيسى ابن مريم عليه السلام قائم يصلى اقرب الناس به شبها عروة ابن مسعود الثقفى ، واذا ابراهيم عليه السلام قائم يصلى اشبه الناس به صاحبكم يعنى نفسه فحانت الصلاة فأممتهم فلما فرغت من الصلاة قال قائل يا محمد : هذا « مالك » صاحب النار فسلم عليه فالتفت فبدأنى بالاسلام .

معجـــزة اخبـــارية :

تنوعت معجزات النبى محمد — صلى الله عليه وسلم : مادية ومعنوية ، وكلاهما معا ، وجاءت اقواله مخبرة بما يجرى وما سيحدث مستقبلا ، ومن تلك الأحاديث هذا الخبر الذى يرويه معاذ — رضى الله عنه — يقول : قال رسول الله — صلى الله عليه وسلم — يا معاذ ان الله عز وجل سيفتح عليكم الشام من بعدى من العريش الى الفرات . رجالهم ونساؤهم واطفالهم مرابطون الى يوم القيامة فمن اختار منكم ساحلا من سواحل الشام أو بيت المقدس فهو فى جهاد الى يوم القيامة . . .

تأمل معى — حماك الله — النص السابق ثم قارن بينه وبين الأحداث التى توالت منذ وجود اسرائيل الى اليوم . لقد خاضت دول المواجهة وهى الموازية للساحل حروبا ضارية ضد اليهود واليوم المشكلة قائمة ويظهر لى أن القضية ليست سياسية بقدر ماهى دينية عقائدية .

وأيين سنـــد على زعمى هو :

تلك المحاولات الاسرائيلية الخاصة بازالة المعالم الاسلامية من فلسطين اما بازالة الأماكن وتهديد الأسماء أو تبديلها وتحويلها مثلما حدث مع مكان البراق اذ حوله اليهود الى مكان مقدس يبكون اليه ، ولعل حريق المسجد الأقصى من أبشع الجرائم التى ارتكبت ضد العرب ، وكان الهدف من الاحراق ازالة الصبغة الاسلامية من المسجد حتى يتحول الى معبد يهودى .

وترجع أهمية المسجد الأقصى الى ماحوله من آثار للأنبياء والصحابة ففيه ضريح سيدنا ابراهيم وزوجته سارة والأنبياء اسحاق ويعقوب ويوسف ويونس وزوجاتهم ، وحول البيت ضريح سيدنا داوود وكان بجوار مسجد استولى عليه اليهود وقلبوه كنيسة .

قريـــة بـــنى نعيم :

تقع شرقى الخليل ، دفن فيها نبى الله لوط ، وبجواره مسجد فى مزار اليقين وقد زارها عدد كبير من الصحابة ، ودفن بعضهم فيها حينما جاء طاعون عام ١٨ هـ ومن أولئك الأخيار « الفضل ابن العباس وسلمة بن هشام » .

ومن الذين عاشوا فى القدس وقصدوا بها (عبد الله ابن الزبير — طلحة بن عمير القرشى — ابان بن سعيد — تميم ابن الحارث — قيس بن الحارث — الحرث ابن أوس — هبار ابن الأسود — هشام بن العاص — سديم بن عبد الله — شداد ابن اوس — عبادة بن الصامت تميم الدارى — عبد الله ابن مسعود وغيرهم) ومن المؤسف أن اليهود اليوم يحاولون ازالة بعض المقابر تحت ما اسموه التنقيب عن الآثار حتى انهم اتلفوا عددا من تلك الأهمية ، أن القدس بما تحتويه من آثار اسلامية تنادى اهلها الذين رصدوا قواهم لمحاربة أنفسهم فارتدوا على أعقابهم بما يندى الجبين ويخرس الألسن . . . الم يأن للعرب أن يتجمعوا لانقاذ القدس ، وهل آن لمعشر المسلمين ان يعتصموا بالله ويثوبوا الى رشدهم حتى يتحقق النصر « ولينصرن الله من ينصره ان الله لقوى عزيز » .

بسم الله الرحمن الرحيم

بلغ العلى بكماله　　كشف الدجى بجماله
حسنت جميع خصاله　　صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك ه

مكانة القدس فى الإسلام

الاستاذ عبد الجواد محمد الخضرى

صعب على النفس المؤمنة أن تتحدث عن الاسراء والمعراج فى مثل هذى الظروف المؤلمة التى تحيط بعالمنا الاسلامى . على المستوى العربى والدولى بيد أن الوحدة الوجدانية تكاد تنعدم فى ضمائر الذين يهدمون القيم فى أقصى الوطن وأباعده . . فى ايران وفى لبنان . . فى الهند وفى افغانستان . . يهال الدم الاسلامى وينسكب على الأرض بلا حساب أو ضمير . .

ولست أدرى كيف الاحتفاء بالذكرى ؟ ولم تزل الصهيونية ناشرة أعلامها على مقدساتنا الاسلامية تتحدى الأعراف ، والقوانين ، ويأبى ربك الا اظهار الحقيقة مهما طال المدى . . أن فلسطين هى صاحبة الشرف بما فيها من مقدسات لها أثرها العميق فى نفوس المسلمين ، تضج بالاحتلال ، وها هو ذا المسجد الأقصى الذى ذكره الله فى كتابه فقال « سبحان الذى أسرى بعبده ليلا من المسجد الحرام الى المسجد الأقصى الذى باركنا حوله » الأسراء - ١

تنتهك حرماته بالاجراءات الاجرامية ، والمسلمون يتفرجون ! !

انى اذ أدون تلك السطور أضع فى اعتبارى أن الاسلام لا يقبل الصغار واذا رأيت المسلمين يذلون ، فلا تلوم الاسلام ولكن اللوم التبعة على معتنقيه الذين فرطوا فى انفسهم وانصاعوا لأعداء الله . . . اشتملت السنة على احاديث شتى منها :

١ — عن البراء بن عازب — رضي الله عنه — أن النبى صلى الله عليه وسلم — كان أول ما قدم المدينة نزل على أخواله من الأنصار ، وأنه صلى قبل بيت المقدس » وعن قتادة قال : قال رسول الله — صلى الله عليه وسلم — « لا تشد الرحال الا الى ثلاثة مساجد مسجدى والمسجد الحرام والمسجد الأقصى » وقد كانوا يصلون نحو بيت المقدس ورسول الله بمكة قبل الهجرة وبعد ما هاجر رسول الله صلى نحو بيت المقدس ستة عشر شهرا ثم وجه بعد ذلك نحو البيت الحرام .

وعن أبى ذر الغفارى — رضى الله عنه — قال : سألت رسول الله — صلى الله عليه وسلم — عن أول مسجد وضع فى الأرض قال « المسجد الحرام . قلت : ثم أى ؟ قال : المسجد الأقصى » رواه مسلم .

ولبيت المقدس أثره فى توحيد العقيدة الاسلامية اذ أن الله سبحانه وتعالى جمع الأنبياء كلهم ليلة الاسراء كدليل على وحدة الدين ، ومن حكمته أن جعل النبى اماما مع أنه خاتم الأنبياء ليبين للناس أن الاسلام هو دين الله رسالة المرسلين جميعا « ومن يبتغ غير الاسلام دينا فلن يقبل منه » .

وفى امامة محمد برهان ساطع على أن الأنبياء ارتضوا الاسلام دينا لأقوامهم ولذا بطلت الملل وتوحدت العقيدة .

ويروى أبو هريرة حديثا عن النبى أنه قال : لقد رأيتنى فى الحجر وقريش تسألنى عن مسراى فسألتنى عن

بسم الله الرحمن الرحيم

عن ابن مسعود رضي الله عنه قال : قال رسول الله ﷺ « من قرأ حرفا من كتاب الله فله حسنة ، والحسنة بعشر امثالها ، لا اقول : الم حرف ولكن الف حرف ولام حرف وميم حرف » (رواه الترمذي)

وعن ابي امامة رضي الله عنه قال : سمعت رسول الله ﷺ يقول : اقرؤوا القرآن فانه ياتي يوم القيامة شفيعا لاصحابه »

وهناك احاديث أخرى تؤكد على اهمية و بركات قراءة القرآن الكريم فعلينا ان نراعي حقوقه .

التحرير

جميع المراسلات

باسم مدير اليقين إنترنيشنل مكتب البريد دار التصنيف ، مجاهد آباد، جب رليور رود ، كراتشي - باكستان .

هواتف .

المكتب الرئيسي: ٢٢٦٥٩٧-٩٨

المكتب الفرعي: ٥٢٤٣٢٥

وَاللَّهُ وَلِيُّ التَّوْفِيقِ .

البعث الإسلامي
مجلة
دار التصنيف (برائيويت) لميتيد
المجلد ٤٠
١٦ رجب ، ١٤١٢ هـ الموافق ٢٢ يناير ، ١٩٩٢ م
العدد ١٨

مكانة القدس فى الإسلام

— إن فلسطين هى صاحبة الشرف بما فيها من مقدسات لها أثرها العميق فى نفوس المسلمين .

— ترجع أهمية المسجد الأقصى إلى ما حوله من آثار للأنبياء والصحابة . .

— ألم يأن للعرب أن يتحمسوا لإنقاذ القدس . . .

الإسراء والمعراج

— ولقد رافقه فى المعراج جبريل عليهما السلام ليستأنس به وليكون ذلك أتم وأبلغ فى الحفاوة والشرف . . .

...(QURAN) IS TRUTH OF ASSURED...

yaqeen international

PUBLISHED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNIF (PRIVATE) LIMIT
On the 7th & 22nd of every month

VOL. 40 RAJAB 1, 1412 A.H. JANUARY 7, 1992 No. 17

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

ISLAM IN CENTRAL ASIA

THUS reports a touring journalist from the Central Asian republic of Tajikistan· "A slender Muslim tower is rising unsteadily into the sky here, piercing the drab Soviet landscape with its bright mosaic sparkle. One day, soon, a crier will wind its way up the narrow staircase and give the Muslim call to Prayer When he does, seventy years of Communistic-imposed silence will be symbolically broken Tajikistan's Muslims hope the call issuing from Dushanbe's Central Mosque, will be answered with a revolution—one that has implications for all of Central Asia. Here in the mysterious lands seized by Alexander the Great, ravaged by Genghis Khan and repressed by Russian Czars, they say, lies a tolerant, free and democratic state waiting to be born."

Tajikistan is one of the six contiguous Muslim republics of Russia It has 70 per cent Muslim population It is a remote rugged and hilly republic in the Pamir range known as "the roof of the world" The Muslim inhabitants are Persian-speaking They are the oldest Muslims in the Central Asia, having embraced Islam some 1200 years ago Though small and mountainous, Tajikistan lies in the wild, primitive terrains Its people were not only subdued but also virtually enslaved under a ruthless policy dictated from Kremlin. They suffered economically and, even more, religiously. They were left with only 17 mosques while the small Christian minority's number of churches was 19. The situation has changed over the last eighteen months A report says. "Just as volunteer labourers are erecting the Central Mosque, so are villagers throughout the countryside scratching out their own places to pray Today 128 mosques and more than 2,000 small prayer houses dot the country" It continues, "The mosques go up not only here but throughout Central Asia Two years ago there were 160 mosques throughout the region, today there are about 5,000."

All this points to the fact that not only there are Muslims there in legions but also that the believers are itching to bring about a renaissance of Islam after having been separated from it for over seventy years The worst of all is that the Communist despotism was so severe and repressive that the Glorious Qur'an in original Arabic script became a rarity That cut the very roots of Islam in the region.

THE PROBLEMS· There are difficult problems in the way, e g —

(1) A straight reversion to free market economy is an uphill task.

(2) The pattern of inter-State trade designed and controlled by Kremlin for so long, cannot be changed in one go, all the more because the region has no direct access to the high sea

(3) The question of raising independent armies in the sovereign states will be resisted not only by Moscow but probably also by the anti-Muslim West as a whole.

(4) The balance of payment and trade will pose its own intricate problems, and so will the need for the diversion of foreign trade

(5) The teaching of the Qur'an in Arabic and to preach and establish Islam in its pristine purity will need a lot of strenous efforts and quick planning. That would require a large number of teachers and schools, and maybe assistance from brotherly Muslim countries.

FEDERATION Besides the urgent need to tackle these problems, it is necessary to decide the future political posture of the sovereign Muslim states of Central Asia. These states are

(i) **Azerbaijan:** It has 80 per cent Muslim population and contains the crucial oil port of Baku.

(ii) **Turkmenia:** It has 70 per cent Muslim population. It grows wheat and cotton and is a source of supply of wool and meat

(iii) **Uzbekistan:** It has 70 per cent Muslim population. It grows cotton and rice in large quantities It has the pride of having the cities of Samarkand and Bukharā, once the hub of Muslim learning and scholarship

(iv) **Tajikistan:** It has 70 per cent Muslim population and is the most ancient home of Islam in Central Asia.

(v) **Kazakistan:** It has over 50 per cent Muslim population It is rich in wheat production and has a sizeable industrial base too It is the largest republic outside the mainland Russian Federation, accounting for one-eighth of the total Russian territories.

(vi) **Kirghizia:** It has nearly 60 per cent Muslim population. Cattle-raising is its main occupation It has an industrial base as well.

Considering the rich agricultural resources and foodgrain production, it is difficult to visualize Russia's inclination to let central Asia republics go out of its economic and political fold altogether A confederation like polity is bound to be mooted and worked out In order to get time to organize themselves into fully independent states and to evolve their foreign trade and defence, for the time being the idea of confederation with Russia cannot be rejected off-hand Total and sudden cut-off may prompt foreign forces hostile to Islam and the Muslims, to go all out to fill the vacuum, to the ultimate detriment of the Muslims Any package deal to combine communism, democracy and Islam should be rejected in favour of Islam and only Islam in so far as the internal affairs and foreign policies of the sovereign Muslim republics are concerned

In the circumstances, the best course for Central Asian Muslims will be to accept the commonwealth on mutually advantageous terms and, at the same time, to develop ties with the outside Muslim world and the United Nations. To this end, Central Asia Muslim republics ought to organise themselves into a Fedration That will give them a base to negotiate from a position of strength and avoid self defeating confrontations Avoid by all means an out-of-the-frying-pan-into-the-fire situation

GREAT EXPECTATIONS The freedom of Central Asian Muslim states has evoked great expectations in the mind of the Muslim world as a whole. Let us not slip the oppertunity out of our hands due to any shortsighted policies and internal strifes of any sort. Unity of thought, action, and faith is the surest recipe of success and well-being. Almighty Allah has so clearly and succinctly ordained·

> "And hold fast, all together, to the Rope of Allah, and be not divided among yourselves ...." (3 103)

Once we have played our due part in the struggle for existence, Allah's help is bound to come He knows best when to help, and how much to help He is the Best Knower of the shape of things to come and His bounties are past finding out

> " And for those who fear Allah, He (ever) prepares a way out, and He provides for him from (sources) he never could imagine . " (65 2-3)

CONCLUSION We in Pakistan are overjoyed that the historical Muslim region of Ceneral Asia has won freedom and the legacy of Samarkand, Bukhara, and Mawara al-Nehr (Trans-Oxus) which once enriched our South Asian Subcontinent itself with saints, savants, and Muslim Empire-builders, will again rise to play its part in the Muslim world of today

The Berlin Wall has fallen, the iron curtain is lifted the Eastern Europe has come back into its own, the Baltic states have won their full freedom, and the cold war is over Russian Slavic republics have decided to put off the Yoke of Moscow and form a commonwealth In such a tremendously changing world of Marx, Lenin and Stalin, why should Central Asian Muslim states lag behind? But there are certain Qur'anic dicta to be kept in view Firstly, be confident that the task ahead is workable and capable of accomplishment The opportunity has come and Qur'an Majeed clarifies:

> "On no soul does Allah place a burden greater than it can bear It gets every good that it earns, and it suffers every ill that it earns...." (2:286)

Secondly, the task cannot be left to any outside proxy, because according to Qur'an Majeed:

> "....no bearer of burden can bear the burden of another ..." (53 38)

Lastly, the result will be in proportion to the effort, as Qur'an Majeed puts it

> " .. man can have nothing but what he strives for .. " (53 39)

The need of the hour therefore, is to unite in the common cause to restore the past glory of Islam in Central Asia, to work hard and sincerely to attain this objective with hope within and faith in Allah, and to demonstrate the firm determination to the world at large to reach the cherished goal

May Allah help our Muslim brethren in Central Asia and guide the Muslim world as a whole to make a common cause with them **Ameen!**

AL-HADIS Hazrat Abu Hurairah *(Razi Allahu 'anhu)* narrated that the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, said· "Time will become shorter, good deeds will decrease greediness will increase, afflictions will appear and there will be much *Harj*. They said "O Allah's Apostle! what is *Harj*?" The Holy Prophet said "Killing Killing"!

* * * *

AL-HADIS· Hazrat Abu Hurairah *(Razi Allahu 'anhu)* reported Allah's Messenger *(Sallallahu 'alaihi wa sallam)* as saying that Allah, the Most High, observed· I am for my servant as he thinks of Me and I am with him when he remembers Me, so if he remembers Me in his mind I also remember him in my mind and if he remembers me in assembly I also remember him in the assembly much better than him. **(Agreed).**

KALIMAH
ISLAM'S FIRST ARTICLE OF FAITH

Translated and abridged by Syed Mahmood Akhtar

Islam's initial declaration (*Kalimah*), which makes one a Muslim, is composed of seven Arabic words By solemnly reciting these words and subscribing to their meanings, a non-Muslim becomes a Muslim. He is said to have embraced Islam and becomes a member of the Islamic Brotherhood That initial declaration, is called *Kalimah*.

Laa i-laa-ha il-lal-laa hu
Mu-ham-ma-dur Ra-soo-lul-laah

It means 'There is no god but Allah, and Muhammad is the Prophet of Allah.'

This is the first Article of Faith of Islam It denotes a Muslim's strict belief in the Oneness of God. This concept of Oneness of Godhead is the fundamental creed of Islam.

The moment a non-Muslim sincerely accepts the *Kalimah*, he is transformed altogether into a different person Before that, he was a heathen but now he is a Muslim, or a Believer He deserved the Wrath of God before but after the pronouncent of the *Kalimah*, he became God's loving servant. Hell was his destination before but now Paradise is his destiny A great difference has occurred in his attitude towards his fellow beings and his approach to life because of the *Kalimah* Its willing and conscientious recitation causes a revolution in the outlook as well as the social behaviour of a new convert It draws a line of complete separation between him and even his close blood relations, if the latter happen to be non-Muslims If a father embraces Islam while his son stays a non-Muslim, they become strangers to each other, despite their blood relationship. A non-Muslim son will not inherit his Muslim father's property On the contrary, if a strange Muslim marries the daughter of another Muslim, the wife continues her right to be entitled to inheritance from the property of her father In other words, this *Kalimah* endears, the strangers, and its rejection divides and separates even the closest and the dearest ones

One must pause to ponder over what makes such a difference between man and man. What enchantment is there in uttering a few words which transfuse in him quite a new soul?

As a matter of fact the *Kalimah* of Islam is neither a charm nor an incantation as gibbered by the idolaters to work miracles by means of certain unintelligible syllables. Islam does not offer anything like the jugglery of "open sesame". In Islam the efficacy of the words is hidden in their meaning If the words of the *Kalimah* do not change one's heathen ideas, manners, morals and deeds, they are but a cry in the wilderness They are quite ineffective to produce the desired results. The *Kalimah* calls for practical deeds to match the belief The precept ought to be followed up with practice

Kalimah is a solemn declaration or a testament before God and the world When a man pronounces it wilfully he undertakes a great responsibility upon himself Now the *Kalimah* must rule over him for the rest of his life His heart and soul shall not accept anything contrary to his delaration (*Kalimah*). It now is his Article of Faith a criterion or a touchstone to judge good from bad and truth from falsehood. Now he shall do what the *Kalimah* dictates to him, as per the Divine Writ It will guide his direction like a rudder of the ship on the high sea of his life.

Let us talk about the meanings of the *Kalimah* and also of what a man affirms or promises when he recites it, and to what he has committed himself as a result. The wording and the meaning of the *Kalimah* have already been stated above.

Here the word "ilaa-h" implies God God or Allah is One and Alone He alone is the Creator of the heavens and the earth and everything in between, including man. He alone is the Owner of all these things He alone is their Lord. the undisputed Ruler of all that visible and invisible Dominion called the Universe He alone is its Nourisher and Sustainer, the Hearer of our cries for help in woe and the Only Acceptor of our prayers and supplications None but He gives life and awards death Such a Mighty and Glorious Entity alone deserves to be worshipped and none else By reciting the first part of the *Kalimah* **Laa i-laa-ha il-lal-laa-hu**, the man affirms to the above, and many Attributes of God He outright rejects all false gods, men or beasts, or trees or rivers or mountains, and worships Him alone God alone, as he now believes, is the Creator, the Cherisher and the Sustainer. Everything of the world belongs to Him alone Life and death comfort and trouble come at His behest. Whatever a man gets is actually received from Him and whatever is taken away from him is withdrawn by Him It is therefore, imperative upon a Muslim to fear Him' bow his head before Him worship Him and ask from Him every permissible

things of his requirement. Every one of us is His servant and His slave.

It is the Article of Faith (*Kalimah*) to which a Muslim bears witness before God and for Whose Oneness the whole world stands witness. Breach of the *Kalimah* will incite his own limbs, the heaven and the earth to give evidence against him on the Day of Judgement. In the helpless state he will be standing in God's Court without any supporter to plead his case. No one will be able to defend himself by producing false evidences on the Day of Reckoning.

One should think twice before one recites the *Kalimah* for embracing Islam. There is no compulsion in the religion of Islam—a religion that is a choice of free-will. One need not pretend to accept Islam for any ulterior purpose.

After having recited the first part of the Kalimah: **Laa i-laa-ha il-lal laa-hu,** a Muslim recites its second part, **Mu-ham-ma-dur Ra-soo-lul-laah.** It means that he has accepted the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* as God's Messenger who has brought for him the Law of God called Al-Qur'an. In this revealed Book are contained Divine Orders and the way to seek His Pleasure and to avoid His Wrath The Apostle himself acted strictly according to the injunctions of Qur'an Majeed The Holy Prophet thus embodied the beautiful pattern of conduct to be followed by every Muslim.

When one accepts the Holy Prophet by reciting the latter part of the *Kalimah*, he is required to abide by the Law brought by the Apostle and to keep the Apostle's pattern of conduct before him to follow. Further he must also leave aside all laws repugnant to the Law of God. In case, however, he abandons in any respect the Divine Law brought by the Holy Prophet he is on the path of hipocricy for which God's punishment is severe. The pledge of the *Kalimah* is irrevocable

When a man declares that God is the absolute Lord of everything his life, too, does not belong to Him Its owner is God His body also is not his property The land that he tills, the animals that work for him and the chattels that he benefits from, are not his own. God is their sole Proprietor. He has given things to man on lease for a short term Man is only a trustee of these things The trustee is not entitled to misuse them. He can use them only in accordance with the direction, and in the ultimate interest, of the Owner. His wives and children, too, are the gift of God He will treat them according to His injunctions.

Moreover, if a man gives his life or property in the way of God it will not be considered a favour conferred upon God, Who is in no need of anybody's favours The most that one may say about such a person is that he did his duty Imagine how kind is the Creator Who compensates his loyal servants. He says

> "God has purchased of the Believers their persons and their goods For theirs (in return) is the Garden (of Paradise). . .". (9 111)

Such is the generous treatment of God with man! How benign is He to those who recite His *Kalimah* and betray not His trust!

—**(Courtesy:** Idara Tabligh-e-'Amal)

—:o:—

HOLY PROPHET'S MANNER OF SPEECH

While the holy Prophet was generally mellow in his conversation, he gave admonitions and dos and don'ts in assertive language His very first preaching in public was at Mount Safa where he gathered Quraysh and addressed them·

> "Say if I were to tell you that an enemy force skirting round the hill is soon to appear, will you believe me? (On hearing their reply in the affirmative, he continued) I warn you of a terrible chastisement that is ahead " (Bukhari)

Catechism was a favourite form that he adopted when he felt that he need be more impressive He would pose a question and then himself provide the right answer Allama Shibli Numani explains "The Prophet's role was diversified and that naturally influenced his modes of speech He was a missionary, a preacher, a conqueror, a military commander, a judge, and a Prophet. His oration and force of language therefore varied according to the capacity in which he spoke and this is what is required of perfect orator. Whenever he spoke as the message-bearer of faith, his words were animated with enthusiasm of the highest degree like those of military commander."

Sahih Muslim records that the Holy Prophet, on the occasion of the Last Pilgrimage, spoke with emotion, greatly agitated, his voice rising considerably high, fingers in motion and eyes sparkling red, as though he was exhorting a force of worries to go into action, Ibn Majah mentions that his body swayed in the vehemence of delivery. Ibn Hambal describes that as he moved his body, his joints could be heard cracking

Hazrat 'Abdullah bin 'Umar *(Razi Allahu 'anhu)* has left an absorbing description of what he witnessed. His narration is vivid, picturesque, and animated. Says he·

"I heard the Prophet speak from his pulpit. He was saying that 'Almighty Allah will hold in His hand the earth and the firmament', and while he so spoke, he clenched his fist and opened it again. His body leaned now to the left and again to the right, so much that I noticed the pulpit shaking to its very pedestal and feared lest it might totter down with the Prophet himself."

SERMON AT TABUK

As an example, we may cite his sermon at Tabuk. He addressed his audience, at a Prayer, as follows

* The code of the highest truths is the Book of Allah.
* The thing that is most reliable is to profess righteousness.
* The best of all the disciples are the disciples of Abraham **(Alaihis salaam).**
* Of all the traditional practices, the best is the Tradition of Muhammad *(Sallallahu 'alaihi wa sallam)*
* Remembrance of Allah has superiority over all other forms of remembrance.
* Of all the narrations, the best is the narration of Glorious Qur'an
* The best deeds are the deeds based on the resolution (for Faith).
* The worst deeds are the deeds of (vicious) innovations.
* The best guidance is that of Apostles of Allah.
* The best death is the death of those who are martyred (that is killed in the cause of Allah)..
* The worst blindness is that error into which a person relapses after having received the right guidance.
* The best actions are those that bring (righteous) gain.
* The best path is that (right path) which is easy to follow.
* worst blindness is the blindness of the heart.
* The hand that gives is better than the hand that begs.
* A little thing suffices better than the abundance that causes negligence of duty.
* The worst shame is that which will happen on the Day of Resurrection.
* Some people come late for Friday congregation.
* Some people remember Allah but with no feeling.
* The tongue that utters lies commits the worst sin.
* The best richness is the richness of the heart.
* The best provision is to refrain from sin.
* The crown of wisdom is fear of Allah, the Exalted.
* The best thing to inculcate in the heart is firm belief in Allah.
* Doubt is an off shoot of infidelity.
* To lament the dead is a practice of the Days of Ignorance.
* Perfidy is the fire of Hell.
* Wealth (hoarding) is a stigma of fire.
* Poetry (without a noble aim) is the flute of Satan.
* Wine is a hoard of sins.
* The worst means of subsistence is to eat into the belongings of the orphan.
* Fortunate is he who derives lesson from others.
* The real unfortunate person is he whose destiny is ill fate.
* Verily everyone of you shall return to dust and the matter rests with the Day of Resurrection.
* The worth of a deed depends on its results.
* The worst vision is that which is not true.
* What is bound to come is not far away.
* To call names to a Believer is betrayal of Faith, and to kill him is infidelity.
* To eat the flesh of a Believer (that is to slander him) is disobedience to Allah.
* The property of a Believer is sacred, like his blood.
* He who swaggers in the name of Allah, is falsified by Allah.
* He who forgives others is forgiven by Allah.
* Allah pardons those who pardon others.
* He who controls his anger is rewarded by Allah.
* He who patiently bears calamities is compensated.
* He who runs after fame, Allah will put him to disrepute.
* He who perseveres in good deeds, Allah enhances his reward.
* And Allah will punish him who disobeys Him.

MUST FOLLOW

The sermon shows how concise, how pointed and clear and how effective were the speeches of the Prophet *(Sallallahu 'alaihi wa sallam)* The internal zeal coupled with sincerity to the Allah and love towards the fellow beings makes one speak a language which directly hits the very core of one's hearts Missionary people as we happen to be must follow the Prophet while making sermons.

AL-HADIS: Hazrat Abu Hurairah *(Razi Allahu 'anhu)* **reported that the Holy Prophet** ***(Sallallahu 'alaihi wa sallam)*** **forbade two bargains in one sale.**
(Malek, Tirmizi, Abu Daud, Nisai.)

BATTLE OF 'UHUD'

Over 14 Centuries have pessed since Shawwal 7, 3 A.H., the date on which the Battle of Uhud was fought.

'Uhud' is the mountain which dominates the city of Madinah about three miles to the north, running horizontally from east to west At its foothills on the south, there is a vast plain which gives the impression as if the mountain has receded from that place. This plain was the ground where the Battle of Uhud was fought.

For a little ever one year when the Battle of Badr was fought, the Quraysh had been itching to avenge the utter humility and loss of life they suffered at Badr at the hands of Muslims led by Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. Badr had taken a toll of some seventy Quraysh, including several of their top chiefs The Quraysh trade caravan that provided a cause for Badr, came sefely back to Makkah Its principal investment was returned to the shareholders holding back the profit that was put in reserve to provide sinews to the retaliatory war effort of the Quraysh The quantum of these finances can be judged from the fact that the trade caravan in question had one thousand camels, carrying merchandise of the value of Dinars 50,000 Qur'an Majeed hints in this context:

> "The unbelievers spend their wealth to hinder (men) from the path of Allah and so will they continue to spend....." (8·36)

The Quraysh realized what was to be done by them as their duty as soon as the mounrning of their dead of Badr subsided. In the first instance, they started a campaign to work up the passions of their people through the medium of poetry. Besides, there were mothers who had lost their offsprings at Badr They were longing for a quick revenge. They were excited so as to build up the requisite war tempo. The experience of Badr prompted Quraysh to make preparations at a much larger scale in order to match the valour of the believers that was tested by them in full measure at Badr. At long last, they assembled a sizeable force of fighting men to hit the believers in Madinah While the Quraysh were organising themselves to lay assault upon Madinah Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* kept himself informed of developments When the Quraysh army had reached zulhalaifa, he got collected the intelligence about their strategic dispositions.

He then called his Companions *(Razi Allahu 'anhuma)* to hold counsel The elders among them expressed the view which Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* shared to put up defence from within the city The young ones, out of enthusiasm, urged to move out of Madinah to keep the enemy at bay Theirs turned out to be the majority view and was as such accepted by Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*.

It was a Firday Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* led the Firday Prayer. In the Sermon, he spoke on the theme of Jihad and exhorted the believers that patience would surely be rewarded by Allah He then went inside his house, put on the armour, and equipped himself to fight The Companions waited outside for him to return. In the meantime, the exponents of the view to counter the enemy outside Madinah, began to feel that their insistence in this behalf was overdone. Instead, they now considered that they had better leave the decision to Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* himself. They were in a repentant mood.

When Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* came out of the house, they expressed their regret, withdrew their earlier opinion, and beseeched him to decide the matter wholly according to his discretion He, however, replied that it did not become of an Apostle of Allah to disarm himself once he had put on the arms until Allah decided between him and his enemies. He pointed out that the stage of consultation was over and therefore the matter could no longer be reopened To do so would shake and weaken the spirit of determination and courage This was in accord with the Qur'anic injunction

> " and consult them in affairs (of moment) Then when you have taken a decision, put your trust in Allah ." (3·159)

The occasion of Uhud thus provided an oppourtunity to understand the significance and importance of mutual consultation provided by Islam.

At the time of Uhud, there was a group of unbelievers who had outwardly entered the fold of Islam, but within they still were unbelievers. They were the Hypocrites who fell in a class by themselves The clique of these pseudo-Muslims was always plotting secretly against Islam They were hand in glove with the Quraysh and kept them informed of the Muslim plans. With

all that, this gang of spies pretended to observe the rites of Islamic faith. They joined the Friday congregations of Muslims. They would even accompany the believers on their military campaigns. As a matter of fact, because of their pretensions, they were the hardest nut to crack.

With the battle of Uhud now in sight, the hypocrites began to show escapist tendencies They argued that their advice to give Quraysh a fight from within the city was not accepted whereas they thought that to go to meet Quraysh army outside Madinah, was tantamount to inviting death. When they were given the choice to defend the city from within they invented more pleas and finally contended that, in their assessment, a fight would not ensue at all Qur'an Majeed has recorded the behaviour of the hypocrites thus·

> " These were told 'Come, fight in the way of Allah, or (at least) drive (the foe from your city) 'They said· 'Had we known how to fight, we should certainly have followed you' They were that day nearer to unbelief than to faith, saying with their lips what was not in their hearts But Allah has full knowledge of all they conceal." (3 167)

As a result, some 300 hypocrites walked out This was seemingly a setback to the believers numerical strength but the fact of the matter is that Uhud provided the acid tests for the hypocrites and exposed them before they could stab the believers in the back on the battlefield

The exit of the hypocrites left only 700 combatants in the Muslim rank and file Out of these, 100 were equipped with armour. There was hardly any cavalry with them. On the other hand the Quraysh force comprised 3,000 soldiers, including 700 who were equipped with armour. They had 400 horses and 3,000 camels. The believers were thus to fight against heavy odds.

The Quraysh reached the outskirts of Madinah and encamped to the west near the mountain of Uhud. Remembering the lesson of Badr, they arranged their lines with extra caution and care. Abu Sufyan was in overall command. The right wing which also had 200 horsemen was under command of Khalid bin Walid The left wing including 200 horsemen, was commanded by 'Ikrama bin Abu Jahl Safwan bin Umayya was leading the cavalry Detachments of archers were separately stationed under the command of 'Abdullah bin Rabi'a Talha was their flag-bearer.

The warriors of Islam began their march towards the battlefield late in the afternoon, led by Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) He, with his usual foresight, courage and initiative resolved to take position at the foot of Mount Uhud which stood at their back To their south was a torrent bed At their back were the hill passes Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) made his dispositions for battle. Mus'ab bin 'Umar was made the flag-bearer Zubair Ibn al 'Awwam was put in command of the horsemen Hamza brother of Prophet's father was put in charge of those who had no coats of mail (Tabari). May Allah be pleased with them. The rear being vulnerable to enemy attack, the hill passes were filled with 50 archers to prevent the enemy attack from the rear. These archers were under strict orders of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) not to leave their positions, even in the wake of victory.

In the very rear, the army of Quraysh had a team of fifteen womenfolk belonging to their respectable families. The object of the female line-up was to boost the morale of the fighters under pain of shame, in the face of the tender sex, in the event of their defeat.

The battle was commenced by the Quraysh not with the customary beat of the drum Instead, their women sang war songs upon timbrels. They were reciting elegance and epic couplets lamenting for their kins who fell at Badr at the hands of the believers and exhorting their soldiers now to claim blood for blood They were singing in chorus:

> We are the daughters of the stars in the sky,
>
> We tenderly walk on soft carpetes;
>
> March forward to combat. Then alone shall we receive you in our arms;
>
> But were you to turn your back, we will part,
>
> And our separation will be charged with despise!

The armies on both the sides passed a restless night Te battle commenced next day The fighting was fierce. Despite the heavy odds, the balance of advantage rested with the Muslims

Talha who held the Quraysh flag came forward and taunted· "O you Muslims! Is there any amongst you who may despatch me to Hell or should himself enter the Paradise at my hands?" Quick came the retort from 'Ali (*Karram Allahu wajhahu*): "I am the man!" Stepping out of the ranks he struck Talha with his sword. Talha was reduced to a lifeless mass of flesh then and there. The flag was then held by Talha's brother who made a dash with this battle song on his lips:

"The duty of the flag-bearer is to dip his lance in blood or to break it on the enemy."

The Quraysh women also were singing to boost him, but Hazrat Hamza's sword instantly cut him to pieces.

The flag-bearers of Quraysh were falling one after another, but the flag was not allowed to lie low. When one fell, another took his place to keep the flag flying. Eventually, for some time the Quraysh flag did lie on the ground. Then a woman audaciously ran up and raised it. She called the Quraysh to rally round her and pick up courage once again. However, the enemy turned their back. The Quraysh warriors fled helter skelter at full speed for their lives.

It seems that at this stage, by and large, some believer's trust in Allah was shaken. Rather, they were possessed by a feeling of over-confidence of their own. Immediately as the enemy wavered, certain Muslim warriors hastened to collect spoils of the war. Unmindful of the very categorical directive of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* not to budge from their positions in the hill passes even in the event of their victory, the archers left their posts in a hurry to join the pursuit and share in the war booty.

The enemy commander Khalid bin Walid lost no time to size up the situation and take advantage of the breaches caused by the Muslim archers. Khalid with his men turned round the mountain and pounced upon the Muslim army. A severe hand-to-hand fight ensued in which numbers did fell in favour of the enemy. Many of the Companions and Helpers lost their lives, the gallant Hazrat Hamza being one of them.

This notwithstanding, there was no route for the believers. The Muslims' initial victory, however, turned into fiasco due to the archers' folly in the main, resulting in heavy losses of life and limb of the believers. Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* himself suffered great physical torture and received severe bodily injuries. At one time, rumour was afloat that he was killed.

The Companions were grief-stricken. One of them lamented: "It is no good to be living when he is no more!" The Companions nevertheless continued fighting while their eyes were seeking for their most beloved Muhammad *(Sallallahu 'alaihi wa sallam)*. At last he was spotted. He had a visor on the face. Only his eyes were visible which facilitated his identification." Here is the Prophet, O Muslims!" shouted the Companion. The Companions encircled him and fought for his security with all possible means. At one stage Umm 'Umara *(Razi Allahu 'anha)* shielded him from harm using sword and arrows to drive the assailants back. She was deeply wounded in the shoulder.

A woman from the Ansar had lost in the battle her father, husband, and brother their death were reported to her one after the other, but the only response evoked by each sorrowful report was her anxious query Whether Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was safe! She went up to him, looked at his Holy face, and then broke out crying: "With you safe in our midst, misfortunes are a mere nothing" (Tabari).

In the wake of Khalid's attack, it seemed that all was lost to the Muslims. They stood demoralised. A large number of them, having lost courage, were on the run. In those fitful moments, Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was repeatedly raising the cry: "O servants of Allah, come towards me!" This impassioned call worked and the Muslims began to collect their courage again. They valiantly pounced upon the enemy. Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* had it announced that the Muslims would not disperse. In fact, they marched up to a place called Hamra-al-Asad, at a distance of eight miles from Madinah. The Quraysh got busy with their dead. They thought it prudent not to combat any more. They had withdrawn from the battlefield and, after all, Madinah was gracefully saved in the last analysis, therefore, Uhud was not a defeat for the Muslims but an occasion to teach them certain far-reaching lessons.

In the Battle of Uhud at least seventy, and possibly more, Muslims lost their lives, as against thirty Quraysh who got killed. The dead bodies of the Muslim martyrs were descrated by the Quraysh whose chief taunted "This day we are avenged for Badr. My men have chopped off the noses and the ears of the dead. I had not ordered that, but I was not sorry to hear of it." (Bukhari) Infuriated by their painful memories of Badr, the Quraysh women too wrecked their vengeance upon the dead bodies of Muslims. They cut of the martyrs' ears and noses, stung them into a necklace and one of them, out of pride and spite, put it round her neck. She made her way to the dead body of Hazrat Hamza, cut open his abdomen, bit at his liver, and spat it out. Such was the fire and dury of their revenge.

The Martyrs of Uhud were buried in the vicinity of Mount Uhud. So pitiable were the resources of the Muslims that they could not even

afford enough cloth to cover the dead bodies. The situation was so chaotic that, according to Imam Bukhari's version, even funeral prayers could not be offered for them of that time Some of them had to be laid two in each grave They were all covered with blood. The Martyrs of Uhud were nonetheless fortunate to receive the praise of Almighty Allah Himself, thus:

> "Think not of those who are slain in the way of Allah as dead. Nay, they live, finding their sustenance in the Presence of their Lord" (3 169)

Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* kept ever alive in his memory the Martyrs of Uhud In the wake of his Last Pilgrimage, three months before his passing away, he appeared before the vast multitude to bid the Muslims a sorrowful farewell. At that time, he decided to visit the Martyrs of Uhud at their graves He went there, prayed for their souls, and uttered some porting words with the deep feeling such as a dying man shows when bidding adieu to his living kinsmen. (Bukhari)

Such was the Battle of Uhud Imam Bukhari **(alaih rahmah)** has reported that the following Qur'anic verse was revealed on the occasion to solace Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*

> "So lose not heart, nor fall into despair For you must gain mastery if you are true and faithful" (3 139)

In the context of the losses suffered by the Muslims at Uhud, Allah draws a comparison with the gains achieved by them at Badr Qur'an Majeed says:

> "If a wound has touched you, be sure a similar wound has touched the others. Such days (of varying fortunes) We give to men and men by turns: that Allah may know those that believe, and that He may take to Himself from your ranks Martyr-witnesses (to Truth). And Allah loves not those that do wrong" (3·140)

And again Qur'an Majeed elucidates that Uhud was willed by Allah to put the believers to a severe test of faith and also to expose the hypocrites

> "What when a single disaster smites you, although you smote (your enemies) with one twice as great, do you say?—'Whence is this?' Say (to them) It is from yourselves For Allah has power over all things' What you suffered on the day the two armies met, was with the leave of Allah, in order that He might test the Believers, and the Hypocrites also ." (3 165-167)

The outcome of Badr and Uhud in contrast only goes to prove that patience and piety are essential to win a victory on the battlefield Patience means to face every difficulty with fortitude Piety generates the spirit of righteousness in order to attain firmness of belief At the time of Badr, these virtues were available in abundance Hence a handful of Muslim fighters defeated a much more powerful enemy At Uhud, a group of the believers showed weakness in their belief and they did not come up to the high standard of patience and piety The result was a grievous loss Uhud nevertheless did provide a training ground for the believers to inculcate in themselves full faith, to avoid greed to obey the Holy Prophet *(Sallallahu 'alaihi wa sallam)*, and above all to have trust in Almighty Allah No doubt the victory and triumph belong to Allah, but His help comes to those who are sincere, pious, and persevering

QUESTION & ANSWER

Question : A patient is made unconscious for the purpose of surgical operation in a hospital. During his unconsciousness he misses obligatory Prayers. The question is whether he is required to say the missing prayers when he regains consciousness or not?

Answer If the man who is made unconscious for surgical operation, misses five or less than five prayers, it becomes incumbent upon him to say the missing prayers on regaining consciousness. In case he has missed more than five prayers he is not required to perform them as missed prayers.

AL-HADIS Ibn Omar *(Razi Allahu 'anhu)* reported I used to sell camel at Naqiy for Dinars, and then take Dirhams in exchange I then used to sell Dirhams and take Dinars in exchange I then came to the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* and mentioned it to him He said There's no harm if you take them at cash price at that time so long as you do not part away with something between you both

(Tirmizi, Abu Daud, Nisai)

AL-HADIS Abdullah-b-Omar *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said. Man will continue to beg of men till he will come on the Resurrection Day without any piece of flesh in his face.

(Agreed.)

AMANUENSES OF THE REVELATION (Kaa-ti-baan Wahi)

By Syed Mahmood Akhtar

The number of amanuenses (scribes) whose services were utilised by the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* for writing down the divine messages revealed to him over a period of more than twenty-three years, stands to about forty, according to different versions. But the noted among them were the following twenty-four:

1. Hazrat Abu Bakr bin Abu Quhafah
2. Hazrat 'Umar bin al-Khattab
3. Hazrat 'Usman bin 'Affan
4. Hazrat 'Ali bin Abi Talib
5. Hazrat Zayd bin Thabit
6. Hazrat 'Abdullah bin Sa'ad
7. Hazrat Zubayr bin al-'Awwam
8. Hazrat Khalid bin Sa'eed
9. Hazrat Hanzah bin Rubay' Tamimi
10. Hazrat Khalid bin Waleed
11. Hazrat 'Abdullah bin Rawahah
12. Hazrat Muhammad bin Maslimah Ansari
13. Hazrat 'Abdullah bin Salub
14. Hazrat Mughirah bin Shu'bah
15. Hazrat Mu'awiyah bin Abi Sufyan
16. Hazrat 'Amr bin al-'Aas
17. Hazrat Jahm bin as-Salt
18. Hazrat Shurahbil bin Hasanah
19. Hazrat 'Abdullah bin Arqam al-Zuhri
20. Hazrat Thabit bin Qays bin al-Snammas
21. Hazrat Hudhayfah bin al Yamaan
22. Hazrat 'Aamir bin Fuhayra
23. Hazrat 'Abdullah bin Jubayr
24. Hazrat Abaan bin Sa'eed

(Razi Allahu 'anhum)

(Tabaqaat Ibn Sa'ad)

The noble daughter of Hazrat Khalid bin Sa'eed bin Abi al-'Aas has said that the first man to write **Bismillah** — was her father. It happened in Rabi' Awwal 6 A H In this way Hazrat Khalid bin Sa'eed is that fortunate Companion of the Apostle, who was the first to scribe the revelation He was the fifth person to embrace Islam.

The last **Wahi** revealed to the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* on Rabi' Awwal 3, 11 A.H. was written down by Hazrat Ubaiy bin K'ab *(Razi Allahu 'anhu)*. After that the revelation **(Wahi)** ceased for ever.

(Majma-'uz-Zawa-Yed)

AL-HADIS: Anas *(Razi Allahu 'anhu)* reported: When the Apostle of Allah *(Sallallahu 'alaihi wa sallam)* came to Medinah, the Refugees came to him and said. O Apostle of Allah! *(Sallallahu 'alaihi wa sallam)* we have not seen a people more generous with abundance and more in fellow-feeling with small means than a people amongst whom we have just come down They supply our provision sufficiently and also give us shares in wages. so much so that we fear that they would go with full rewards He said No, so long you pray to Allah for them and be thankful to them.

(Tirmizi, Sahih.)

* * * *

AL-HADIS: Hazrat Abu Sa'id *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said· Wherever people sit and remember Allah, the angels surround them, the mercy covers them and the tranquillity descends upon them and Allah makes a mention of them to His company (angels) — Muslim

* * * *

AL-QUR'AN Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* did not leave any doctrine or dogma of Tasawwuf as such but the Sufis have discovered its seeds in Al-Qur'an itself in its immanent as well as transcendent bearings. See the Qur'anic verses

"Allah is the light of the heavens and the earth . . ." (24·35).

* * * *

BOOK REVIEW

WHERE PICKTHALL ERRED

CORRECTIONS OF ERRORS IN PICKTHALL'S ENGLISH TRANSLATION OF THE GLORIOUS QUR'AN by Iqbal Husain Ansari, pages 24, paperback, obtainable at 47-H, Block 2, PECHS, Karachi -75400 (Pakistan), Telephone 4556257/4553781 Or C/O Yaqeen International, Shahrah-e-Liaqat, Saddar, Karachi-74400, Telephone 5684325, Price Rs. 10.00 Or U.S. Dollar 1.00.

AL-QUR'AN is inimitable in its Arabic language Its eternally miraculous character is proved by the abiding purity and perfection of its language Its message is universal, meant for the whole human race beyond all linguistic and geographical barriers Hence arises the inevitable need for its translation for the non-Arab world And yet the translation, or rather trans-creation, of its nuances is, by and large, an impossible proposition.

Among the better known English renditions of Al-Qur'an falls the work of the Englishman, Mohammad Marmaduke Pickthall (d 1936) called· The Meaning of the Glorious Koran It is one of the most widely read translations His biographer Peter Clark says, "Marmaduke Pickthall is best remembered, when remembered at all,as a translator of the Qur'an."

Out of his fifteen years in India, Pickthall passed ten years (1925-35) in Hyderabad Deccan, in the service of the Nizam In 1927, he was given by the Nizam the assignment of translating Al-Qur'an He embraced Islam in the midst of his venture with Islam and its culture He also learned Arabic for the purpose, though Muhammad Asad says "his knowledge of Arabic was limited." In 1928 the Nizam granted him special leave with full pay to enable him to complete the translation. He visited several countries and consulted some Orientalists in Europe and a number of Muslim scholars in Egypt and Turkey Peter Clark says, "This is the work for which he is best known during the last fifty years, and which he considered as the summit of his own life's work It was the first translation by a Muslim whose first language was English. Other transactions were as he wrote in 1919, by 'Arabic scholars, pre-occupied by individual words which present difficulties, rather than by the meaning as a whole'"

Pickthall's translation of Al-Qur'an has been printed in large numbers since it was first published in New York in 1930 by A A Knopf. Later Allen and Unwin published it in England in 1939. With the support of the Nizam a bilingual version also was published in Hyderabad Allen and Unwin took over this edition also in 1976. The New American Library issued it as a paperback in 1953 In India and Pakistan its numerous editions have been brought out over the years This shows the wide appeal of Pickthall's translation and at the same time it underlines the need for a critical look-back

Pickthall's translation throughout is succint and brief to the point It has a distinct tone and a style all its own Yet, unfortunately, it is not free from inaccuracies In the booklet under review, Iqbal Husain Ansari has undertaken its critial and comprehensive scrutiny. He has detected and pointed out convincingly 248 errors, a few of them quite serious. His compilation though thin in volume is very illuminating and of far-reaching significance. The individuals, libraries, and publishers will be well advised to take note of the corrections given in the booklet and thereby to avoid the errors. The publishers in particular ought to take care of the matter while bringing out their new editions. The booklet is an inseparable compendium of the translation·

The Meaning of the Glorious Koran.

Iqbal Husain Ansari deserves thanks and praise for having accomplished this painstaking task single-handed May Allah grant him His reward for promoting accuracy in translating the Word Allah. Ameen!— MMA.

AL-HADIS· Hakim-b-Hizam *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said· The buyer and seller have got option so long as they do not part away If they speak the truth and disclose *(defect)*, they are blessed in their sale transaction, and if they conceal and speak falsely, the blessing of their sale is decreased (Agreed)

—o—

AL-HADIS Hazrat Ayeshah *(Razi Allahu 'anha)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said This world is an abode for one who has got no abode and a property for one who has got no property and one who has got no wisdom hoards for it.

(Ahmad. Baihaqi.)

—:o:—

ANNUAL SUBSCRIPTION OF YAQEEN INTERNATIONAL (CURRENT VOLUME)

Within Pakistan. Rs. 100/- plus Rs. 18.00 in case of Payment by cheque ex-Karachi.

Outside Pakistan	Pakistan Currency or equivalent U.S Dollar Rupees
AIR MAIL	
Algeria, Bangladesh, Egypt, Iraq, Iran, Jordan, Syria & Turkey.	160 00
Afghanistan, Abu Dhabi, Bahrain, Burma, Doha, Dubai, India, Kuwait, Sri Lanka, Sharjah & Saudi Arabia.	220 00
African & European Countries, China, Indonesia, Japan, Malaysia & Singapore.	240.00
Australia, Canada, Fiji Islands, New Zealand & U. S. A.	280 00
Panama, South America & West Indies.	300 00
SEA MAIL	
(a) Algeria, Bangladesh, Egypt, Iraq, Iran, Jordan, Oman, Syria & Turkey.	120 00
(b) All other countries.	175 00

PRICE PER COPY (Including Postage)

Within Pakistan: Rs 5 00 Outside Pakistan. By Air Mail U S Dollar 1.00

AVAILABLE OLD BOUND VOLUMES OF YAQEEN INTERNATIONAL

Nos. 13 to 18 & 25 to 39 @ Rs. 170.00 each plus Postage

LIFE MEMBERSHIP

For Residents in Pakistan — Rs. 1,000 00
For Residents Outside Pakistan U S. Dollars 250 00

ALL PAYMENTS TO BE MADE IN ADVANCE

YAQEEN INTERNATIONAL
Stands for Right Guidance.
Recommend it to friends.

REMITTANCES IN POUND STERLING

Remittances from Countries outside Pakistan towards (i) Subscription of Yaqeen International
(ii) Purchases of Books etc., from MAKTABA Darut Tasnif, and (iii) Donations, Zakat etc, for Madrasa Talimul Islam (Tablighi College) can be deposited directly in Darut Tasnif (Private) Limited A/C No 01/05121/04 with National Bank of Pakistan, 18, Finsbury Circus, London EC 2M 7BJ, ENGLAND, under intimation to Darut Tasnif (Private) Ltd., Mujahidabad, Hub River Road, Karachi 75700. (Pakistan)

All Correspondence should please be addressed to:
The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Saddar, Karachi -74400 (Pakistan)
Phone: 5684325

Editor, M M. Ansari,
Published by Syed Irshad Ali,
Printed at
MATBA DARUT TASNIF,
Iqbal Mansion, Shahrah-e-Liaquat.
Saddar, Karachi 74400 (Pakistan)
Phone: 5686997.

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ث=ṡ	ح=ḥ	ز=z	ص=ṣ	ض=ḍ	ط=t	ظ=ẓ	ع='	ـْ=ʼ (Jerk)	
Bold	Madd	آ=ā	وٗ=ōō	ىٓ=ēē	Fine	Madd	ا=aa	و=oo	ى=ee

Part 24 *Fa-man Aẓ-la-mu* ٢٤ ـ فمن اظلم *Chapter* 39 *Az-zu-mar* ٣٩ ـ الزمر

	RU-KOO' 5 (*Contd*)		SECTION 5 (*Contd.*)	ركوع ٥ (متبع)
47	*Wa lau an-na lil-la-zee-na za-la-moo*	47	And if those who did wrong had	وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا
	maa fil-ar-ḍi ja-mee-'anw-wa miṡ-la-hoo ma-'a-hoo		all that is in the earth and as much again therewith,	مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ
	laf-ta-dau bi-hee min sōō-il-'a-zaa-bi		they would offer that to ransom themselves from the evil of the torment	لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ
	yau-mal-qi-yaa-mah.		on the Day of Resurrection;	يَوْمَ الْقِيَامَةِ
	Wa ba-daa la-hum-mi-nal-laa-hi maa lam ya-koo-noo yaḥ-ta-si-boon		and what they never thought of, would plainly appear before them from Allah	وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ
48	*Wa ba-daa la-hum saiy-yi-aa-tu maa ka-sa-boo*	48	And the evil of what they had earned would plainly appear before them	وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا
	wa haa-qa bi-him-maa kaa-noo bi-hee yas-tah-zi-oon.		and what they used to mock at would recoil upon them	وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ
49	*Fa-i-zaa mas-sal-in-saa-na ḍur-run da-'aa-naa*	49	So, when some harm befalls man, he calls Us,	فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا
	ṡum-ma i-zaa khaw-wal-naa-hu ni'-ma-tam-min-naa		then, when We grant him a favour from Us,	ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِنَّا
	qaa-la in-na-māa oo-tee-tu-hoo 'a-laa 'ilm.		he says: Surely what I have been given is on account of knowledge (that I possess)	قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ

	Bal hi-ya fit-na-tunw-wa laa-kin-na ak-sa-ra-hum laa ya'-la-moon.		It was nothing but a trial but most of them do not know.	بَلْ هِيَ فِتْنَةٌ وَّلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ
50.	*Qad qaa-la-hal-la-zee-na min-qab-li-him*	50	Indeed, so have said those who were before them,	قَدْ قَالَهَا الَّذِيْنَ مِنْ قَبْلِهِمْ
	fa-maa agh-naa 'an-hum-maa kaa-noo yak-si-boon.		but what they used to earn did not avail them.	فَمَآ اَغْنٰى عَنْهُمْ مَّا كَانُوْا يَكْسِبُوْنَ
51	*Fa-a-saa-ba-hum saiy-yi-aa-tu maa ka-sa-boo.*	51	So, the evil of what they had earned befell them,	فَاَصَابَهُمْ سَيِّاٰتُ مَا كَسَبُوْا
	Wal-la-zee-na za-la-moo min haa-u-laa-i		and those of them who have done wrong,	وَالَّذِيْنَ ظَلَمُوْا مِنْ هٰٓؤُلَآءِ
	sa-yu-see-bu-hum saiy-yi aa-tu maa ka-sa-boo		the evil of what they have earned shall soon befall them,	سَيُصِيْبُهُمْ سَيِّاٰتُ مَا كَسَبُوْا
	wa maa hum bi-mu'-ji-zeen.		and they are not to frustrate (Allah's plan)	وَمَا هُمْ بِمُعْجِزِيْنَ
52.	*A-wa lam ya'-la-moo an-nal-laa-ha yab-su-tur-riz-qa*	52	Do they not know that Allah enlarges the livelihood	اَوَلَمْ يَعْلَمُوْٓا اَنَّ اللّٰهَ يَبْسُطُ الرِّزْقَ
	li-mainy-ya-shaa-u wa yaq-dir.		for whom He wills, and (also) limits (it)	لِمَنْ يَّشَآءُ وَيَقْدِرُ
	In-na fee zaa-li-ka la-aa-yaa-til-li-qau-meeny-yu'-mi-noon.		Surely, in this are signs for a people who believe	اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ
	RU-KOO' 6		SECTION 6	ركوع ٦
53.	*Qul yaa-'i-baa-di-yal-la-zee-na as-ra-foo*	53	Say O My servants who have exceeded the limits	قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا
	'a-laa an-fu-si-him		against their own selves,	عَلٰٓى اَنْفُسِهِمْ
	laa taq-na-too mir-rah-ma-til-laah.		despair not of Allah's mercy;	لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ
	In-nal-laa-ha yagh-fi-ruz-zu-noo-ba ja-mee-'aa.		surely Allah forgives all sins	اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا
	In-na-hoo hu-wal-gha-foo-rur-ra-heem.		Surely, He is the Forgiving, the Most Merciful	اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ

54. *Wa a-nee-bōo i-laa rab-bi-kum wa as-li-moo la-hoo*	54 And turn towards your Lord and submit to Him	وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ
min qab-li any-ya'-ti-ya-ku-mul-'a-zaa-bu	before the punishment comes to you;	مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ
ṣum-maa laa tun-ṣa-roon	then you will not be helped	ثُمَّ لَا تُنْصَرُونَ
55 *Wat-ta-bi-'ōo aḥ-sa-na māa un-ẓi-la*	55 And follow the best (guidance) of what has been sent down	وَاتَّبِعُوا أَحْسَنَ مَا أُنْزِلَ
i-lai-kum-mir-rab-bi-kum-min qab-li	to you from your Lord, before	إِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ
any-ya'-ti-ya-ku-mul-'a-zaa-bu bagh-ta-tanw-	the punishment comes to you suddenly	أَنْ يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً
wa an-tum laa tash-'u-roon	while you may not realise (it).	وَأَنْتُمْ لَا تَشْعُرُونَ
56 *An-ta-qoo-la naf-suny-yaa-ḥas-ra-taa*	56 Lest a soul should say Alas,	أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتَىٰ
'a-laa maa far-raṭ-tu	for my defaulting	عَلَىٰ مَا فَرَّطْتُ
fee jam-bil-laa-hi	in my duty to Allah	فِي جَنْبِ اللَّهِ
wa in-kun-tu la-mi-nas-saa-khi-reen	and indeed I was among the scoffers,	وَإِنْ كُنْتُ لَمِنَ السَّاخِرِينَ
57. *Au ta-qoo-la lau an-nal-laa-ha ha-daa-nee*	57 Or should say Had Allah guided me,	أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي
la-kun-tu mi-nal-mut-ta-qeen	I would surely have been among the God-fearing,	لَكُنْتُ مِنَ الْمُتَّقِينَ
58 *Au ta-qoo-la ḥee-na ta-ral-'a-zaa-ba*	58 Or should say when he sees the punishment.	أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ
lau an-na lee kar-ra-tan	If there was for me another turn (of life in the world)	لَوْ أَنَّ لِي كَرَّةً
fa-a-koo-na mi-nal-muḥ-si-neen.	I would be among the righteous.	فَأَكُونَ مِنَ الْمُحْسِنِينَ

59.	*Ba-laa qad jāā-at-ka aa-yaa-tee*	59	Yes indeed, My signs came to you	بَلٰى قَدْ جَآءَتْكَ اٰيٰتِىْ
	fa-kaz-zab-ta bi-haa was-tak-bar-ta		and you denied them and became proud,	فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ
	wa kun-ta mi-nal- kaa-fi-reen.		and you were of the unbelievers.	وَكُنْتَ مِنَ الْكٰفِرِيْنَ ۝
60	*Wa yau-mal-qi-yaa-ma-ti*	60	And on the Day of Resurrection	وَيَوْمَ الْقِيٰمَةِ
	ta-ral-la-zee-na ka-za-boo 'a-lal-laa-hi		you shall see those, who lied against Allah,	تَرَى الَّذِيْنَ كَذَبُوْا عَلَى اللّٰهِ
	wu-joo-hu-hum-mus-wad-dah.		with their faces blackened	وُجُوْهُهُمْ مُّسْوَدَّةٌ ۭ
	A-lai-sa fee ja-han-na-ma mas-wal-lil-mu-ta-kab-bi-reen		Is not in Hell an abode for the proud?	اَلَيْسَ فِيْ جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِيْنَ ۝
61	*Wa yu-naj-jil-laa-hul-la-zee-nat-ta-qau bi-ma-faa-za-ti-him*	61	And Allah shall save those who feared (Him), in their places of safety;	وَيُنَجِّى اللّٰهُ الَّذِيْنَ اتَّقَوْا بِمَفَازَتِهِمْ
	laa ya-mas-su-hu-mus-sōō-u		evil shall not touch them,	لَا يَمَسُّهُمُ السُّوْٓءُ
	wa laa hum yaḥ-za-noon		nor shall they grieve	وَلَا هُمْ يَحْزَنُوْنَ ۝
62.	*Al-laa-hu khaa-li-qu kul-li shai-inw-*	62	Allah is the Creator of all things,	اَللّٰهُ خَالِقُ كُلِّ شَيْءٍ
	wa hu-wa 'a-laa kul-li shai-inw-wa-keel.		and He is a Guardian over all things	وَّهُوَ عَلٰى كُلِّ شَيْءٍ وَّكِيْلٌ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail
Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

وأن ليس للإنسان إلا ما سعى :

(متبع من العدد السابق)

وقد أثر عن عمر رضي الله عنه قوله : (ما من موضع تاتيني الموت فيه أحب من موطن اكون فيه اتسوق فيه لأهلي أبيع واشترى) والحق كل الحق أن الكسب مهما كان فيه من مشقة أحب وأكرم من سؤال الناس وقديما قالوا : الشدة ليست النازلة تنزل وانما الشدة الحاجة الى الناس . والمؤمن الصادق المعتصم بربنا وحده قوى فى عقيدته وفى ارادته وفى سلوكه وفى عقله وفى أخلاقه وأن يكون ذا نفس تأبى الذل ولا تقبله وأن يجد فى عمله ويكدح فى سبيل ما ينشره من عزة وتقدم لأمته من رفعة وسؤدد ولمجتمعه من كفاية ورفاه ونهضة ورقى .

فالمسلم الحق مطالب بالحرص على كل ما يفيده ويفيد أسرته ومجتمعه الذى يحيا به وله .

ومعلوم أن إسلامنا الحنيف يمقت التواكل والتخاذل والسلبيه فلا يسمح لليأس أو الفشل أو الكسل أن يتسلل إلى نفسه ، كما أن ديننا الحكيم العزيز لا يقر التسول ويأبى الاستجداء ، وقد صور هذه المعانى الجليله قولا وعملا أكرم مبعوث خير رسول الله سيدنا محمد صلوات الرحمن عليه اذ قال : (المؤمن القوى خير وأحب الى الله من المؤمن الضعيف وفى كل خير احرص على ما ينفعك واستعن بالله ولا تعجز وان اصابك شيء فلا تقل لو أنى فعلت كذا كان كذا ولكن قل قدر الله وما شاء فعل فأن « لو » تفتح عمل الشيطان) فالقول النبوى يستهدف أغراضا نبيلة ينبغى للمؤمن المسلم أن يحرص على تنفيذها فى سلوكه وتصرفاته فيحرص على كل شيء نافع مفيد والعمل على اتباع الوسائل الموصلة الى تحقيقه . ثانيا : الاستمداد من قدرة الله تبارك وتعالى الذى لا يعجزه من شيء فى السموات ولا فى الأرض .

ولقد تأكد وتقرر أن العمل لازم وواجب حتم للفرد كى يعيش حرا كريما وكان الزم وأوجب على الأمم والشعوب التى تتطلع إلى المجد والتقدم فى أحوالها ومقاصدها من سياسة واقتصاد وعلم نافع موصول بأسباب الحياة المعاصرة فى شتى وسائلها من مخترعات حديثة تقوى بها فى الدفع عن ثرواتها واستثماراتها ايما كانت وكيفما كانت .

فصلاح أمتنا الحاضرة مرتبط بصلاح أولها فان الأمة الاسلاميه الأولى عصر النبوة والخلفاء الراشدين ، ومن تبعهم على نهجهم كانوا قادة لغيرهم من الأمم وكانوا للشعوب أساتذة وسادة .

فاننا إن فعلنا ذلك ترفرف رايات النصر علينا ويقر لدى الأعداء احترامنا ، فما أحوجنا وما أشد حاجاتنا فى هذه الفترة التى نحياها ونتهيأ فيها لاعادة بناء الوطن وتعميره اقتصاديا وصناعيا وزراعيا وعلميا إلى أن نرسخ إيماننا بخالقنا وبقرآننا وبسنة نبينا وباتباع المنهج القويم الذى عرفه أول أمتنا فنصر ديننا ويتحقق مجدنا وتسمو أعلامنا على الله توكلنا هو نعم المولى ونعم النصير فانه حسبنا .

زكى مشعل

وَفَّقَنَا اللّٰهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا — عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ — لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

منها قربا يزيل الالتباس ويحقق اجتماعه بحضرة جبريل عليهما السلام حتى استأنس به وأفاق من عشته — ولقد أقسم الرب جل جلاله على أن النبي ﷺ رأى جبريل رؤية بصرية على صورته الأصلية مرة ثانية بقوله سبحانه فى سورة النجم أيضا فقال . (ولقد رآه نزلة أخرى عند سدرة المنتهى عندها جنة المأوى) أى رأى النبي ﷺ جبريل عليهما السلام على صورته التى خلق عليها رؤية بصرية مرة ثانية عند سدرة المنتهى لما عرج به الى السموات العلى عند جنة المأوى التى تأوى اليها أرواح الأنبياء والمتقين والشهداء والصالحين ولقد أقسم الله جل جلاله فى المرة الثانية دون الأولى اهتماما بشأنها — ويستدل بهذه الآية المعظمة على اثبات أمرين عظيمين — الأول : اثبات اليقظة التامة فى عروجه ﷺ ففى الآية على ذلك دليل وهو قوله تعالى (نزلة أخرى) اذ لو لم تكن الرؤية الثانية بصرية مثل الأولى ما صح قوله نزلة أخرى لاختلاف جهة الرؤية . الأمر الثانى اثبات العروج ففى الآية دليل على ذلك وهو قوله تعالى عند سدرة المنتهى مكلمة عند ظرف يفيد أن الرائى والمرئي فى مكان واحد والا لقال تعالى بسدرة المنتهى مثل ما قال فى الرؤية الأولى الأفق الأعلى وبالأفق المبين ويعزز العروج قوله تعالى (عندها جنة المأوى) ولقد وردت فى الاسراء والمعراج أحاديث كثيرة — منها ماورد عن جابر بن عبد الله أنه سمع رسول الله ﷺ يقول (لما كذبتنى قريش قمت فى الحجر فجلى الله لى بيت المقدس فطفقت أخبرهم عن آياته وأنا أنظر اليه) هذا الحديث أخرجه البخارى ومسلم والترمذى والنسائى — ومعنى هذا الحديث أن قريشا لما كذبت الرسول ﷺ فى الاسراء من المسجد الحرام الى المسجد الأقصى وطلبوا منه وصف بيت المقدس وصفة المسجد ولم يكن الرسول قد رآه من قبل فشرع يصفه لهم وأشتبه عليه باقى الوصف وسألوه عن أشياء لم يثبتها وكرب النبى من ذلك كربا لم يره قط فرفع — الله له بيت المقدس ونقله اليه ووضعه بين يديه فأخذ يخبرهم عن آياته وعلاماته وأوضاعه وأوصافه وهو ينظر اليه بعينى رأسه وسألوه عن أبوابه فأخذ يعدها بابا بابا ولم ينظره أحد سواه — فيستدل بهذا الحديث الشريف على يقظته اذ لو كان نائما ما أخبر النبى بهذا الحديث وما كذبه أحد قط — والحديث الثانى عن الشيخين البخارى ومسلم أن النبى ﷺ قال : (أتيت بالبراق وهو دابة لونها أبيض فوق الحمار ودون البغل يضع حافره عند طرفه فركبته فسار بى حتى أتيت باب المقدس فربطت الدابة بالحلقة التى تربطه بها الأنبياء ثم دخلت المسجد فصليت فيه ركعتين ثم خرجت فجاءنى جبريل بأناء من خمر وأناء من لبن فأخذت اللبن . فقال جبريل : أصبت الفطرة ثم عرج الى سماء الدنيا فاستفتح جبريل . فقيل : من ؟ قال : جبريل . فقيل : ومن معك ؟ قال : محمد . قيل : أو قد أرسل اليه ؟ قال : نعم . قيل مرحبا به وأهلا حياه الله من أخ ومن خليفة فنعم الأخ ونعم الخليفة ونعم المجىء جاء ففتح لنا اذا فيها آدم عليه السلام الى آخر الحديث فقد ذكرت فيه القصة الشريفة مختصرة وقد تكررت فيه كلمات الاستفتاح والترحيب فى كل سماء — وروى هذا الحديث أيضا ابن عباس رضى الله عنهما ويستدل بهذا الحديث على أن الاسراء والمعراج حدثا معا بدليل أخبار النبى عنهما فى حديثه واحد اذ لو كانا على انفراد لكان لكل منهما حديث مستقل به ويستدل به على يقظته فيهما بدليل الاستفتاح والترحيب فى كل سماء — ويتضح من هذا أن الاسراء والمعراج وقعا يقظة مرة واحدة فى عمره ﷺ فى ليلة واحدة وفيها فرضت الصلاة — وحيث أن القرآن العظيم قد نص على الاسراء يقظة نصاً صريحا فأنكاره كفر وعناد ونص على المعراج بالتأويل (التفسير) فأنكاره فسق وضلال .

(للمقال بقية)

الجزأين بدليل قوله تعالى (الحمد لله الذى أنزل على عبده الكتاب) فالكتاب قد أنزل على النبى ﷺ يقظة نجوما متفرقة — وقوله تعالى (أرأيت الذى ينهى عبدا اذا صلى) فالصلاة وقعت من النبى ﷺ يقظة وأبو جهل نهاه يقظة فكذلك الاسراء وقع منه ﷺ يقظة لا محالة .

الدليـــل الثـــالث :

قوله تعالى (من المسجد الحرام الى المسجد الأقصى) فهذه مسافة حسية مبدوءة بكلمة من ومنتهية بكلمة الى . والمسافات الحسية لا يقطعها الا الجسم والروح معا

الأمر الثـــانى :

أثبات السرعة فصل الآية على ذلك دليل وهو قوله تعالى (ليلا) بلفظ التنكير الدال على تقليل مدة السير الصادقة بأقل جزء من الليل — الآية الثانية من سورة الاسراء أيضا وهى : قوله تعالى (وما جعلنا الرؤيا التى أريناك فتنة للناس) فالرؤيا بالألف هى المنامية وقد تكون بصرية كما فى هذه الآية — والرؤية بالتاء هى البصرية وقد تكون منامية وعلى هذا فلا مجاز وأما على القول بأن الرؤية هى البصرية والرؤيا هى المنامية ففى الآيه مجاز لأن ما وقع للنبى ﷺ لما كان أمرا عظيما خارقا للعادة خصوصا وقد وقع ليلا أشبه المنام فعبر عنه بالرؤيا مجازا . ولا عيب فى استعمال المجاز وربما كان أبلغ من الحقيقة ، ولذا وقع كثيرا فى كلام العرب وفى القرآن البلاغة والاعجاز (التى أريناك) أى أريناكها — عيانا ليلة الاسراء والمعراج فرأى ما رأى من عجائب الأرض والسموات (الا فتنة للناس) وهم أهل مكة وقد وقعت الفتنة . اذ البعض كذبه ورماه بالسحر والبعض ارتد عن دينه لما أخبرهم النبى ﷺ بأنها رؤية بصرية — فيستدل بهذه الآية الكريمة على يقظته فى مسراه وعروجه . اذ لو كانت منامية لأخبرهم بذلك وصدقوه وما قال الله تعالى (الا فتنة) وما أفتتن بها أحد وما كانت معجزة . فان الفاسق يرى فى المنام أنه طائر فى الهواء أو أنه اخترق السماء أو غير ذلك مما هو خارق للعادة . وفى الصباح يخبر اخوانه بما رأى فلا يجد منهم الا تصديقا . ولم ينكر عليه أحد فمن باب أولى تصديق من أشتهر بالصدق فتكذيبهم هذا الخبر للنبى ﷺ كفر وعناد ودليل واضح على أن النبى ﷺ أخبرهم بأنها رؤية بصرية والا ما كذبه أحد ﷺ . الآية الثالثة من سورة النجم قوله تعالى : (ما كذب الفؤاد ما رأى أفتمارونه على ما يرى . ولقد رآه نزلة أخرى . عند سدرة المنتهى عندها جنة المأوى) (ما كذب الفؤاد) فؤاد النبى ﷺ (ما رأى) الذى رآه ببصره وهو جبريل عليه السلام على صورته التى خلق عليها وهو فى السماء الرابعة والنبى ﷺ فى الأرض (أفتمارونه) أفتجادلونه (على ما يرى) والخطاب للمشركين المنكرين للرؤية . ولا قيمة لانكارهم وسبب هذه الرؤية هو أن جبريل كان من عادته أن ينزل على سيدنا محمد أحيانا كصلصلة الجرس وأحيانا فى صورة دحية الكلبى الصحابى . فتاقت نفسه ﷺ أن يراه على صورته التى خلق عليها فطلب منه ذلك فوعده بحراء (اسم جبل بمكة) وكان النبى ﷺ يتعهد فيه فلما أنجز وعده ورآه قد سد الأفق أفق الشمس المعبر عنه فى سورة النجم (الأفق الأعلى) وفى سورة التكوير (بالأفق المبين) خر مغشيا عليه فنزل عليه جبريل وجسمه يتنقل شيئا فشيئا الى أن صار كدحية الكلبى (ثم دنا) قرب منه (فتدلى) هبط وزاد فى القرب فكان منه على مسافة كان قدرها (قاب قوسين) وفى مساحة قليلة يكنى بها عن شدة القرب وكمال الاتصال أى صار جبريل يتقرب منه شيئا فشيئا الى أن كان منه على قدر هذه المسافة (أو أدنى) أى بل أقرب

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

بَلَغَ العُلَىٰ بِكَمَالِهِ ... كَشَفَ الدُّجَىٰ بِجَمَالِهِ
حَسُنَتْ جَمِيعُ خِصَالِهِ ... صَلُّوا عَلَيْهِ وَآلِهِ

اللَّهُمَّ صَلِّ عَلَىٰ سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعِتْرَتِهِ بِعَدَدِ كُلِّ مَعْلُومٍ لَكَ .

الإسراء والمعراج

— فضيلة المفتي الشيخ عبد اللطيف حمزة —

الحمد لله رب العالمين والصلاة والسلام على أشرف المرسلين سيدنا محمد وعلى آله وصحبه أجمعين .

وبعد . .

ففي مثل هذه الأيام من كل عام تمر بالمسلمين في مشارق الأرض ومغاربها ذكرى محببة الى قلوبهم هي ذكرى الاسراء برسول الله ﷺ من المسجد الحرام الذي أمر الله بتطهيره للطائفين والعاكفين والركع السجود . الى المسجد الأقصى الذي بارك حوله . وذكرى العروج من بيت المقدس في فلسطين — العزيزة الى سدرة المنتهى فوق السموات — وفي هذا نزل قول الله تعالى (سبحان الذي أسرى بعبده ليلا من المسجد الحرام الى المسجد الأقصى الذي باركنا حوله لنريه من آياتنا انه هو السميع البصير) الآية الأولى من سورة الاسراء — والاسراء هو السير ليلا — وانما كان الاسراء ليلا لكمال الشرف ومزيد الاحتفاء بالنبي محمد ﷺ — فان الليل وقت الخلوة والصفا . ووقت الاختصاص لأهل المودة والمحبة — فهذه الآية الكريمة تدل على اثبات أمرين عظيمين .

الأمــر الأول :

اثبات اليقظة التامة في مسراه ﷺ ففي الآية الكريمة على ذلك ثلاثة أدلة — الدليل الأول قوله (سبحان) فهذه الكلمة العظيمة الالهية تدل على أن الله قد منح رسوله ﷺ أمرا عظيما لم يمنح به أحدا سواه . ألا وهو الاسراء يقظة — فلو كان مناما ما كان أمرا عظيما وما بدئت هذه الآية العظيمة بكلمة التسبيح الذي لايكون عادة الا في الأمر العظيم الخطير . وما كان صحة خصوصية لرسول الله ﷺ . فان الاسراء مناما يقع لكثير من الناس .

الدليــل الثاني :

قوله تعالى (أسرى بعبده) اذ العبد يطلق على الشخص بجزأيه الجسم والروح معا ولا يصح اطلاقه على أحد

بسم الله الرحمن الرحيم

عن ابي الدرداء رضي الله عنه ان رسول الله ﷺ كان يقول : دعوة المرء المسلم لأخيه بظهر الغيب مستجابة ، عند رأسه ملك موكل كلما دعا لأخيه بخير قال الملك الموكل به : آمين ولك بمثل "

(رواه مسلم)

يبرز الحديث الشريف أهمية الدعاء من قبل مؤمن فى حق اخيه المؤمن وبهذا يشير الى ضرورة المحبة والتعاون والتضامن فى ما بين الأمة المسلمة .

التحرير

جميع المراسلات

باسم مدير اليقين إنترنيشنل مكتب البريد . دار التصنيف ، مجاهد آباد ، حب ريور رود ، كراتشي - باكستان .

هواتف :

المكتب الرئيسى: ٢٢٢٥٩٧-٩٨

المكتب الفرعى: ٥٢٤٣٢٥

التسديد مقدما

وَاللّٰهُ وَلِيُّ التَّوْفِيْق ٥

البعث الإسلامي

مَجلّة

دار التصنيف (برائيويت) ليميتيد

المجلد ٤٠ ١ رجب ١٤١٢ هـ الموافق ٧ يناير ١٩٩٢ م العدد ١٧

الإسراء والمعراج

- إنما كان الإسراء ليلا لكمال الشرف ومزيد الاحتفاء بالنبي محمد ﷺ.
- لو كان الإسراء مناما ما كان أمرا عظيما.
- الإسراء وقع منه ﷺ يقظة لا محالة.

وأن ليس للإنسان إلا ما سعى:

- المؤمن القوى خير وأحب الى الله من المؤمن الضعيف . . .
- ولقد تأكد وتقرر أن العمل لازم وواجب محتم للفرد . . .

TRUTH OF ASSURED

yaqeen international

PUBLISHED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNIF (PRIVATE) LIMITED
on the 7th & 22nd of every month

VOL. 40 JAMADI-US-SANI 15, 1412 A.H. DECEMBER 22, 1991 No. 16

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

SHARI'AT AS THE LAW — A CHALLENGE FOR 'ULEMA

AXIOMATICALLY almost, it is often proclaimed that the western form of parliamentary government has all the essentials of the Islamic way of governance and that Islamic body politic is nearest to western democracy. This is tantamount to over-simplify the issue to meet certain day to day political expediencies Firstly, western democracy itself has many faces as far as seeable from country to country Secondly, western democracy is somewhat like Hobson's choice. Winston Churchill, one of the greatest advocates of democracy, once said in the British House of Commons, "Many forms of government have been tried and will be tried in this world of sin and woe No one pretends that democracy is perfect or all-wise Indeed, it has been said that democracy is the worst form of government except all those other forms that have been tried from time to time " Obviously the great English statesman of our time did not know the administrative ways of the Orthodox Caliphate of Islam, or what is called Sharia'at (The Divine Law), that extended over a vast empire

THE DIFFERENCE The fundamental difference between the modern democracy and the Islamic traditions has been very clearly explained by David de Santillana. Writing in the Legacy of Islam, he says, "Law, according to the ancients and ourselves, is the legal norm approved by the people, directly or through the organs that represent them, and derives its authority from the reason and will of man, and his moral nature. The Muslim conception is quite different. If it be true that the chief and the ruler of the Islamic community is God himself, law is naught save the will of God. It is the rule according to which Allah, the legislator to the people whom He has chosen, will try it. Submission to this law is at the same time a social duty and a precept of faith, whosoever violates it, not only infringes the legal order, but commits a sin, because there is no right in which God has not a share Juridical order and religion, law and morals, are the two aspects of that same will, from which the Muslim community derives its existence and its direction, every little question is in itself a case of conscience, and jurisprudence points to theology as its ultimate base." (p 288)

This difference is being realised more and more and the obvious tilt is now towards the supremacy of the Shari'at as the supra law of the land

'ULEMA In the changes that are in the offing, the 'Ulema will have to play the key role, directly or indirectly in charting the course of the ship of the State We propose to make a few observations in this context

Firstly the 'Ulema who are the products of a meticulous orthodoxy, keep their eyes closed to the legitimate demands of the world of science and high technology which constitute the order of the day. They prefer to keep their eyes shut to the aspirations of the new generation The gap is widening as Ijtihad (personal reasoning) is not resorted to in adequate measure. This close-door attitude needs to be reviewed for a suitable change.

Secondly, history does not present the post Orthodox Caliphate 'Ulema in good light. To illustrate this point we may cite a few instances.

(1) Maulana Abul Kalam Azad has said, "In the course of 1300 (now 1400) years of the history of Islam, jurists' pen has ever worked like a naked sword out to strike. Consequently, the blood of hundreds of followers of the path of truth puts its accusing finger on their edicts. Read the history of Islam from any place and you will come across hundreds of instances when once the ruler made up his mind to shed blood, the pen in the Bureau of Jurisprudence waged with equal froce together with the sword of the army chief. In addition to Sufis and peace-loving citizens, whosoever out of the 'Ulema of Shari'at came close to unravel the mysteries of truth, he invited cruelty at the hands of the Faqih, and ultimately the offering of his head alone could earn him peace "

(2) In his book History of Muslim Civilisation in India and Pakistan, S M Ikram has said as follows:

(a) "(The Mughal Emperor) Akbar had arranged for the assemblies of the **'Ibadat Khanah**, out of sincere religious zeal but ultimately they (scholars etc) drove him away from orthodox Islam This was partly the fault of those who attended these gatherings At the very first session there were disputes on the question of precedence, and when they were resolved, a battle of wits started amongst the participants to display their importance and scholarship, and expose the ignorance of the others. All sorts of silly questions were asked to belittle

rivals, and soon the gatherings degenerated into religious and intellectual battlefields. The two great theologians of the court were arrayed on opposite sides and so mercilessly attacked each other that Akbar lost faith in both of them, and in the end became disgusted with the institutions they represented."

(b) "Of the two (scholars) Makhdum al-Mulk was a great jurist and had received the title of **Shaikh al-Islam** from Sher Shah Suri His influence had increased under Sher Shah's successors and Akbar, and he used this influence for two main purposes—to persecute the unorthodox and to accumulate unlimited wealth "

(c) "The other ecclesiastical dignitary, Shaikh 'Abd al-Nabi, who was the **Sadr al-Sudur** was not personally accused to graft, but his subordinates were stated to be corrupt.."

(d) "The interpretation of Islamic Law, which was the basic law of the State, was the responsibility of the 'Ulema This conflicted with Akbar's plan of concentration of all ultimate authority in the State in himself. Besides, with Akbar's organisation of the Empire on new lines, problems were arising for the solution of which the old theologians were not a help to the Emperor."

We have cited these profiles from history as we foresee parallel situations to arise in Pakistan as the process of Islamisation progresses The 'Ulema would do well to avoid such pitfalls and to be cautious of the misdoings of pseudo-ecclesiastics who are bound to raise their head as the process of Islamisation gains ground in Pakistan

GO-SLOW STANCE: It may be remembered that the distance of 1400 years cannot be traced back in a twinkle. The strategy should be slow but steady Problems should be studied in their psychological perspective and tackled with love, not with the long stick of mere puritanism The Jinn has got out of the bottle and to bottle it again needs tact and patience The 'Ulema themselves should rise above their deep-rooted sectarian prejudices. They need resort to Ijma' with an open heart and broad mind backed by a firm determination to reach unanimity on the issues involved Obstinacy has been our worst enemy As the Holy Prophet said:

> "Avoid carrying things too far in religious matters, for this has been the undoing of former peoples." (Ibn Majah)

We are working so to say, for the rebirth of Islam in Pakistan At the advent of Islam, too the process was gradual 'Allama Shibli Nu'mani has said "The gradual ordaining of duties had a purpose behind it The injunctions were not simply meant to be communicated to the followers: they were meant to be observed and followed in practical life. However they were stepped up by slow degrees at a graded pace. Hazrat 'Ayesha *(Razi Allahu 'anha)* put it very beautifully when she said 'First came in verses speaking of reward and damnation and when the hearts were made receptive, ready to melt into tears, then followed injunctions. Otherwise, had drink been forbidden on the very first day, who would have cared to listen to it?' "

We are not proposing laxity in the enforcement of Islam as a whole, but only a practical way to attract the people towards it again

CONCLUSION The 'Ulema have to play a great part The problem calls for unity of thought and action So far the millat has been addressed by them day in and day out:

> "And hold fast all together to the Rope of Allah and be not divided among yourselves. . ." (3 103)

Today we have the feeling to repeat the same Word of Allah to them, our honoured 'Ulema Sink your sectarian and factional differences and be united for the noble task that lies ahead

May Allah be our Guide, our Helper, and our Protector. **Ameen!**

—:o:—

WISDOM IN THE SUNNAH

By Syed Mahmood Akhtar

The followers of Islam have in the person of their spiritual mentor, the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, a pattern of conduct which they strive to emulate throughout their lives It is because Almighty God has enjoined upon them to do so

> "You have indeed in the Apostle of God a beautiful pattern (of conduct) for anyone whose hope is in God and the Final Day, and who remembers God much." (33 21)

It is a matter of great honour and good fortune for a Muslim to lead his life according to the exhortations of the Holy Prophet, because God sent him:

> "—as a Witness, a Bearer of Glad Tidings and a Warner and as one who invites to God by His leave, and as a Lamp spreading Light." (33 45-46)

A Muslim, is, therefore always in search of those things which the Apostle likes and dislikes: what he recommends to his followers and what he restrains them from This

is also enjoined in Qur'an Majeed:

"—So take what the Apostle assigns to you, and deny yourselves that which he withholds from you. And fear God, for God is severe in punishment." (59.7)

It means that a Believer in Islam is doubly blessed. He is blessed by following the Sunnah (Traditions of the Holy Prophet) and also complying with the Injunctions of God Yet another blessing is that modern scientific researches have proved wisdom in the Sunnah of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* The Truth of Islam and the Prophet of Islam is at last increasingly dawning upon the West after fourteen hundred years. We recount here some of them.

1 THE USE OF MISWAAK

Miswaak is a peeled green twig used as brush to clean the teeth. Everybody knows that many stomach ailments arise due to dirty teeth Our markets are flooded nowadays with the stock of a myriad varieties of dentifrices and tooth-brushes. People take pleasure, as well as pride, in using them Clean and white teeth like pearls are no doubt always liked by everyone of us But perhaps people seldom care to know the harmful effects of a dentifrice, paste or powder It contains such major chemical ingredients as Fluoride and mouthwash These ingredients lose their original efficacy firstly because they are prepared chemically and secondly by the passage of time But these very ingredients are abundantly available fresh in the Miswaak because Miswaak is a nature brush whereas the tooth-brush is an artificial product It cannot be equal superior to Miswaak. Long use of tooth-brush often removes natural anamel from the surface of the teeth which results in their ultimate decay. This does not happen to the teeth cleansed with Miswaak. Moreover, it has been observed that if one does not use tooth-brush for a day only, the mouth gives out offensive smell. This is not the case with those who regularly use Miswaak even if they miss its use for several days. Besides, the use of tooth-brush most often causes infection in the gums, which results in pyrorrhoea and sores in the mouth or cavities between the teeth.

The Prophet of Islam has laid much stress upon the use of Miswaak after rising up in the morning, before offering every obligatory prayer, after taking each meal, and before going to sleep.

2. WASHING HANDS BEFORT AND AFTER MEALS

To take meals we use our hands. It is imperative upon us, therefore, to clean throughly our hands, otherwise we are liable to fall a victim to various stomach diseases because of intake of germs or any unwholesome agents along with our food It was the practice of the Holy Prophet to wash his hands before taking meals After washing the hands he let them dry in the air without using a towel or piece of cloth to avoid their coming into contact with some bacteria The reason for washing hands after taking meals is also simple as the fingers besmeared with food and fat may spoil one's dress and also invite worms and insects to the detriment of health.

3 CHEWING FOOD THOROUGHLY

It is the *Sunnah* of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* that he used to chew the food thoroughly before swallowing it. Its wisdom lies in the fact that by crushing and grinding food intensively with the teeth cause saliva to be mixed well with food so as to facilitate its easy digestion. Besides, this practice will relieve the stomach from the burden of the pieces of unchewed solid food which results in stomach-pain, indigestion, and other troubles.

4. PROHIBITION TO COOL FOOD OR BEVERAGE BY PUFFING

The Holy Prophet has refrained his followers from cooling hot food or drink by emitting puffs on it. On the other hand, he has advised them to wait till the foodstuff cools down by itself The wisdom in it is that when we blow our breath out we exhale carbon dioxide and other infections offensive elements from within our mouth. The contaminated breath can never be healthy. When we cool any food item with our breath it may also infect it and cause sickness.

5 DRINKING WATER IN THREE DRAUGHTS

It was the practice *(Sunnah)* of the Holy Prophet that he drank, and advised his followers to drink, water in three draughts. In this way not only is the thirst satisfied fully but, according to medical reports, gulping down water in one breath may cause certain stomach troubles.

6 DRINKING WATER IN SITTING POSITION

The Holy Prophet has asked his followers to drink water and other beverages in a sitting posture and not in standing position. Modern medical investigation has proved that among other factors drinking water in standing posture also is one of the causes leading people to suffer from gout and appendicitis, besides swelling of the belly.

7. EARLY TO SLEEP AND EARLY TO RISE

The Holy Prophet has laid stress upon people to go to sleep early in the night and to rise early in the morning. He has discouraged his followers to remain awake late at night except for acquisition of knowledge or rendition of some religious duty. Benefits of this Sunnah are well-depicted in the following English proverb:

> Early to bed and early to rise
> Makes a man healthy, wealthy and wise.

Its hygienic advantage is very well known nowadays to all.

8. COVERING HOUSEHOLD UTENSILS BY NIGHT

The Holy Prophet also laid emphasis on covering the household utensils during the night He advised either to cover them or turn them upside down properly, because many becteria-bearing things might settle there by night It is obvious that if any poisonous worm, insect or reptile passes over an uncovered utensil, it shall leave venom on it causing injurious effects on the health of the users

9. WASHING UTENSIL SEVEN TIMES IF LICKED OR SMELT BY DOG

If a dog licks or puts nose into any utensil, the Holy Prophet has asked that it should be thoroughly washed seven times before using it again. The dog is a foul animal Science has now confirmed that its breath as well as saliva contain harmful germs of various diseases An American scientist is reported to have experimented this on a utensil licked by a dog. He washed the utensil once and found that it still contained germs. He washed it again and again for six times but every time he found some germs remaining in the utensil. However, when he washed it for the seventh time, he discovered that there was then no germ left in the utensil.

10. USE OF HONEY

In Qur'an Majeed God has described honey as a drink:

> "Wherein is healing for men" (16:69)

It is a Sunnah to use honey because the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* liked to use it and advised its use to his followers too Honey is found to contain several useful minerals Honey makes good many deficiencies of our daily food intake Besides it has been proved that bacteria cannot live in the presence of honey because honey is a rich source of potassium. Potassium sucks up the moisture from the bacteria to make it ineffective It is said of honey that it is easily and rapidly assimilated and instantly meets the demand for energy in human body It enables athletes and others who expend energy heavily to recover rapidly from exhaustion Honey is also said to possess sedative value, to ease tensions and anxiety Moreover honey serves as an old age tonic It also relieves pain due to arthritis Besides, muscle-cramping can be controlled by taking honey at each meal In short there is great wisdom for us in the Sunnah of the Holy Prophet about the use of honey

11 SLEEPING ON THE RIGHT SIDE

It had always been the practice of the Holy Prophet to sleep on the right side and he advised others too to do the same He did not like to sleep on the left side Modern scientific investigations reveal that those who sleep on the right side do not generally suffer from high-blood pressure, slow pulse, or heart attack.

12. EATING LESS

The Holy Prophet has said:

> "Segregate (the space in) your stomach in three parts· one for meals, the other for water, and the third for air."

On another occasion he said.

> "A Believer eats in one intestine whereas Satan eats in seven."

The man who does not eat to excess seldom falls ill But a glutton suffers from many diseases on account of over-eating For example he contracts such ailments as stomach ulcer, dysentry, cholera, etc Maulana Rum has communicated the Sunnah of the Holy Prophet in the couplet·

> "Eat to live; live not to eat" (Masnavi)
> Shaikh S'adi, too, said, "To eat is to live and to remember Allah"

In short, what the modern science has discovered more recently had been taught by the Holy Prophet of Islam fourteen hundred years ago There are countless gems of wisdom in the Sunnah which we have not touched upon here for shortage of space Those who are in search of knowledge and learning must read books on the Traditions *(Ahadith)* and also Qur'an Majeed, the fountain-head of Truth and Wisdom

---

AL-HADIS Ammar-b-Yasar *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahau 'alaihi wa sallam)* said Food-bread and meat — were sent down from heaven, and they were ordered neither to waste, nor to store up for the morrow, but they wasted and stored up for the morrow So they were metamorphosed into apes and swines.

(Tirimizi.)

——:o:——

ISLAM, Science and Technology

Looking back to the times when Islam appeared on the world's horizon, one cannot help to realise at once that it came with a palpable force to reckon with in the realm of knowledge and intellectual pursuit, besides self-righteousness. The prodigal sons of Adam did not take long to discover their hidden talent. Their deep slumbering soul was gingered up and they woke to the realities of life and the truth about the life after death. Qur'an Majeed impressed on human mind:

> "And He has subjected to you, as from Him, all that is in the heavens and on earth· behold, in that are Signs indeed for those who reflect." (45·13)

The emphasis is obviously on thinking which leads the way to the cherishing care of Allah to ordain all things in nature to function for the benefit of mankind. The human genius and faculties are the means which Allah has given us for this purpose To encourage the pursuit of knowledge. Holy Prophet Muhammad (*Sallallahu 'alaihi wa* sallam) is reported to have said:

> "Whoso goes out in search of knowledge he is in the path of Allah till he returns." (Tirimizi)
>
> "Whoso seeks knowledge and then acquires it, there are two rewards for him; and if he does not acquire it, there is only one reward for him" (Darimi/ Mishkat).

In other words, he who seeks knowledge is blessed, but the seeker who also attains success is twice blessed.

The advent of Islam set many seekers of knowledge in diverse directions. At that time, stagnation had already started overtaking the Greek mind that had earlier reached greatest heights of learning and wisdom. The Muslim scholars lost no time to fill the gap so as to pick up the threads of the Greek sciences. Before the year 150 A.H., they had already procured Greek treatises and started their study and rendering into Arabic. It was not merely the simple task of translation. The Muslim scholars critically analysed, collated, corrected, and even supplemented substantially the Greek science and philosophy.

To quote De Lacy O' Leary "The Greek material received by the Arabs was not simply passed on by them to others who came after. It had a very real life and development in its Arabic surroundings. In astronomy and mathematics, the work of the Greek and Indian scientists was co-ordinated and there a very real advance was made. The Arabs not only extended what they had received from the Greeks but checked and corrected older records."

This process took about 150 years and then the Muslims found themselves firm on the threshhold of the golden age which lasted for over two centuries, that is up to 500 A H, or about 1100 C E. In this period, we come across luminaries such as—

Jabir (Gabr, died about 803 C E) who is regarded as the father of Arab alchemy. Alchemy of those days provoked urge and spirit for experimentation. It was Jabir's theory and practice of alchemy which later on benefitted Europe Jabir contributed also in the field of Pharmacology and Toxicology.

Hunayn (809-877 C.E.) was a philosopher-cum-physician. He contributed to Medicine, Physics, Mathematics, Astronomy, Veterinary Science, and Ophthalmology.

Al-Kindi (died 873 C E) is regarded as the first philosopher of the Arabs. He largely contributed to Physics, Optics, and matters such as reflection of light, specific weights, and tides. He was a matallurgist of the highest order who wrote specially about iron and high quality steel for manufacturing weapons. In the same period, the three brothers, Muhammad, Ahmad, and Hasan, discovered certain important principles of applied mechanics.

Al-Asma'i (740-828 C.E.) a philologist, made great contribution to Zoology, Botany, and Animal Husbandry. In fact from Jabir onward, Muslim scholars made valuable studies of rare precious stones, plants, drugs, and species.

Al-Razi (Rhazes, 865-925 C.E.) is indisputably held as the greatest Muslim physician. The observing spirit of this theologian and philosopher delved deep into Alchemy, Medicine, Mathematics, Ophthalmology, Anatomy, and Natural Sciences. He contributed to classification of substances, cinical practices, chemical processes, and apparatus. He advocated alchemy devoid of its mystical elements. He laid down a clear-cut system of dividing substances into Animals, Vegetables, and Minerals. He also found treatment for stone in the bladder and kidneys. He explained the nature of the diseases of Small-pox and Measles and in this context also indicated treatment of pustules. He has gone down in history as one of the greatest physicians of all time, having to his credit encyclopaedic works that are still extant.

Ibn Sina (Avicenna, 980-1037 C E) is equally important as a philosopher, scholar, and physician. His works, particularly Canon of Medicine (Al-Qanun fit-Tibb), steal a march over the Greek legacy. He gave the world a systematized pharmacopoeia embracing simple drugs

and compound remedies with reference to diseases affecting every part of the body from the head to the feet. His works include special pathology. In addition, he contributed in a large measure to Theology, Metaphysics, Astronomy, and Philosophy.

Abul Qasim (Abul casius, died 1013 C.E.) worked in the sphere of surgery. In fact, he laid the foundation of surgery that was later on to flourish in Europe.

Abu al Hassan (Albo-acen, 965 C.E.) came from Basra. He made his mark in Optics. His treatise on Light is an extraordinary work. He has dealt with propagation of light, mirrors and lenses, reflection, refraction, and magnifying and burning glasses. He made several corrections in the theories of Euclid and Ptolemy.

One can go on drawing from this inexhaustible list of Muslim luminaries who hailed inter alia from Basra, Reyy, Khorasan, Bukhara, and from Turkey, Egypt, Morocco, and Spain They were, by and large, non Arabs who did not have Arab blood in their veins They, however, wrote their philosophy and sciences in Arabic and for that reason are classified as exponents of Arab science and culture.

At a later stage, after 1100 C E an unfortunate development took place Theologians wanted to draw an impregnable line between religion and science. As a result, these two faculties began to run parallel like such two rivers that never come to a point of confluence. Certain men of theology dubbed modern sciences as detrimental to religious belief. They deprecated alchemy as a speculative and superstitious pursuit. They pleaded that surgery or dissection was repugnant to tenets of Islam. Having the upper hand, they made the urge for scientific pursuit and discovery go by default. Individual efforts either faded out or went underground. This forgotten legacy of Islam found its manifestation in Renaissance in Europe, in the 14th to 16th centuries, which was founded on the scientific attainments of the Muslims. The Muslims, like the proverbial hare, fell into deep slumber, whereas the slow but steady tortoise stole a march over him.

A realisation of this aversion to modern sciences was bound to come sooner or later. It did come, but unfortunately very late, when the third Islamic Summit meeting held in 1981 in Taif, set up the Standing Committee on Scientific and Technological Cooperation of the Organisation of Islamic Conference (OIC). This Committee which was chaired by the late President of Pakistan, General Muhammad Zia-ul-Haq, had the mandate to draw up a comprehensive plan for increasing the capacity of Muslim states in the field of science and technology. The first four day meeting of this Committee took place in Islamabad, rather belatedly, from 10th to 13th May, 1983 It resulted in what is called the Islamabad Declaration, It represents the collective thinking of the scientists and thinkers of the Muslim world They came from far and wide to provide the brain trust of the Ummah to gapple with the problems.

Taking the Muslim world as a whole, there is undoubtedly no dearth of ways and means. Finances are therefore not going to pose any insurmountable impediment to our bringing on the ground the gigantic infrastructure that is needed to accomplish the job in view The starting point of this handicap race is, however, pitiably bleak as will be judged from the fact that the Muslim world today spends only 0.2 per cent of their Gross National Product (GNP) on research and development, compared with 3.0 per cent of a much higher GNP, incurred by the nations in the West. Besides, there is the practical question of bringing to a common workable level some 40 Muslim states falling in deficit, medium, and affluent financial regions. The Muslim Ummah as a whole undoubtedly possesses the capacity and capability to start the work forthwith It will not be prudent to wait for the completion of paper work required to prepare an intricate and problem-ridden blue print. This is in any case going to be a time-consuming process We are already left far too behind In order to catch up, we need speed and the enterprising spirit to plunge headlong in the fast rising tide of modern technology and science.

In the very first instance the spirit of inquiry needs be revived Care has to be taken at the grass root level and not to build totally from the very top The Qur'anic spirit of reflection has to be brought home to the students and the scholars. Allamah I. I Kazi once said. "All the subjects of thought are provided by the Qur'an in detail. There is no science or department of science that was not its direct outcome For a Muslim it is not only a religious duty to think. but the greatest and the most emphasised duty "

The revival of scientific pursuit is a blessing for the Muslims unto the last Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* is reported to have said

> "Whoso meets with death while in search of knowledge to bring Islam back to life. there will be only one degree in Paradise between him and the Prophets " (Darimi/Mishkat)

SIGNIFICANCE OF ZAKAT AND ITS REGULATIONS

By Syed Mahmood Akhtar

The institution of Zakat is the base of socio-economic system of Islam. Zakat is not a tax as such through its payment is compulsory. It is one of the five pillars of Islam, namely—

1. Belief in the existence of One and Only God and in the prophethood of Muhammad *(Sallallahu 'alaihi wa sallam)*, the last of the Prophets of God.
2. Salat or five-time daily obligatory Prayers.
3. Hajj, or the annual Pilgrimage to Makkah, once in lifetime by those who can afford.
4. Zakat.
5. Saum, or one month's compulsory fasting in the month of Ramazan.

Zakat is compulsorily payable by such Muslims as come within the financial limit prescribed for Zakat. Non-payment of Zakat by those upon whom it is due, is a sin. Its money cannot be appropriated to any other head of account, like other taxes of the government. In Qur'an Majeed, Zakat holds parallel position with Salat. Its payment gives comfort and spiritual satisfaction to the payer on the one hand, and on the other hand it creates in him a sense of compliance with the Divine order.

It is generally seen that governments try to introduce many useful schemes in order to alleviate the sufferings of their people and to eliminate their poverty. But somehow they often remain unaccomplished, or they do not produce the desired results. The system of Zakat as presented by Islam for its desired purpose, has no precedent.

In the Arabic lexicon the word 'Zakat' means purification. It may be likened to the pruning of overgrown twigs of a tree in order to lighten its unnecessary burden. By doing so, the tree does not only become strong but it flourishes as well and looks more beautiful. Similarly, when the wealth of "person increases beyond a reasonable limit, there are chances of his becoming arrogant and proud and also oblivious to the sufferings of the needy and the poor. God has devised a plan to protect his interest and to lighten his burden by pruning his wealth by means of Zakat. In that way the utility of the total wealth of the nation increases and in turn the wealth of the payer of Zakat will be blessed by God. Otherwise, from the affluence of the non-payer of Zakat, the society as a whole will not prosper. A poor man will become poorer and a rich one richer. The result will be creation of heart-rending and bad-blood between the haves and have-nots.

Islam, therefore, enjoins the rich to distribute a prescribed share of their wealth among the poverty-stricken people, so that they, too, may take a sigh of relief from their abject misery.

Qur'an Majeed has mentioned Zakat at a large number of places together with Salat or Prayer. It goes to show how much importance God has given to Zakat:

> "And be steadfast in Prayer, practise Zakat (regular charity); and bow down your heads with those who bow down (in worship)." (2 43)

God has also spoken of severe punishment for those who do not pay Zakat:

> "—And there are those who buy gold and silver and spend it not in the Way of God: Announce unto them a most grievous Penalty on the Day when heat will be produced out of that (wealth) in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs. This is the (treasure) which you buried for yourselves. Taste you, then, the (treasures) you buried!" (9:34-35)

Zakat has been called by God as a "Beautiful Loan" to Himself.

It is necessary to start forthwith the work to move towards the desired goal. Let us first equip the existing school and college laboratories with the requisite apparatus and equipments. Let us search for such youths who have the aptitude to undertake scientific studies. Let us catch them young and prepare them right from now so as to provide the manpower for putting into practice the high level schemes which are in the offing. After all, despite all the visible achievements, the world has not reached the zenith of science and technology. It has not come, and shall never come, to a static state. It shall continue to grow and advance at an accelerated pace. In the circumstances, let us not lose any time. We have certainly to run fast in order to remain where we comparatively stand now. So, we must begin today in order not to fall any deeper into the quagmire of ignorance and backwardness. Allah is surely going to assist and award us in proportion of our sincerity and effort.

—:o:—

Qur'an Majeed exhorts:

"Who is he that will loan to God a beautiful loan, which God will double into his credit and multiply it many times? —" (2:245)

There are many Traditions (Ahadith) on the subject of Zakat. We quote here for example:

1. "Protect your wealth by Zakat and face the storms of calamities by Prayer and Repentance." (Abu Da'ud)
2. "The man who does not pay Zakat, shall meet his wealth in the shape of a snake and wear it around his neck on the Day of Judgement." (Nisa'ee)

QUESTIONS AND ANSWERS RELATING TO ZAKAT

Question: Who should pay Zakat?

Answer: Zakat should be paid by (1) a Muslim ,(2) an adult (3) a sane person, (4) a possessor of wealth, (5) a free person.

Question: On what wealth is Zakat leviable?

Answer: It is leviable on that wealth which remains in the possession of its owner for full one year, under his full control, and exceeds a prescribed limit.

ZAKAT ON GOLD AND SILVER

GOLD— If a Muslim possesses 7½ tolas of gold during a full year he will pay its 1/40th part or its value as Zakat.

SILVER— If a man possesses 52½ tolas of Silver during a full year he will pay its 1/40th part or its value The worth of both gold and silver shall be determined according to the prevalent market price of the metals on the day Zakat is to be paid. If both gold or silver are less in weight than the prescribed limit for each, then the worth of their combined weight be taken into account and their value determined to assess if Zakat should be paid on them.

WHO ARE ENTITLED TO RECEIVE ZAKAT?

Zakat is payable to (1) the poor, (2) the needy, (3) those in debt, (4) wayfarer, (5) those employed to administer the funds of Zakat, (6) religoius or welfare institutions etc.

WHO ARE NOT ENTITLED TO RECEIVE ZAKAT

Zakat is not payable to (1) son, (2) daughter, (3) father, (4) mother, (5) grandson, (6) granddaughter, (7) daughter's son, (8) daughter's daughter (and downward), (9) grandfather, 10) grandmother, (11) maternal grandfather (mother's father) and above, (12) maternal grandmother (mother's mother) and above, (13)husband and wife, (14) a Syed, and Bani Hashim, (15) mosque, (16) corpse and funeral expenses.

OTHER POINTS ABOUT ZAKAT

1 Zakat is not levied on vehicles, residential houses, and clothes.
2. Intention (Niyyat) is necessary to make before paying Zakat, or else it will not be considered as paid.
3. It is necessary to declare beforehand that it is Zakat that one is giving.
4. After paying Zakat, it is a sin to taunt, mention, or boast on it.
5. If a debtor has no means of paying back his debt and the creditor absolves the debtor from its payment, to that extent Zakat shall be considered as paid by the creditor.

——:o:——

ADVENT OF ISLAM IN KOREA

By A. H. Rizvi

Despite the fact that approximately *50 per cent of the Korean population is agnostics and does not believe* in any religion in particular, religious inclinations are deeply rooted because of the influence of Buddhism dating back to millennium and a half. This was followed by Catholicism and Protestantism approximately 200 and 100 years ago respectively. There are associated *with no less than 255 religions and beliefs, chief* among them are Christianity, Buddhism, Confucianism and Won Buddhism and of course, Islam. According to the Ministry of Culture of the Government of South Korea there are 32,00 practising Muslims in the country.

According to some historians the invasion by Muhammad Ibn Qasim which eventually established Arab rule in Sindh and later in India, was actuated by violation of maritime law by Raja Dahar, the ruler of Sindh in 711 C.E., when he captured some Muslim traders from Arabia. The article from a renowned

scholar and educationist, Dr. N. A. Baloch (Pakistan Times, April 11, 1991), however links this phenomenal incident to Korea. He, in his exhaustively researched article, says that since 15 A.H. (639 C.E) when the sea lanes were considered safe for trade and travel, Muslim mariners and merchants full of missionary zeal, took to sea in order to carry the message of Islam to the distant shores During the Caliphate of Hazrat Uthman and some time later they reached Korea which was then known to the Muslims by its contemporary name "Silla" Due to its good climate and its Buddhist rulers' intention to cultivate good relations with Muslims, they settled down in Silla Around 706-708 C E. Family members of some of the Muslim settlers who had died there, were sent back to Iraq and Arabia by the ruler When their boats passed by the coastline of Sindh they were attacked and all were taken prisoners by Raja Dahar Thereupon a lady from the community of Bani Yarbu called upon Hajjaj Governor of Makkah at that time, to save them and rescue them from their captors Hajjaj tried to persuade Dahar to release the prisoners peacefully

In the wake of an earlier incident however which happened in 703-704 C E Dahar ignored Hajjaj's pleas What actually happened was that a division of the Muslim Army comprising troops of the "Iafi" tribe revolted due to tribal rivalries This revolt had Dhar's backing so much that he invited the rebels to come to Sindh and join his Army. No action was taken by the Muslims against this affronity in view of their policy of continued restraint This was interpreted by Dahar as weakness and hence his refusal to comply Hajjaj decided to take action and after two unsuccessful attempts, he sent a powerful army under the command of Muhammad Ibn Qasim, who after storming Debal and subjugating the country to the west of the Indus, crossed the river to the east and attacked Dahar in his own stronghold and in a decisive battle defeated and killed him.

Notwithstanding the environments of Korea in the days of earlier Muslim settlers, the country, as an aftermath of Korean War which broke out in July 1950, was besieged with poverty, sorrow and pain Against the backdrop of ruins of War, Islam made its first indelible mark when Zuberoch and Abdul Rahman who participated in the Korean War as military service members of the Turkish Army of the United Nations stationed in Korea, built a Quonset but which was used as Masjid and where they, besides offering prayers, taught Islamic doctrine to the Korean people Koreans responded to monotheism and to religious life in the ruined surroundings hoping for salvation to be brought fore as a result of their faith in Islam and Allah.

The job of the missionaries who followed was however not easy because of their insufficient knowledge of Korean culture, non-availability of necessary materials to give the better understanding of the religion and lastly because Friday the main congregation day for Muslims, was Koreans' working day In spite of these short-comings Islam burgeoned and Muslims in Korea multiplied

The Muslim countries donated substantial sums of money to continue efforts for the promotion of the cause. To start with, land for the construction of the first Central Mosque was acquired in May 1969 President Park Jung Hee was kind enough to visit it. The construction of the Seoul Central Mosque which was completed in May 1976, started with the support of the Islamic World. When it was inaugurated many leaders of the Islamic organisations attended the ceremony, including Korean government officials. A seminar on "Islamic D'awah in Muslims Minority Countries" was also held on this occasion.

This was followed by the construction of Pusan Al-Fatah Mosque and its completion in September 1980 A sum of $400,000 was donated by Dr Ali Al-Falaq, the former Libyan Secretary of Treasurey Soon after in June 1981 Korea saw completion of yet another mosque "Kwang Ju Masjid in Gyunggido with the generous financial assistance of $120,000 by Abdul Aziz Al-Rayes through the Under Secretary of Awqaf and the Counsellor, High Court of Appeal of Kuwait

The Chon-Ju Abu-Bakr Al-Sidiq Masjid is the most recently constructed mosque having been completed in November 1986. It was built with the financial assistance amounting to $230,000 given by an Egyptian philanthropist

A member of the Muslim Federation Brother Hussein Yoo Chang Shik, purchased a building at a cost of 50 million Wons and converted it into a mosque This mosque was officially opened in April 1986 and since then D'awah activities are being carried out there This mosque is called Rabita mosque.

The first effective step to spread Islam in Korea was taken by organising Korea Muslim Society The elected leaders Almarhum Muhammad Yoo Doo Young and Almarhum Umar Kim Jin Kyu, Imam and President of the Society respectively later visited Islamic countries; while some Korean Muslims were sent to Muslim colleges

in Malaysia to be trained as future Islamic workers and leaders.

Followed by the visit of a Malaysian delegation led by Vice Minister Tunku Abdul Razak, need to establish a permanent base to carry out D'awah activities in Korea was felt. The Malaysian government therefore donated $33,000 in the year 1963 to the Korean Muslim community to build a mosque. Despite the limitations, the dedicated early Muslims, through their ceaseless efforts, succeeded in establishing a Koran Islamic Foundation which was approved by the Korean government and was officially registered at the Ministry of Culture and Information. The opening of the Central Masjid and Islamic Centre in 1976 proved to be the turning point in the history of Korean Muslims. On this occasion representatives from around 20 countries participated This served as a landmark towards increase in the number of Muslims in Korea.

To supplement the efforts, camps for re-education of Korean Muslims were opened Weekly, bi-weekly, monthly and bi-monthly publications and periodicals, containing Islamic materials were published in the local languages. In addition, seminar on topics like D'awah in Rural District, Comparison between Korean Traditional Culture and Islamic Culture were held to spur the movement and to promote the mission As part of these efforts Islamic Culture Exhibitions are regularly held in Seoul every year since 1979. The exhibition held in Junjoo Masjid in November 1986 received good reaction from the citizens of Junjoo which consolidated the basis for the Islamic propagation in this district.

The Korean Muslims are making regular pilgrimage to Makkah. Every year, following the maiden pilgrimage in 1960, Korean Muslim perform Haj. The largest group comprised 130 pilgrims who performed Haj in 1979 Visit of rulers and government leaders from Malaysia, Saudi Arabia, Qatar, Kuwait, Pakistan, etc, have also been a source of inspiration and moral and material support to the efforts toward development of Islam in Korea These dignitaries, in turn, invited leaders of the Korean Muslim to attend seminars and other conferences in their respective countries They also encouraged KMF to send Muslim students for studies to Islamic countries

Since 1970 there has been an interaction of Korean population at large with the Islamic countries, particularly in the Middle East where they have been able to witness and acquire first hand knowledge of the Islamic culture This number has soared to 2 million and more are eager to visit these countries In addition, on the occasion of 88 Seoul Olympiad, many Muslim players, officials, reporters and tourists have had the opportunity to visit Korea and see the development of Korean Muslims. This exposure is likely to bring about a positive approach towards a culture which is universal in nature and which by its sheer simplicity and equality, is bound to attract people of Korea.

A lot is still to be done KMS is confident that if the missionaries despatched from various Muslim countries are adequately equipped with necessary material in Korean language, proficiency in local dialects and if, somehow Korean culture could be fused with the Islamic culture, a long awaited breakthrough could be achieved KMF's aim to bring at least onefourth population of Korea into the fold of Islam can definitely be turned into reality if only local and foreign Muslims all over the world extend a helping hand and make serious efforts towards this goal by providing moral and material cooperation

(Courtesy: Daily News)

—:o:—

OUR HERITAGE

By M. J. Sayeed

ON August 15, the London Times published a brief write-up by Michael Dynes, "The age-old debt we owe to Islam." Two excerpts are interesting "In the 10th century Abu Bakr Muhammad was a pioneer of rationalism; he used the scientific method of experimentation and analysis that is now the fundamental of all science," and "The specific purpose of Suljuq rule and of Malik Shah's Nizamiya was not only one of civilising but, indeed, of inculcating in individuals the desire to seek, to question and to develop a scientific outlook "

In these days of despondency and the breakdown of all moral and sociocultural values, which history teaches us are perennial, there might still be time, and some hope, for learned and thinking people to persuade our errant and arrogant rulers that they must, without any delay, re-assess priorities from social climbing un-cultured and uncivilised behaviour, a total disregard of a citizen's dignity; to include reading of worthwhile philosophy and social sciences, and drawing lessons from history, and applying intelligent remedies to our strife-ridden society.

Islamic philosophy developed at the hands of Kindi an Arab; Farabi, a Turk, and Ibn Sina, a

Persian; and historio-graphers like Ibn Rushd and Ibn Khaldun. The famous *Kitab-al-Fihrist* lists 200 volumes by Kindi; the most important being his *Theory of Intellect;* an attempt to reconcile Aristotle and Plato in treatises on Plato on Logic and Metaphysics. A few years ago and 860-year old volumes were presented to the Azerbaijan Acadamy of Sciences by the family of Hussein Gaibo, these were the famous *Al-Qanoon* and *Al-Hikmat-al-Mushriqiya* of Ibn Sina, these were preserved by the family of Gaibo for many generations.

As USSR repeatedly emphasises willigness to exchange scholars, is it not time that we pay some heed to this idea? We could study, research and enquire into the factors at work behind the Muslim Renaissance, how much did it owe to Islam and the Holy Prophet's relentless emphasis on learning and quest of knowledge througout one's life: and how much to the earlier heritage of the Babylonians, Assyrians? Was there no conflict like that we find in Europe between the spirit of Calvin and Luther and of Erasmus, Rabelais and Montaigne?

It is suggested that a high-level policy decision be taken to form a committee of intellectuals and proven individuals who have contributed significantly toward our socio cultural betterment.

Let them study, research and find out that how did it come to pass that when 8.900 years ago it was possible for a document prepared on the Mediterranean seaboard, to be honoured negotiated and settled in Samarkand and Bokhara, mainly by word of mouth? And now, a man's word or a document, in most cases, is not worth the falsehood and fraud written in it? What are the causes of our degeneration such that we had a Suljuq monarch, pacing the caravan meeting point, in disguise, to make himself available for all those in need of justice, and now, justice for an ordinary citizen is as elusive as the will-of-the-wisp?

If we succeed in creating an atmosphere conducive to the quest of knowledge and search for truth that was symptomatic of the Muslim Renaissance, we shall be able to consider ourselves descendants, however unworthy, of illustrious forefathers.

—Courtesy: DAWN

—:o:—

AN APPEAL

Yaqeen International has been producing authentic literature on Islam in its columns since 1952 and trying its utmost to spread religious education and knowledge for guidance among Muslims and Non Muslims and outside Pakistan. It serves non-Muslim specially in meeting their quest for knowledge about Islam and its affairs.

By the Grace of Allah, our efforts in these directions are ever-progressing. The support that we receive in this connection from our subscribers, readers and patrons has been encouraging and instrumental so far in the continuation of this endeavour.

Since our aim is to present Islam in its pristine purity to the world, to educate our Muslim brethren and also to provide authentic information about Islam to our non-Muslim readers, our efforts have been to put YAQEEN INTERNATIONAL in as many hands and as far as possible.

We may reiterate that our ai is to disseminate Islamic literatu among Muslims and non-Muslim alike. With this view we wish increase its readership.

Presently the cost of publishin the magazine has gone so high tha to increase the quantity in number is becoming difficult. We appeal our readers and subscribers to cir culate the magazine in their circl of friends and relatives. By adoptin this policy the number of reader will increase without affecting ou limited finances and there will b continuity in spreading the Islami ideology among the seekers Islamic knowledge.

We hope that the readers Yaqeen will cooperate with us an subscribe liberally to this Journal s that we may be able to continu the noble and just cause for th benefit of our brethren in and out side Pakistan.

* * * *

AL-HADIS· Hakim-b-Hazam *(Razi Allahu 'anhu)* reported: I begged of the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* and he gave me Again I begged of him and again he gave me. Afterwards he said to me: O Hakim this property is surely sweet, pleasant. So whoso takes it with generous mind finds blessing therein, and whoso takes it with stingy mind finds no blessing therein and he becomes like one who eats but is not satisfied and the upper hand is better than the lower hand. Hakim said: I asked: O Messenger of Allah *(Sallallahu 'alaihi wa sallam)* by One who sent you with truth, I shall not extend my hand after you for anything towards anybody till I leave this world. (Agreed.

YAQEEN INTERNATIONAL
Stands for Right Guidance.
Recommend it to friends.

REMITTANCES IN POUND STERLING

Remittances from Countries outside Pakistan towards (i) Subscription of Yaqeen International

(ii) Purchases of Books etc., from MAKTABA Darut Tasnif, and (iii) Donations, Zakat etc , for Madrasa Talimul Islam (Tablighi College) can be deposited directly in Darut Tasnif (Private) Limited A/C No. 01/05121/04 with National Bank of Pakistan, 18, Finsbury Circus, London EC 2M 7BJ, ENGLAND, under intimation to Darut Tasnif (Private) Ltd., Mujahidabad, Hub River Road, Karachi 75700 (Pakistan)

All Correspondence should please be addressed to:
The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Saddar, Karachi -74400 (Pakistan)
Phone: 5684325

Editor, M M Ansari,
Published by Syed Irshad Ali,
Printed at·
MATBA DARUT TASNIF,
Iqbal Mansion, Shahrah-e-Liaquat
Saddar, Karachi 74400 (Pakistan)
Phone 5686997.

QURAN MAJEED

- This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ث=ṡ	ح=ḥ	ز=ẕ	ص=ṣ	ض=ḍ	ط=t	ظ=ẓ	ع='	ط=ṭ (Jerk)	
Bold	Madd	آ=āā	وٓ=ōō	ىٓ=ēē	Fine	Madd	آ=aa	و=oo	ى=ee

RU-KOO' 4 (Contd)	SECTION 4 (Contd)	ركوع ٤ (متبع)
32 *Fa-man az-la-mu mim-man kaz-za-ba 'a-lal-laa-hi*	32 Who is then more unjust than he who utters a lie against Allah,	فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللّٰهِ
wa kaz-za-ba biṣ-ṣid-qi iz jāā-ah.	and denies the Truth when it has come to him?	وَكَذَّبَ بِالصِّدْقِ إِذْ جَآءَهُ
A-lai-sa fee ja-han-na-ma mas-wal-lil-kaa-fi-reen	Is not for the unbelievers an abode in Hell?	أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكٰفِرِينَ
33 *Wal-la-zee jāā-a biṣ-ṣid-qi wa ṣad-da-qa bi-hēe*	33 And he who brings the Truth and he who testifies to it—	وَالَّذِي جَآءَ بِالصِّدْقِ وَصَدَّقَ بِهِ
u-lāā-i-ka hu-mul-mut-ta-qoon.	such are the God-fearing	أُولٰٓئِكَ هُمُ الْمُتَّقُونَ
34 *La-hum-maa ya-shāā-oo-na 'in-da rab-bi-him.*	34 For them shall be with their Lord what they desire	لَهُمْ مَّا يَشَآءُونَ عِنْدَ رَبِّهِمْ
Zaa-li-ka ja-zāā-ul-muḥ-si-neen.	That is the reward of those who do good;	ذٰلِكَ جَزَآءُ الْمُحْسِنِينَ
35 *Li-yu-kaf-fi-ral-laa-hu 'an-hum as-wa-al-la-zee 'a-mi-loo*	35 That Allah may remit from them the worst of what they did	لِيُكَفِّرَ اللّٰهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا
wa yaj-zi-ya-hum aj-ra-hum bi-aḥ-sa-nil-la-zee kaa-noo ya'-ma-loon.	and give them their reward for the best of what they used to do.	وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ

36. *A-lai-sal-laa-hu bi-kaa-fin 'ab-dah.*	36. Is not Allah Sufficient for His servant ?	أليس الله بكاف عبده
Wa-yu-khaw-wi-foo-na-ka bil-la-zee-na min doo-nih	And they frighten you with those besides Him	ويخوفونك بالذين من دونه
Wa mainy-yud-li-lil-laa-hu fa-maa la-hoo min haad	And there is none to guide him whom Allah sends astray	ومن يضلل الله فما له من هاد
37 *Wa mainy-yah-dil-laa-hu fa-maa la-hoo mim-mu-dill*	37 And there is none to lead him astray whom Allah guides	ومن يهد الله فما له من مضل
A-lai-sal-laa-hu bi-'a-zee-zin zin-ti-qaam.	Is not Allah the Mighty, the Master of Retribution?	أليس الله بعزيز ذي انتقام
38. *Wa la-in sa-al-ta-hum-man kha-la-qas-sa-maa-waa-ti wal-ar-da*	38 And if you ask them Who created the heavens and the earth?	ولئن سألتهم من خلق السموت والارض
la-ya-qoo-lun-nal-laah.	Surely, they will say Allah	ليقولن الله
Qul a-fa-ra-ai-tum-maa tad-'oo-na min doo-nil-laa-hi	Say (O Muhammad) Do you think then what you worship besides Allah?	قل افرءيتم ما تدعون من دون الله
in a-raa-da-ni-yal-laa-hu bi-dur-rin hal hun-na kaa-shi-faa-tu dur-ri-hee	If Allah wills harm to me can they remove the harm (coming) from Him,	ان ارادني الله بضر هل هن كشفت ضره
au a-raa-da-nee bi-rah-ma-tin hal hun-na mum-si-kaa-tu rah-ma-tih.	or if He wills mercy to me can they withhold the mercy (coming) from Him?	او ارادني برحمة هل هن ممسكت رحمته
Qul has-bi-yal-laah 'A-lai-hi ya-ta-wak-ka-lul-mu-ta-wak-ki-loon.	Say Allah is Sufficient for me In Him do the trusting put their trust	قل حسبي الله عليه يتوكل المتوكلون
39 *Qul yaa-qau-mi'-ma-loo 'a-laa ma-ka-na-ti-kum*	39 Say (O Prophet!) O my people, act in your place	قل يقوم اعملوا على مكانتكم
In-nee 'aa-mil Fa-sau-fa ta'-la-moo-na	I am also acting (in my place) Soon shall you know	اني عامل فسوف تعلمون
40. *mainy-ya'-tee-hi 'a-zaa-buny-yukh-zee-hi*	40. Him to whom comes a punishment that humiliates him (in this world)	من ياتيه عذاب يخزيه

	wa ya-hil-lu 'a-lai-hi 'a-zaa-bum-mu-qeem.	and on whom falls a lasting punishment (in the Hereafter).	وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ
41.	*In-nāa an-zal-naa 'a-lai-kal-ki-taa-ba lin-naa-si bil-haqq*	41. Indeed we have sent down to you the Book with the Truth for (the benefit of) mankind.	إِنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ
	Fa ma-nih-ta-daa fa-li-naf-sih.	So, whoever takes guidance (from it) does so for (the good of) his own self.	فَمَنِ اهْتَدَىٰ فَلِنَفْسِهِ
	Wa man dal-la fa-in-na-maa ya-dil-lu 'a-lai-haa.	And whoever goes astray, strays away only against his interest	وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا
	Wa māa an-ta 'a-lai-him bi-wa-keel	And you are not a guardian over them	وَمَا أَنتَ عَلَيْهِم بِوَكِيلٍ
	RU-KOO' 5	SECTION 5	ركوع ٥
42	*Al-laa-hu ya-ta-waf-fal-an-fu-sa hee-na mau-ti-haa*	42 Allah takes away the souls (of persons) at the time of their death	اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا
	wal-la-tee lam ta-mut fee ma-naa-mi-haa	and (takes the souls of) those that die not, in their sleep.	وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا
	Fa-yum-si-kul-la-tee qa-daa 'a-lai-hal-mau-ta	Then he withholds those against whom He has decreed death	فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ
	wa yur-si-lul-ukh-rāa i-lāa a-ja-lim-mu-sam-maa	and sends back the (souls of) others till an appointed time	وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى
	In-na fee zaa-li-ka la-aa-yaa-til-li qau-meeny-ya-ta-fak-ka-roon.	Indeed, in this there are signs for people who reflect.	إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ
43	*A-mit-ta-kha-zoo min doo-nil-laa-hi shu-fa-'āa'*	43 Have they taken intercessors besides Allah?	أَمِ اتَّخَذُوا مِن دُونِ اللَّهِ شُفَعَاءَ
	Qul a-wa lau kaa-noo laa yam-li-koo-na shai-anw-wa laa ya'-qi-loon.	Say: What! Even though they have no power over anything, nor have they any sense?	قُلْ أَوَلَوْ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ

44.	*Qul-lil-laa-hish-sha-faa-'a-tu ja-mee-'aa.*	44.	Say All intercession belongs to Allah;	قُلْ لِّلّٰهِ الشَّفَاعَةُ جَمِيْعًا
	La-hoo mul-kus-sa-maa-waa-ti wal-ard.		to Him belongs the sovereignty of the heavens and the earth.	لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ
	Sum-ma i-lai-hi tur-ja-'oon.		To Him shall you then be returned	ثُمَّ اِلَيْهِ تُرْجَعُوْنَ ۝
45.	*Wa i-zaa zu-ki-ral-laa-hu wah-da-hush-ma-az-zat qu-loo-bul-la-zee-na*	45	When Allah alone is mentioned, the hearts of those	وَاِذَا ذُكِرَ اللّٰهُ وَحْدَهُ اشْمَاَزَّتْ قُلُوْبُ الَّذِيْنَ
	laa yu'mi-noo-na bil-aa-khi-rah.		who do not believe in the Hereafter shrink (with aversion)	لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ
	Wa i-zaa zu-ki-ral-la-zee-na min doo-ni-hee		And when those besides Him are mentioned,	وَاِذَا ذُكِرَ الَّذِيْنَ مِنْ دُوْنِهٖٓ
	i-zaa hum yas-tab-shi-roon		then they begin to rejoice	اِذَا هُمْ يَسْتَبْشِرُوْنَ ۝
46	*Qu-lil-laa-hum-ma faa-ti-ras-sa-maa-waa-ti wal-ar-di*	46	Say O Allah! Originator of the heavens and the earth,	قُلِ اللّٰهُمَّ فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ
	'aa-li-mal-ghai-bi wash-sha-haa-da-ti		Knower of the hidden and the obvious,	عٰلِمَ الْغَيْبِ وَالشَّهَادَةِ
	an-ta tah-ku-mu bai-na 'i-baa-di-ka		You (alone) will decide between Your servants	اَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ
	fee maa kaa-noo fee-hi yakh-ta-li-foon.		concerning that wherein they used to differ	فِيْ مَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

على فضله سبحانه على عباده حيث ذلل لهم الأرض ومهد لهم طرق السير فيها لكي يتمكن الناس من ان يبحثوا عن الرزق فى أنحاء الأرض سهلها وجبالها وشرقها وغربها وشمالها وجنوبها. فان فيها معايشهم ومنها وعليها يكسبون أقواتهم .

وينبغى أن يلتمس المسلم المخلص ايمانا وعقيدة رزقه فى غير ما حرم الله فان لكل عمل جزاء ، والجزاء من جنس العمل وقد جاء فى السنة المطهرة أن رسولنا صلواة ربنا وسلامه عليه قد أمر بمواصلة السعى فى ابتغاء الرزق فقال : « إذا صليتم الفجر فلا تناموا عن أرزاقكم » وقال (اطلبوا الرزق فى خبايا الأرض) وسأل الفاروق عمر رجلا قائلا ما معيشتك ؟ قال : رزق الله فقال عمر رضي الله عنه : لكل رزق سبب فما سبب رزقك ؟ ومن الأقوال المأثورة التى ينبغى أن نقرأها ونفقه معناها ونحملها تطبيقا عمليا فى سلوكنا ما أثر عن المسلمين المخلصين : (عليكم بعمل الأبطال : الاكتساب من حلال والانفاق على العيال وليس العبادة صلاة تصف فيها قدميك فقط وغيرك يقوت لك ولكن عليك أن تعمل لتحصل خبزك من حلال لتحظى برضا خالقك وثناء الناس عليك) .

وقد ثبت يقينا أن خاتم النبيين خير المخلوقين عليه أكرم صلاة وتسليم كان من سنته العمل الشريف فقد عمل فى التجارة ورعى الغنم لأهل مكة على قراريط يأخذها نظير عمله وكده جهاده كما عمل أنبياء الله المرسلون على

اختلاف عصورهم فداود عليه السلام كان يأكل من عمل يده كما أخبر الصادق الأمين والمتتبعون تلاوة آى الذكر الحكيم يجدون فيه ما أثر من أعمال مختلفة لرسل الحق المصطفين الأخيار قد سمت درجاتهم بنسبة أعمالهم إليهم ولم يصرفهم ذلك عن أداء رسالتهم وان من البيان لسحرا ومن الشعر لحكمة فمن شعرائنا النابهين المخلصين فى عقيدتهم الشاعر أحمد شوقى فقد أعرب فى شعره هذه الحقائق السامية لرسل الله فى تكريمهم بأعمالهم فقال :

كان رسـول الله فى شبابـه
لا يـدع الرزق وطرق بابـه

كان قبيـل البعث رب مـال
وتـاجـرا ميسـر الأعمـال

يضرب فى حزن الفلا وسهلـه
بمـال عمـه ومـال أهلـه

أى رسـول أو نبى قبلـه
لم يطلب الرزق ويبغ سبله ؛

موسى الكليم استؤجر استئجارا
وكان عيسى فى الصبى نجارا

(للمقال بقية

* * * * *

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الخَلْقِ كُلِّهِمِ

هُوَ الحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ
لِكُلِّ هَوْلٍ مِنَ الأَهْوَالِ مُقْتَحِمِ

فيها من خطابة دينية وعظات فى الدروس — هى فى نظرى لا تعدوا أن تكون لمعرفة دينية هزيلة — لا تستطيع أن تصمد فى معركة توجيه الحياة مع أمواج التيارات الفكرية السائحة فى كل أتجاه ، المتسلحة لكل الوسائل والأساليب من الأبنية ما يعيد عامة الناس جميع مستوياتهم وعالمهم كوجود مكتبة مزودة بالكتب الدينية والثقافية وقاعات لاجتماع أهل الفكر من أبناء منطقة المسجد ولا مانع من أن يلحق بالمساجد ساحة لممارسة الرياضة لربط الشباب بالمسجد وأعدادهم أعدادا صالحا لخدمة الدين والوطن مع الحاق مكتب لتحفيظ القرآن لكبار السن والناشئة فى وقت فراغهم ولا مانع من أن تقام فى المسجد فصول لمحو الأمية وتعليم القراءة والكتابة مع امكان الحاق وحدة علاجية مبسطة للحالات العاجلة — وهكذا يمكن الاستفادة من المسجد للدين والدنيا على السواء وربط الناس جميعا به كوحدة اجتماعية متكاملة يجد فيه المصلون على اختلاف مستوياتهم كل الفرص التى يستطيع توفيرها .

وحتى يتم ذلك لابد أن يكون للمسجد مجلس خاص للنظر فى شئونه العاجلة والمساعدة فى أداء رسالته من أصحاب السلوك القويم ومن ذوى الحركة والنشاط والقادرين على تقديم الخدمات لأهل الحى .

هذا مع التركيز كما قلنا على اختيار الأمام الكفء المثقف لادارة هذه المؤسسة الاسلامية العظيمة . والذي يتناسب فى فكره وعلمه وثقافته وكفايته الخلقية الدينية مع هذا العمل الخطير

عبد الغفار محمد عزيز

وأن ليس للإنسان إلا ما سعى

ومن اليقين الذى لا يرقى إليه شك أن الانسان الذى اتبع الهدى القرآنى من امانة الكلمة فى كل موقع من مواقع الحياة خاصة اذا كان ذا مسئولية علمية كانت او دينية او سياسية او اقتصادية او اجتماعية او عسكرية فان هذا الانسان الذى تحدى امانة الكلمة فى ذلك كله لابد ان يكون عمله كذلك مسايرا لقوله صدقا وامانة والحق يقول فى هذا « إليه يصعد الكلم الطيب والعمل الصالح يرفعه »

لاريب ان سنة الخالق سبحانه تجرى فى الحياة على قواعد واسس لا تبديل لها وصدق ربنا فى قوله « فلن تجد لسنة الله تبديلا ولن تجد لسنة الله تحويلا »

إن الثمرة لا تأتى الا بالكد ولا تنبت الشجرة ولا تؤتى اكلها حتى تتهيأ لها الاسباب الطبيعية التى قدرها القادر جلت قدرته .

من أجل ذلك دعا كتاب ربنا الحكيم الى السعى فى الأرض والى الأخذ بأسباب الكسب وحذر من التوانى والكسل لكيلا يهلك الناس فى معايشهم على اختلافها .

وقد صدق قوله تعالى « وان ليس للانسان الا ماسعى وان سعيه سوف يرى ثم يجزاه الجزاء الاوفى . وان إلى ربك المنتهى » ويقول تبارك اسمه « هو الذى جعل لكم الأرض ذلولا فامشوا فى مناكبها وكلوا من رزقه واليه النشور » فقوله عز وجل « فامشوا فى مناكبها » دلالة واضحة

مؤسسة اسلامية تؤدى خدماتها لأهل الحى كله — خدمات دينية واجتماعية وثقافية للمسلمين جميعا على اختلاف مستوياتهم وأعمارهم .

فالمسجد فى المجتمع المعاصر أيها الأخوة يمكن أن يؤدى خدمات جليلة وخطيرة للمجتمع كان يؤديها فى عصر الرسول والخلفاء من بعده وفى عصور أخرى من بعدهم .

والمجتمع المعاصر كما لا يخفى فيه من المشاكل وله من المتطلبات ما كان لكل مجتمع سبق وتزيد عليها الآن أمور جدت بحكم التطور الحضارى والتقدم العلمى وسهولة الاتصال بين الأقطار والشعوب ، وانتقال النظم والعادات والمشاكل من مجتمع الى آخر .

فى كثير من المجتمعات الاسلامية الآن انحرافات نتيجة ظهور آراء وأفكار ومذاهب وفلسفات دخيلة وردت الينا من المجتمعات الأجنبية بصيغتها الخاصة وطابعها المعين . ونشأ عن كثرة هذه الآراء وتنوع المذاهب فرق وأحزاب وجمعيات وتنظيمات وصحف ووسائل دعاية لكل منها اتباعها .

فالمسجد هو المؤسسة الحضارية الأولى فى مجتمع المسلمين ولذا كان عليه أن يقوم بدور يتكافأ مع مكانه من هذه الحضارة — وقد علم المسلمون الأولون هذه الحقيقة وفهموا أن مهمة المسجد هى صياغة الحياة على أساس من توجيه الدين وأنه مركز التوجيه والاشعاع الفكرى والأخلاقى والتربوى والأدبى والاجتماعى — ولذا كان التراث الاسلامى مرتبطا بالمسجد فى نشأته وتطوره ولم تكن المراكز العلمية فى العالم الاسلامى طوال قرون عديدة سوى هذه المساجد التى انتشرت على خريطة الدنيا فى عواصم العالم الاسلامى فى مكة والمدينة ، وفى الكوفة والبصرة وفى القاهرة ودمشق وفى قرطبة وغرناطة وفى كثير غير هذه من مدن المسلمين — ومن حول أعمدة المساجد قامت مذاهب ونشأت تيارات فى الفقه والتوحيد والنحو والأدب وقامت المحاورات والمناظرات وكان المسجد بما له من قدسية ضمانا لهذه الحرية الفكرية التى يفخر بها تاريخ المسلمين .

اذا كان ازدهار المساجد فى العصور السابقة كان بسبب الطابع الدينى الذى كان يسيطر على حياة الناس ويصبغها بصبغة دينية شاملة وبسبب التزام الناس فى هذه العصور بالسلوك المتفق مع تعاليم الدين وبسبب عدم وجود مؤسسات اجتماعية أخرى فى هذه العصور تزاحم المسجد وتنافسه فى دوره الذى كان يستقل به ، فان الحياة المعاصرة أشد ما تكون حاجة الى توجيه المسجد الآن حتى وأن بدا فى ظاهرها أنها معرضة عن توجيه المسجد فمع وجود مؤسسات أخرى فرضتها ظروف التطور وتزاحم المسجد وتنافسه وتمارس فيها عمليات كثيرة كان يقوم بها المسجد كالمدارس الرسمية وغير ذلك من مؤسسات استحدثت أخيرا فانها لا تصل بنتائجها الى ما تصل به عن طريق المسجد الذى يضفى على الأعمال الانسانية الجلال والقدسية، هذا اذا عرفنا أن الأمر قد تجاوز المزاحمة والمنافسة للمسجد الى المناهضة والمقاومة حيث جدت أشياء وحدثت أمور شديدة التأثير والجذب للناس توجههم نحو غايات وتدعوهم الى مسالك كثيرا ما تتنافس وتتصادم مع ما يدعو اليه المسجد وما يقدمه من توجيه — ولا أبالغ حين أقول أن ما وصل اليه المسلمون الآن من ابتعاد عن الدين وانحراف عن مساره الصحيح انما هو بسبب قصر مساجدهم الآن على الوظيفة التقليدية كمكان للصلاة والاكتفاء بما يلقى

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله

حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

دور المسجد فى إصلاح المجتمع

اذا كان المسجد عندما يذكر تذكر معه الصلاة التى تقام فيه فان ذلك لا يحدث بسبب اقتصاره عليها وانما فقط لأنها أظهر شعائره وأقوى الدلائل على الخضوع والاستسلام لله — والصلاة كما هو معروف لم تكن غاية فى حد ذاتها وانما هى وسيلة للوصول الى غاية أكبر وأهم — وتشترك الصلاة مع غيرها من العبادات على تحقيق هذه الغاية التى من أجلها نزلت الأديان وهى اقامة الحق والعدل والخير فى الأرض ومنع عدوان الناس بعضهم على بعض وصدق الله حين يقول : « ان الصلاة تنهى عن الفحشاء والمنكر » وصدق النبى أيضا حين يقول : (من لم تنهه صلاته عن الفحشاء والمنكر فلا صلاة له) .

وهذا يفسر ما كان عليه المسجد فى عهد الرسول ﷺ [و]عهد خلفائه الراشدين وكذا من جاء بعدهم حتى وقت [...]ـب فقد أقام الرسول الكريم ﷺ المسجد ولم يقصره [على ا]لصلاة وانما جعله بجانب اقامة الصلاة فيه مقرا للحكم [و]للتعليم واستقبال الوفود وعقد المعاهدات وغير ذلك [من الأ]مور مما يوضح الصلة الوثيقة بين الدين والمجتمع [و]شمول الاسلام لكل أنواع النشاط البشرى وتنظيمه [...] العلاقات التى تربط الانسان بربه وبالمجتمع الذى [...] فيه سواء فى ذلك المجتمع الخاص كالاسرة أو المجتمع [كا]لوطن والأمة أو المجتمع الأعم كالانسانية كلها .

لذلك كان المسجد دائما هو القائم على خدمة المجتمع [...]اء الواجب له والحفاظ على حقوقه . ولم يكن [...] حتى فى أقوى العصور والنسيان حضارة وأعمها [...] مجرد مكان للعبادة لأن الاسلام لم يكن مجرد علاقة روحية خاصة يرمز اليها بالصلاة أو المسجد وانما هو دين شامل ينظم العلاقات الاجتماعية كما ينظم العلاقات الروحية — واذا كان شعار المساجد البارز هو الصلاة فلا يعنى هذا أنها مكان خاص بالعبادة فقط لا يصح أن تستعمل لغيره فالصلاة لا تتعارض اطلاقا مع الحياة العملية ولا تعوق النشاط الدنيوى واذا كانت المساجد قد أقيمت أساسا لتكون مكانا للعبادة — فان هذه العبادة نفسها انما جعلت للتزود بالطاقة اللازمة للسعى فى اتجاه الحياة المثالية — تلك الطاقة التى تعتمد على القيم الروحية والمثل الأدبية الرفيعة التى لا ينبغى لعاقل أن يتخلى عنها حين يؤدى واجبه . لأنها صمام الأمن له من الزلل وقوة هائلة تعينه على التحمل والمثابرة وتفتح نفسه بالأمل والرجاء . لهذا وجب علينا أن نراعى همة المسجد فى خدمة المجتمع فى العصر الحديث ونحاول ما أمكن أن نقسمه على أساس تلبيته حاجة المجتمع للعصر الذى أنشئت فيه وعلى أساس أن يكون المسجد

بسم الله الرحمن الرحيم

عن ابى هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم لا يزال البلاء بالمؤمنين او المؤمنة فى نفسه وماله وولده حتى يلقى الله وما عليه من خطيئة .

رواه الترمذى (حسن صحيح)

معنى الحديث ان ما ينزل على المؤمن او المؤمنة من البلاء والمصائب والشدائد فى الحياة الدنيا هى كفارة لهما من خطاياهما ولهما فى الآخرة حسنات مقابل ما عاناها فى الدنيا — فعليهما ان يحافظا على ايمانهما ، مهما نزلت بهما الكوارث والشدائد .

التحرير

أسعار الإشتراك السنوى فى اليقين إنترنيشنل
إبتداء من المجلد الـ ٣٩.

داخل باكستان ٧٠/ روبية باكستانية بإضافة ٧/ روبيات فى حالة التسديد بشيك من خارج أى مصرف فى كراتشى .
خارج باكستان --- --- --- --- --- --- --- بالعملة الباكستانية أو ما يعادلها من دولار أمريكى
روبيات

بالبريد الجوى

• البلاد الأفريقية و الأوروبية و الصين واليابان و ماليزيا و سنغافورة و إندونيسيا	٢٤٠٫٠٠
• أستراليا ، كندا ، جزائر فيجى ، نيوزيلنده و الولايات المتحدة الأمريكية	٢٨٠٫٠٠
• الجزائر ، بنجلاديش ، مصر ، العراق ، إيران ، الأردن ، سورية وتركية أفغانستان ، أبوظبى ، البحرين ، بورما ، الدوحة ، دبى ، الهند ، الكويت	١٦٠٫٠٠
• سرى لانكا ، الشارقة و المملكة العربية السعودية	٢٢٠٫٠٠
• بنامة ، أمريكا الجنوبية وجزائر الهند الغربية	٣٠٠٫٠٠

بالبريد البحرى

(أ) الجزائر ، بنجلاديش ، مصر ، العراق ، إيران ، الأردن ، عمان ، سورية وتركية	١٢٠٫٠٠
(ب) جميع البلاد الأخرى	١٧٥٫٠٠

ثمن العدد الواحد (بإضافة أجرة البريد)
داخل باكستان : ٥٫٠٠ روبيات خارج باكستان بالبريد الجوى ١ دولار امريكى .

أعداد المجلة السابقة لسنة الكاملة متوفرة بشكل مجلدات جميلة ، الأعداد ١٣ إلى ١٨ و ٢٥ إلى ٣٨ كل منها مقابل ١٧ روبية باكستانية وذلك فيما عدا أجرة البريد .

رسم العضوية فى المجلة مدى الحياة
لساكنى باكستان . ١٠٠٠٫٠٠ روبية ولغير ساكنى باكستان ٢٥٠٫٠٠ دولارا أمريكيا

جميع المراسلات
باسم مدير اليقين إنترنيشنل
مكتب البريد دار التصنيف ،
مجاهد آباد ، حب ريفر رود ،
كراتشى - باكستان

هواتف
المكتب الرئيسى: ٩٨-٢٢٦٥٩٧
المكتب الفرعى ٥٢٤٣٢٥

التسديد مقدما

والله ولى التوفيق ٥

البعث الإسلامي

مجلة

دار التصنيف (برائيويت) لميتيد

المجلد ٤٠ — ١٥ جمادى الأخرة ، ١٤١٢ هـ الموافق ٢٢ ديسمبر ، ١٩٩١ م — العدد ١٦

دور المسجد فى إصلاح المجتمع:

- كان المسجد دائما هو القائم على خدمة المجتمع كله . . .
- وجب علينا أن نراعى أهمية المسجد فى خدمة المجتمع فى العصر الحديث .
- المسجد هو المؤسسة الحضارية الأولى فى مجتمع المسلمين .

وأن ليس للإنسان إلا ما سعى :

- دعا كتاب ربنا الحكيم الى السعى فى الأرض والى الأخذ بأسباب الكسب . . .
- ينبغى أن يلتمس المسلم المخلص ايمانا وعقيدة رزقه فى غير ما حرم الله .

AND SURELY IT (QURAN) IS TRUTH OF ASSURED CE

yaqeen international

PUBLISHED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNIF (PRIVATE) LIMITED
On the 7th & 22nd of every month

VOL. 40 | 29 JAMADI-UL-AWWAL 1412 A H | DECEMBER 7, 1991 | No. 15

QUR'AN MAJEED:

ARABIC TEXT, ITS TRANSLITERATION AND TRANSLATION INTO ENGLISH, Part 23, Chapter 39, Verses 20 to 31

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the All-Compassionate, the Most-Merciful

SIND'S DILEMMA
BETWEEN CULTURE AND ANARCHY

TO THINK of Sind culture is to think of some five-thousand-year old Indus Valley Civilization as demonstrated today by the excavations of Moenjo-daro. It is not intended here to go into the genesis of this pre-Aryan civilization, yet there is much to learn from its ruins.

CULTURE Jawaharlal Nehru writes, "The Indus Valley Civilization, as we find it, was highly developed and must have taken thousands of years to reach that stage. It was, surprisingly enough, a predominantly secular civilization, and the religious element, though present, did not dominate the scene. It was clearly also the precusor of later cultural period in India" (**Discovery of India,** p 58)

A K Brohi strikes a somewhat different chord in the same context Writes he, "A visit to that place is remarkable experience; the utter unreality of time and the vanity of man are borne out from the fact of everything you see While I stood on the ruins of 'Moenjo-daro', (or Mound of the Dead), strange thoughts began to haunt me. and as I attempted to reconstruct, in imagination, the picture of the past which had left its traces in these ruins, I was overtaken by a mood of deep dejection. Decay and destruction, I began to muse, is writ-large on the face of everything we behold. Man walked proudly on earth, totally oblivious of the inevitable doom that awaits him and his race· in fact, he is so much taken over by a false sense of pride that he does not even heed the warning of that approaching end to which, every moment of time that flies past by him, seems vainly to call his attention." (**An Adventure in Self Expression,** p 61)

Seeing the Moenjo-daro and reading the expert archeological findings about it, it does not take us long to realise that this once thriving habitat of yore was the scene of sudden Divine wrath like one which the punishment stories in the Holy Qur'an so lucidly and copiously narrate. As Bell and Watt have summed up, "The Qur'anic stories resemble one another in two ways Firstly, the general scheme is the same; a messenger is sent to the people, he delivers his message, but is disbelieved and the message rejected, the punishment of God then falls upon the people for their unbelief Secondly, the form of words is often similar." (**Edinburgh Introduction to the Qur'an,** p 135)

ABRAHAM The Indus Valley Civilization of which Moenjo-daro is a part, roughly coincides with the epoch of Prophet Abraham (upon him be peace) who was the great idol-breaker, who confronted the super tyrant King Nimrud, and who re-raised the foundations of the Holy Ka'ba at Makkah When this **Musalman** and **Hanif** was exalting the one and only God, to the total exclusion of all false gods, the rebels of Moenjo-daro were meeting their doom. overtaken completely unawares, perhaps in their slumber A culture was gone for ever A civilization was buried for good

This is the only moral for the Muslims from the hoary legend of Moenjo-daro — as to culture, civilization, and religion. The rest that is now visible, is as admonished in the Holy Qur'an to take a warning

> "Many were the ways of life that have passed away before you Travel through the earth, and see what was the end of those who rejected Truth." (3:137)

So, cultures and civilizations are a dying phenomenon. What lasts is the Word of God and His religion. Let us not, therefore, venerate any past cultures and divide ourselves into ethnic groups to cut each other's throat for the sake of a supposed glory that has passed away.

ANARCHY Let us now turn from culture to anarchy as prevalent in our midst today.

A recent sample-survey has shown the situation of Mirpurkhas vis-a-vis Sind's incorrigible dacoits as follows

The road towards this town is absolutely dacoit-infested, specially Tando Allahyar Over here Superintendents of Police have been kidnapped Here Deputy Superintendents of Police and a Session Judge were killed. Scores of doctors, engineers of the Highway and Irrigation Department, a couple of lawyers, bureaucrat-turned agriculturists, some well known industrialists, traders, etc., have been abducted for ransom, during the last two years Recently, the resident of a village of the Otho tribe was massacred by dacoits The horrifying cases of a Swedish engineer who was killed in a skirmish,

and of two Japanese students and three Chinese engineers who were kidnapped for extracting exorbitant ransom-money are still painfully fresh in memory. A resentful question arises: Is this a part of our much drummed and cherished culture? Let us turn back another page of history when the British appeared as conquerors on the soil of Sind.

E. B. Eastwick writes way back in the year 1849: "I had not been long at Sukkur before I began to see specimens of the robber tribes who surrounded us. A few days after my arrival, Rahman Burdi, a celebrated freebooter, came in and took service with us at fifty rupees a month. He was a tall stern visaged Biluch, with but one arm; the other had been amputated by the Sindhian Government under the idea that it would stop his plundering. Rahman, however, redoubled his zeal in the good cause As soon as his hurt was healed he was once more on his famous black mare, and among the first of his exploits was an attack upon one of our Munshis, who was cut down and left for dead by him, with five ghastly wounds and other atrocities he made himself so notorious that a price was set upon his head Some time after, Shir Muhammad Khan, the Chief of the Burdi clan, came to pay his respects to one of the political officers The conversation turned upon Rahman and the officer expressed his earnest desire for the apprehension of this ruffian A well-dressed Biluch among the retainers of the Chief, and who had taken a leading part in the previous conversation, assented to the necessity of his capture, but shook his head very solemnly, and with much apparent regret, and said it would be difficult, extremely difficult, — that Rahman was such a rascal that they would not be catching him. After some other remarks the meeting ended, and it was not till Rahman had been duly installed as our servant, that we discovered he was the very Biluch who had expressed so much earnestness for his own apprehension." **(Dry Leaves from Old Egypt, pp 46-47)**

It is clear that our present ills are deep-rooted in history. The British who, too, inherited them, did make ernest efforts to reform but with little success, because the feudals of the times had their vested interest in aggravating and perpetuating the heinous situation, not to curb or eliminate it.

ARABIA BEFORE ISLAM It will be interesting to draw a comparison between our present predicament and the pre-Islam Arabia 'Allamah Shibli N'umani narrates it thus "The mountains and the desert of the Arabian Peninsula were the abodes of criminal tribes who lived free-lance life Not a single part of the land was immune from loot and plunder murder and slaughter One and all, the tribes were engaged in a round of hostilities that knew no end· they might kill hundreds and thousands, yet their thirst for blood-money, revenge and vendetta remained unsatiated Trade was the only means of living they could adopt next to marauding and pillaring: but trade caravans could not safely move from one place to another. The Arab chieftain of Hirah though commanding respect and influence in northern Arabia. did not find it easy to transport their commodities and merchandise for sale to the markets of 'Ukaaz." **(Seerat-un-Nabi, Vol II)**

Let us dispassionately ponder for a while Is there not an affinity between our present conditions and those obtaining the pre-Islamic Arabia? Of course, there is; and we are passing, so to say, through a period of a still greater Ignorance. What then is the remedy?

REMEDY· Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* hardly had twenty-three years to reform the pagans, bandits, and murderers of his time. When he passed away he had tamed them He did not leave his mission unaccomplished He had established the Faith and also laid the foundation of a political state, promising to develop soon, as it did, into a vast and viable empire. In his religious and political domain he had knit together into a compact community the wayward, warning, and scattered tribes of Arabia and had given them a common, dauntless, and pure Faith, to create a bond of union far stronger than even the blood ties

With such a noble precedent, barely 1,400 years old, we ought not grope in the dark for our own moral and religious reform and uplift A well-lit path lies before us, if we do but have the will to tread it This path is the path of oneness of God and love of mankind There have to be no ethnic divide no war of languages, no clash of cultures, no regional prejudices and rivalries Let us unite on Islam, and Islam alone, and all our menacing troubles would vanish into thin air in no time Peace and tranquillity are bound to prevail.

World cultures and civilizations ever had a shifting centre of gravity until Islam gave mankind a unipolar force and sense of common human values A K Brohi writes. "The **Soul of India** (by Amoury de Rein Court) has had, by and large, for the aspiration the ideal of **self-realization through mystical introspection** but the goal that Islam placed before its votaries was **'God-**

realization' by means of men's 'Action-in-History': the motivation for Man's making history according to Islam is trans-historic and metacosmic but, in effect, the labour of Man on Earth is primarily directed to the end that he has to adorn it, to beautify it, to make of it a veritable paradise for his progeny to live in. The Moslem spirit came, therefore, to bring about a revaluation of all pre-existing values. Fundamentally, Moslem peoples are saturated for the passion for taking their role on Earth seriously: they are, in the image put forward by the Holy Qur'an, God's vicegerents on Earth Hence their keen sense for History!" (**An Adventure in Self-Expression**, p 439)

Oscillating between an elusive culture and a widespread anarchy, we are caught on the horns of a dilemma. Let us ask ourselves whether we are going to play our God-ordained role or to end up like a house divided against itself. If we wish to play our due role in the world history, we have first to set our own house in order — morally, socially, and religiously — with Faith within and visible brotherly love in our rank and file We are standing on the cross-road The choice is not difficult, — only a strong will is required on our part And God does help those who help themselves.

CONCLUSION Let us end this discourse on this prayer of the Sufi poet Shah 'Abdul Latif Bhitai

O Lord- May You ever
bless Sind with auspicious
affluence,
O Friend, my Sweetheart!
May You keep evergreen
the whole of Your creation
Ameen!

——:o:——

THE RELIGION OF ISLAM

By Mousallam Sakka Amini

(Syria)

(This is an excerpt from the author's thesis on a comparative study of Islamic and Japanese architectures.)

MESSAGE:

Islam is the complete way of life which Allah, the Creator, has ordered the human beings to embrace in order to achieve their happiness in this life and after death. All other creatures are following their ways of righteousness instinctively, therefore everything, except Man, is living peacefully or going naturally to his final destination. Man only, has been provided with the instruments of reasoning and spiritual knowledge to hold or not to hold his way of righteousness according to his willingness Everything has been put under his potential control to help him to choose correctly. Consequently, this bestowed-will justifies Man's accountability before Allah on the Day of Judgment

PROPHETHOOD

The most practical and effective way to teach man his chosen way of Allah is to send him human prophets who can guide him by most righteously applying Allah's way in their lives and being, thus, great Examples Allah from the beginning of mankind sent prophets to convey His Revelation and to invite to the path of True Peace and obedience to one and only true God Adam, Noah, Moses, Jesus and Muhammad *(Sallallahu 'alaihi wa sallam)* were among the large number of Allah's Messengers who had been sent to every nation all over the history of mankind to show man his way of salvation and enlightenment by being as near as possible to Almighty Allah The chain of Prophethood ended with Muhammad *(Sallallahu 'alaihi wa sallam).*

THE LAW:

Islam is an eminently complete and practical way of life. The Islamic Law (Allah's Law) may roughly be translated as "The path in which Allah wishes men to walk" The prescriptions of this law are ordained by Allah as His eternal will. It is, thus, the standard of right and wrong in all human affairs, and it provides an all-inclusive scale of religious valuation for conduct Every human deed falls under the perspective of the law, without exception.

In its content, the law is much more than law in the modern sense. Not only dose it deal with matters of religious ritual but it regulates every aspect of political, social and private life

Modern law is normally associated with the state, enforced by the police power, and applies to all within the territorial boundaries of the state None of these facts holds true of the Islamic law It is binding primarily upon individuals, who stand in face to face responsibility with Allah, and is not enforced by the state.

DOCTRINE:

The Muslim creed consists of five articles of faith (1) belief in one God (Allah); (2) in angels; (3) in the revealed books; (4) in the prophets and (5) in the Day of Judgement.

Out of them the first and the last need explanation.

ALLAH:

Almighty Allah discribes Himself:

Allah is He, than whom
There is no other god—
Who knows (all things)
Both secret and open;
He, Most Gracious,
Most Merciful.
Allah is He, than Whom
There is no other god—
The Sovereign, the Holy One,
The Source of Peace
The Guardian of Fatih,
The Preserver of Safety,
The Exalted in Might,
The Irresistible, the Supreme.
Glory to Allah-
(High is He)
Above the partners
They attribute to Him.
He is Allah, the Creator,
The Evolver,
The Bestower of Form
(Or Colours). (59·22).

The purpose for which He created human beings is to acknowledge, worship and obey Him alone, and at the same time to manage the affairs of this world and administer it with justice and virtuousness according to His all-wise laws

Thus, Islam does not require us to merely acknowledge the existence of one and only God It wants us to go further and to accept also the logical and natural requirement of such a belief by the total surrendering of ourselves to His will

THE DAY OF JUDGEMENT:

In Islamic doctrine, on the Last Day, when the world will come to an end, the dead will be resurrected and a judgement will be pronounced on every person in accordance with his deeds.

Almighty Allah declares about the Dav of Judgement or the 'Hour'

When the Earth is
Shaken to its (utmost)
convulsion,
And the Earth throws up
Its burdens (from within),
And man cries (distressed).
'What is the matter with it?'—
On that Day will it
Declare its tidings.
For that thy Lord will Have
given it inspiration.
On that Day will men
Proceed in companies sorted out,
To be shown the Deeds
That they (had done).
Then shall anyone who
Has done an atom's weight
Of good, see it!
And anyone who Has done an
atom's weight Of evil, shall
see it. (99: 1-8).

A Muslim regards his life in this world but as a prelude to the real life in the Hereafter, and the benefits and loses which manifest themselves in the present stage as transitory and illusory, and regulates his conduct with those permanent gains or losses in view which will manifest themselves in the eternal life in the Hereafter.

This worldly life is a preparation for the eternal life after death, it is a kind of trial or retribution for man If he denied his passions and desires, and submitted his entire being to Allah, he would attain salvation in the Dav of Account, but if he rejected Allah and became a slave of his self he would deserve the severe punishment:

The Dav that He assembles
You (all) for a Day
Of Assembly — that will be
A day of mutual loss
And gain (among you).
And those who believe
In Allah and work righteousness—
He will remove from them
Their ill, and He will admit
Them to gardens beneath which
Rivers flow, to dwell therein
Forever that will be
The Supreme Achievement
But those who reject Faith
And treat Our Signs
As falsehoods, they will be
Companions of the Fire.
To dwell therein for aye·
And evil is that Goal.
(64· 9-10).

The explanation that the Qur'an gives about the necessity of the final Account and life after death is what moral consciousness of man demands The melody and very nature of the worldly life is not completed and just; there are rich and poor, healthy and sick, oppressor and oppressed, or good men and bad men without any comprehensive compensation or account, thus, moral, aesthetic and rational faculties of man endorse the possibility of life after death accompanied by a just judgement Besides, the very belief in the Day of Reward and Punishment not only guarantees success in the Hereafter but also makes this world full of peace and happiness by making individuals most responsible and dutiful in their activities

MUHAMMAD *(Sallallahu 'alaihi wa sallam)*

The revelation to Muhammad was a renewal and completion of the message of the prophets before him He was not only the last of this prophetic tradition but also its confirmation. climax and proof.

The human nature of Muhammad is emphasized in the Qur'an His mission was to teach people, practically, how to apply Islam (Allah's Law) in their lives. Allah, of course, could choose a supernatural being to deliver His Message, but then the question of human being's applicability would arise The Muslims have studied the life of Muhammad in order to model their own lives after him. His Tradition is formally recognized in matters

of faith and laws as an authority second only to the Holy Qur'an.

Muhammad's life shows that it is possible to establish a society based on truth and justice in this imperfect world. Having faced torture, persecution, temptation and Evil, he proved that Good can win, enticement can be overthrown and ego can be nullified. Muslims view Muhammad's genius as Universal, he is the Universal Man, the Man of Balance

Fadlullah Wilmot writes as follows in the Muslim World League Journal (October/November 1989).

"There was no narrowness or pettiness in the soul of Muhammad and no limitation on giving himself to others. He reminded the Muslims that they were not true Muslims unless they desired for their fellow human beings what they desired for themselves. He said that it is always more blessed to give than to receive. Muhammad was a strong, noble and serene person but he was severe with himself and with the false and the unjust, he was charitable to all, whether Muslim or non-Muslim. This is why Muslims feel that they should emulate his behaviour in their own lives"

"He was a teacher, leader, statesman, general. husband, father, friend, and teacher. When he had to fight, he fought for the Truth but showed the highest degree of patience in the face of the strongest provocation and incitement. He was an exemplifier of ideals which are held dear by all mankind; truth, justice, integrity, honesty, socio-economic justice. freedom of religion. In the modern consumer society he shows the way to simplicity and establishment of wealth based on one's own resources. Therefore, for Muslims Muhammad *(Sallallahu 'alaihi wa sallam)* is the perfect model for every aspect of their lives."

MUHAMMAD'S TEACHINGS:

The Holy Prophet has stated the foremost purpose of his being sent down in this world and the method of his call to the people in these words:

> "I have been sent only for the purpose of perfecting good morals." — (Al-Muta)

Al-Ghazali said "That great message which has left an indelible impression on the history of life, and for propagating which and for bringing people under whose influence Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* worked ceaselessly. Its purpose was nothing else but to strengthen the moral character of the people so that the world of beauty and perfection may be illuminated before their eyes and they may try to achieve it consciously and with knowledge."

Let's read some of his teachings recorded in the Right Six Books of Ahadith·

> "All people are equal. They are equal as teeth in a comb There is no claim of merit of an Arab over a non-Arab, or of a white over a black person, or of a male over a female Only Allah-fearing people merit a preference with Allah."

> "To smile in the company of your brother is charity To command to do good deeds to prevent others from doing evil is charity. To guide a person in a place where he can go astray is charity. To remove troublesome things like thorns and bones from the road is charity To pour water from your jug into the jug of your brother is charity for you."

> "Do not sever relation. Do not indulge in mutual enmity. Do not entertain rancour and jealousy against one another, and do not be jealous of others. Be brethren among your selves and become Allah's pious submitters."

> "Keep away from ill-thinking because ill-thinking is the greatest falsehood."

> "Allah has inspired me to say that you should be humble and none should feel proud, nor should anyone oppress others."

> "Before Allah the most hated are the quarrelsome debaters."

> "A believer does not taunt, does not curse and reproach, does not indulge in obscence talkings and acts."

> "If there were two alternatives, the Holy Prophet used to adopt the easier alternative, provided there was no sin in it."

> "It is not lawful for a Muslim to sell such a commodity that has a defect, except that the defect is shown to the buyer"

> "Seeking knowledge is one of the highest types of worship."

THE HOLY QUR'AN·

Muslims believe the Qur'an to be the very words of Allah Himself. It is the eternal Speech of Allah, the expression of His truth and His will for the universe It is the most authentic and pristine of the revealed sacred books. Its writing began at the time of Muhammad himself, then his direct followers collected it in one volume just a few years after his departure. While the Bible, for example, was written, at least, 400 years after the passing away of Jesus.

The Qur'an was so meticulously preserved because it was to be the book of guidance for humanity for all times to come. The practicabi-

lity of the Qur'anic teachings is established by the example of Muhammad (*Sallallahu 'alaihi wa sallam*), and the good Muslims throughout the ages. The distinctive approach of the Qur'an is that its instructions are aimed at the general welfare of man and are based on the possibilities within his reach. In all its dimension the Qur'anic wisdom is conclusive. Everything is carefully placed where it belongs in the total scheme of creation.

The Qur'an is the foremost authority for Muslims in all matters of faith and practice. They pay it enormous reverence and have been at pains to preserve its contents exactly as they were received from the Prophet. There is probably no other book in history, including the Bible, that has been so much studied or commented upon Studies deal with its various aspects fill entire libraries. (Encyclopaedia Americanna, vol. 15, p 494).

Dr. Maurice Bucaille of France examined it thoroughly from the scientific viewpoint and commented:

> A totally objective examination of it (the Qur'an) in the light of modern knowledge, leads us to recognize the agreement between the two, as has been already noted on repeated occasion It makes us deem it quite unthinkable for a man of Muhammad's time to have been the author of such statements. on account of the state of knowledge in his day. Such considerations are part of what gives the Qur'anic Revelation its unique place, and forces the impartial scientist to admit his inability to provide an explanation which calls solely upon materialistic. reasoning. (The Qur'an and Modern Science, p 18)

THE QUR'ANIC TEACHINGS·

Here are some chosen gems of the Qur'anic wisdom:

> Take not with Allah another object of worship: or thou (O man!) wilt sit in disgrace and destitution.
>
> Thy Lord hath decreed that ye worship none but Him and that ye be kind to parents whether one or both of them attain old age in thy life. Say not to them a word of contempt, nor repel them, but address them in terms of honour.
>
> And out of kindness lower to them the wing of humility and say: My Lord! Have mercy on them both even as they cherished me in childhood.
>
> Your Lord knoweth best what is in your hearts· If ye do deeds of righteousness, verily He is Most Forgiving to those who turn to Him again and again (in true penitence).
>
> And render to the kindred their due rights, as (also) to those in want, and to the wayfarer· But squander not (your wealth) in the manner of a spendthrift
>
> Verily spendthrifts are brothers of the evil ones and the evil one is to his Lord (Himself) Ungrateful.
>
> And even if thou hast to turn away from them in pursuit of the mercy from thy Lord which thou dost expect, yet speak to them a word of easy kindness
>
> Make not thy hand tied (like a niggard's) to thy neck Nor stretch it forth to its utmost reach so that thou becomes blameworthy and destitute.
>
> Kill not your children For fear of want We shall provide sustenance for them As well as for you. Verily the killing of them is a great sin.
>
> Nor come nigh to adultery: For it is a shameful (deed) and an evil, opening the road (to other evils).
>
> Nor take life—which Allah has made sacred—except for just cause, and if anyone is slain wrongfully, we have given his heir authority (to demand qiṣas or to forgive): but let him not exceed bound in the matter of taking life: for he is helped (by the law).
>
> Come not nigh to the orphan's property except to improve it, until he attains the age of full strength· and fulfil (every) engagement, for (every) engagement will be enquired into (On the day of Reckoning).
>
> Give full measure when ye measure, and weigh with a balance that is straight· That is the most fitting and the most advantagous in the final determination. (17: 22-35)

THE PILLARS OF ISLAM·

"There is no god but God" and *'Muhammad is the Prophet of God'*. The first expresses the concept of the Unity of Being which annihilates all multiplicity, all separate entities It is to see. in a sense. the common denominator in all the multiplicities of forms, to see the 'unity in multiplicity of flower, tree and bird; to see that all circles have a centre regardless of size. The realization of this concept annihilates multiplicity so that unity subsists "The second testimony expresses the concept of the Universal Prototype (most often translated as the Universal Man) Through this concept one comes to see 'multiplicity on unity· to recognize the centre of the circle as a unity containing all the multiplicities and accidents possible in the material world: to know that multiplicity subsists only because the

unity within subsists." (Laleh Bakhtiar/Sufi, p 9)

All Muslims are enjoined to practice the Five Pillars of Islam: (1) to recite and comprehend the profession of faith "No god but Allah and Muhammad is the messenger of Allah"; (2) to observe the five daily obligatory prayers; (3) to pay fixed amount of one's money to the poor — 'alms-giving' or 'charity'; (4) to fast from daybreak to sunset during the entire month of Ramadan; and (5) to perform, if physically and financially possible, the Hajj or pilgrimage to the holy city of Makkah once in lifetime.

Islam's attestation "No god but Allah and Muhammad is the prophet of Allah" is the starting point for all that follows. From this expression of belief in the Oneness and Uniqueness of God and the messengership of Muhammad stem all of Islam's concepts, attitudes, moral values, guidelines for human behaviour and relations.

WORSHIP:

The concept of worship in Islam is a comprehensive concept that includes all the positive activities of the individual. This of course is an agreement with the all inclusive nature of Islam as a complete way of life Particularly four of the five Pillars are kinds of worships they have been made compulsory on every individual. Their forms of worship are not some sort of mystic exercises that link men with some unknown, mysterious being, and which subject men to perform useless acts and meaningless movements All Islamic compulsory forms of worship are designed as exercises and training to enable people to acquire correct morals and habits and to live righteously and to adhere to these virtues till the end, whatever may be the changes in their circumstances The development of self control is another purpose for the worships, without which character-building would not serve the ultimate objective of enabling man to exercise the effective control over his ego.

PRAYER:

It prevents an individual from all sorts of abomination and vices by providing him chances of direct communion with his Creator five times a day, wherein he renews his covenant with Allah and seeks His guidance again and again. It keeps alive man's consciousness of not being his own master but rather the slave of the Lord of the universe. Raja Garudi says:

> In prayer, time returns to its original state 'Prayer in Islam', wrote Muhammad Iqbal, 'is the self's escape from individuality to freedom'.
>
> Prayer is also the moment when Divine Energy flows into us, and returns us away from sin if we give ourselves up to this fertile source of divine energy (29, 45). (Mosque is the Mirror of Islam).

Socially the prayer organizes the whole soicety in an effective way by collecting the individuals five times a day And that enhances the atmosphere of cooperation and integration in society As well it teaches men how to obey their leader and how to stand near each other shoulder to shoulder without regarding any social or status differences All of them are equal before Allah

In Islam there is a graded system of religious meetings The first collects the men of every quarter in a mosque five times a day to carry out the prayers The second collects the men of every town to carry out every Friday's prayer. The third collects the population of a whole city two times a year to perform Iid's prayer. The fourth collects the whole Islamic nation in Makkah to perform the ceremony of Hajj, annually. These meetings are the best guarantee to foster a coherent social environment in the Islamic nation.

FASTING:

Basically, fasting involves control over many of human physical needs; the need for food, water, sex and rest These are, in fact, the primary needs of the animal in man. Man has to train himself to be above these animal needs. This training seeks to deepen man's consciousness of Allah to such an extent that he may effectively surrender to Him his personal autonomy and freedom of action. It also reminds man of those who are deprived of life necessities throughout life (Al-Maududi).

And finally Muhammad *(Sallallahu 'alaihi wa sallam)* says about fasting:

> "Whoever does not give up telling lies, or acting in a false manner, Allah has no need for his giving up his eating or drinking"

ALMS-GIVING:

Alms-giving or 'poor due' is a manifestation of faith that affirms that Allah is the sole owner of everything in the universe, and what man holds is a trust in his hand over which Allah made him trustee to discharge it as He has laid down. Apart from this, it is a means of redistribution of wealth in a way that reduces differences between classes and groups It makes a fair contribution to social stability. It makes possible for the spring of brotherhood and solidarity to gush forth

THE INTENTIONS:

Islam Judges the acts and deeds, and decides about their importance on the basis of the intentions, feelings and sensations behind them. For Islam the value of an act depends on the nature of the moti-

vation which prompted the act to be performed. The Prophet says: "The acts depend on intentions. "and" Allah does not see your bodies nor does He looks at your faces, but He sees your hearts."

If the kernel is rotten, beautiful outer skin will not be of any use. Safety lies in Silence. Superficial and useless things and acts have no values in before Allah. The more distant a Muslim will be from an absurd and irrelevant thing, the more high will be his rank before Allah. In fact The above is some of the Islamic teachings which engendered the Inwardness of Islam.

FAMILY LIFE:

Family is the most indispensable and coherent unit in society. Its privacy is extremely protected, and its rights and prosperity are preserved. The relationships between its members depend on love, reverence cooperation and solidarity.

From another aspect, Islam encourages marriage, and the Qur'an regards celibacy as something exceptional — to be resorted to only under economic stringency. The general ethics of the Qur'an considers the marital bond to rest on 'mutual love and mercy' and the spouses are said to be 'each other's garments'. A man who had no family in the Islamic society was looked at dubiously till he got a wife and a house.

Rights of parents in terms of good treatment are stressed in Islam, and the Our'an extols filial piety, particularly tenderness to the mother, as an important virtue.

And finally Allah, our Creator and Lord, guides to the right path·

O YOU WHO BELIEVE
ENTER INTO ISLAM
WHOLEHEARTEDLY:
AND FOLLOW NOT THE
FOOTSTEPS
OF THE EVIL ONE;

FOR HE IS FOR YOU
AN AVOWED ENEMY.
(2·208)
IF YOU BACKSLIDE AFTER
CLEAR SIGNS HAVE
COME TO YOU,
THEN KNOW THAT ALLAH
IS EXALTED IN POWER,
WISE. (2·209)

——:o:——

USE OF VEIL BY MUSLIM WOMEN

By Syed Mahmood Akhtar

The Muslim Brotherhood (Ummah) has its own civilisation with its conspicuous features that distinguish it from the rest of the world civilisations. If a man travels round the globe from one end to the other, he will find Muslim community areas, sparsely as well as thickly populated, having distinct mosques and minarets, resounding with the same call to prayer by the muazzin, the same type of Imam at the head of a prayer congregation, reciting verses of Qur'an Majeed, with faces towards the Ka'bah at Makkah and making the same physical postures and genuflections throughout the world irrespective of their nationality, language, clime, colour or caste. Likewise, during the month of Ramadhan, they observe one month's compulsory fasts and then celebrate 'Eid, marking the end of the fasting month by offering the congregational 'Eid prayer During the month of Zul Hijjah Muslims from all over world converge at Makkah to perform the Hajj (Pilgrimage), and offer animal sacrifice in commemoration of Prophet Abraham's *(Hazart Ibrahim 'alaihis salaam's)* offering to sacrifice his son Hazrat Isma'il *('alaihis salaam)*. These are some of the salient features of Islamic civilisation Every Muslim is proud of his civilisation and he will sacrifice even his own life in defending its every vestige, irrespective of his nationality and language.

Use of the veil by the Muslim women is also one of the distinct features of Islamic civilisation. It is God Himself, not the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, Who imposed it. The noble wives of the Apostle themselves were without veil before God through His revelation enjoined all Muslim women, including the wives of the Holy Prophet, to observe veil and segregate themselves from strange men. Observance of the veil by the Muslim women has since become a distinctive mark of Islamic civilisation. The injunctions regarding veil, being in the actual words of God, are contained in Qur'an Majeed.

God, in His Extreme Wisdom, created everything in pairs·

> "And of everything We have created in pairs—". (51 49)

God has created the day and the night, the light and the darkness, the heat and the cold, the salt and the sweet, etc. And among animate objects He created man and woman, horse and mare, cock and hen etc, in brief the contrasting phenomena.

God made man the best of all His creation and woman the better half of man. She is the most soothing companion and flower of his venturesome and hazard-seeking life. Biologically she is antithesis of man Her physical form and feature, her physiognomy, temperament and disposition, passion and predilection and largely different from man. Her field of activities in

life too is, by and large, different, keeping all these facts about her in view, her duties and obligations towards man and the surrounding world must have separate consideration unidentical with man, her opposite gender.

God made man His Vicegerent on earth but he was not competent enough to settle the affairs of his own. By his inherent nature, he is wild, cruel and ignorant

> "—He (man) has proved a tyrant and a fool." (33.72) (Pickthall)

Or "He was indeed unjust and foolish." (33:72) (A Yusuf Ali)

So, for guidance, God sent His innumerable Prophets. Some of them brought constitutions (Scriptures) according to the requirements of the people of the respective ages and places These Prophets taught people to worship only God, their Creator, and the way how to live peacefully in the world With the passage of time not only did men lose their respective revealed Scriptures but they forgot, through their carelessness, the teachings of their Prophets as well However, the effect of their teachings was that humanity grew in consciousness and the caravan of life moved on progressively in spite of many pitfalls Human society became an amalgamation of multifarious concepts mostly baseless and contradictory to one another Some even killed Prophets Others worshipped idols of their dead heroes. Women, in some societies, were considered as having the devil's soul They were subjected to physical torture. In some societies the female babies were buried alive as soon as they were born There were people who burnt alive widow on the death of her husband.

Prior to the dawn of Islam women in Arabia used to go out of their house unveiled in a way that exposed their faces and bodies They had virtually become dolls for men or objects of their carnal entertainment.

Islam stopped all such perversities God first enjoined the noble wives of the Holy Prophet of Islam to stay in their houses He addressed them thus

> "O Consorts of the Prophet! You are not like any of the (other) women. If you do fear God be not too complacent of speech, lest one in whose heart is a disease should be moved with desire, but speak you a speech (that is) just And stay quietly in your houses, and make not a dazzling display, like that of the former time of Ignorance; and establish the regular Prayer, and give regular Charity; and obey God and His Apostle. And God only wishes to remove all abomination from you, you Members of the Family, and to make you pure and spotless" (33 32-33)

Though the above verses of Qur'an Majeed addressed to the wives of the Holy Prophet, there is in them a norm of conduct equally applicable to the Muslim women in general too For example, a Muslim woman also should —

1. not be too complacent of the speech while talking to any strange man;
2. stay quietly in the house;
3. not make a display of her beauty to others;
4. establish regular Prayer; and
5. give regular charity.

In an another injunction God says:

> "O Prophet! Tell your wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad). That is most convenient, that they should be known (as such) and not molested. And God is Oft-Forgiving, Most Merciful." (33.59)

Nowadays, it is customary that some of our modern Muslim women go out of their houses without covering their body with an outer garment or a sheet of cloth or Burqah, which could cover and conceal their body from head to foot. They go out not as much for shopping as for display of fashion This sort of negligence on their part stoops them to the level of non-Muslim women. Because in that way they eliminate the distinction between a Muslim and a non-Muslim woman whereas the intention of God, as described in the above verse, is to create a clear distinction between them. Burqah seems to be the best form of outer garment for a Muslim woman. A sheet of cloth is being used by the non-Muslim women also but Burqah is never used by them It is the outer garment of a Muslim woman only. It is the hallmark of Muslim civilisation and it should be preserved in a true Islamic spirit.

Questions often arise from hostile quarters as to why Muslim women are kept inside their houses with a ban on their stepping out. The answer is that there is no ban in Islam on their going out They may go out only under genuine necessity and that too in proper dress as prescribed in Qur'an Majeed, as a respectable lady. There are rules of etiquettes in Qur'an Majeed for both men and women For example, God says:

> "Say to the believing MEN that they should lower their gaze and guard their modesty.

That will make for greater purity for them And God is well-acquainted with all that they do." (24:30)

"And say to the believing WOMEN that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their VEILS over their bosoms and not display their beauty except to their husbands, their fathers, husbands fathers, their sons, their husbands sons, their brothers or their brothers sons, or their sisters' sons, or their women, or their slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of the sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O You BELIEVERS! Turn you all together towards God, that you may attain Bliss." (24 31)

Just as gold and silver, jewels and jewellery coins and currency are kept hidden because they are valuables, women are very precious and sacred in relation to man as a mother sister, wife and daughter. They must be safeguarded from the exploitation and aggression of the mischief-makers

Evil eyes of a wicked person are the first rung of the ladder to adultery. Qur'an Majeed totally blocks that stealthy passage It enjoins a Muslim man and a Muslim woman to save themselves from an evil eye and keep, thereby, their passions under control. If, by chance, a man casts his eyes on a woman or a woman on a man Islam forbids them to look at each other for the second time BECAUSE the second gaze will be intentional If a person makes it a habit to lower his or her gaze after seeing one at first sight surely it will go a long way in purifying his or her heart.

After lowering ones gaze both men and women are enjoined to safeguard their modesty Women are enjoined to conceal their beauty except what is unavoidable, for instance the face and the hands under certain circumstances, provided there is no danger of any seduction or mischief

During the pre-Islamic days it was customary among the Arab women to cover simply their head with a sheet of cloth and let its borders hang behind their back thereby fully exposing the prominence of their breast This practice was abrazen infringement of modesty. Qur'an Majeed enjoins a Muslim woman to cover her head with a sheet of cloth and spread it wide over her breast, so that it covers the head, the ears, the neck and the entire area of the chest Not displaying their ornaments implies concealing their natural or physical beauty as well as artificial ornaments

Besides while going out a believing woman should not strike her foot on the ground in a way which might produce the jingling sound of her ornaments Showy and wayward women most often tinkle their ankle-ornaments to draw attention of men to themselves Islam has taken strong exception to such tactics and stopped them altogether

Now we quote some **Ahadith** (Traditions) on the subject in order to show how these injunctions are applied

"It is narrated by Hazrat 'Ali *(Karram-allahu wai-ha-hu)* that once the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* asked his Companions to tell him what is the best work for a woman The Companions kept quiet. Hazrat 'Ali thereupon went to his house and asked Hazrat Fatimah, his wife, the proper answer to the Apostle's query. She replied that the best work for a woman is that neither she should look at a man nor should any man look at her. When Hazrat 'Ali returned to the Holy Prophet and told him what Hazrat Fatimah had replied to the question, Apostle said:

"Fatimah is my darling child." (Musnad)

It is not permissible for a woman to shake hands with a man. The Holy Prophet said: "It is the rape of hands to touch an unauthorised (Naa Mahram) person" (Bukhari)

The Holy Prophet once said· "I do not shake hands with women." (Ibn Majah)

The Holy Prophet said·

"Avoid your ingress and egress with women" Some asked: "O Prophet of God; what is your order about the brother of the husband." He replied "The brother of a husband is death" (Bukhari)

Once Hazrat 'Abdullah Ibn Umm Maktum *(Razi Allahu 'anhu)*, a blind Companion of the Holy Prophet, appeared before the Apostle *Umma-ha-tul Momineen*, Hazrat Maimunah and Hazrat Umm Salmah *(Razi Allahu 'anhumaa)* were sitting besides the Holy Prophet The Apostle directed the ladies to go behind the curtain. Hazrat Umm Salmah said "O Prophet of God! Is he not blind? He cannot look at us" To that the Holy Prophet replied "But you are not blind. Do you not see him?" (Mishkaat)

Hazrat Qays bin Shammaas *(Razi Allahu 'anhu)* has narrated that a woman with a proper veil on her face appeared before the Holy

Prophet to ask him about his son who had been killed in a battle **(Jihad)** against the infidels. Someone remarked that she had lost his son in the battlefield, even then she was covering veil over her face. To that she at once retorted that she had lost her son, no doubt, but not her modesty. (Abu Da'ud)

It shows that women of the Companions of the Apostle, too, did not come before him unveiled.

Abis Sa'ib Abi Sa'eed Khudri *(Razi Allahu 'anhu)* has narrated that once a young and newly married man returned from the battlefield under orders of the Holy Prophet. He saw her wife standing between the shutters of the door. His sense of honour was so much excited to see her there that he raised his spear to attack her. (Muslim)

Hazrat 'Ali *(Karamallahu wajha-hu)* has narrated that once the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* came out of his house He saw that some women were sitting outside He asked them the reason of their presence there The women replied that they were waiting for a funeral The Apostle asked them if they had come to give it a funeral bath? They replied in the negative Then the Apostle enquired if they wished to carry the funeral on their shoulders They replied in the negation again He then asked if they had come to lower the dead body into the grave? They declined again The Holy Prophet ordered them to return to their houses He said they were sinners rather than earners of any reward of virtue in the Hereafter. (Targheeb)

The Holy Prophet is reported to have said that the best mosque for a woman is the innermost apartment of her house (Mustadrak)

In short, a Muslim woman is a respectable lady who stays in her house does not expose her beauty to strange male persons, lowers her gaze as soon as she comes across a strange man, talks to them from behind the screen in a terse, curt and rigid accent, on unavoidable necessity, goes out covering her head neck, face and the entire body with an outer garment and offers her prayer in a corner of the innermost room of the house

—:o:—

BOOK REVIEW

NAME OF BOOK	*Interpolation In the Qur'an?*
AUTHOR'S NAME	*Shaheer Niazi*
PUBLISHERS	*Selected Publications, 50, Darakhshan Society, Karachi-37 (Pakistan).*
No. OF PAGES	30
PRICE	Rs. 100 or US $5

"Interpolation in the Qur'an is the title of a chapter from the author's main book entitled "Essays on the Qur'an". It has been published separately along with the so-called "Surah Nurain" (Two Lights) alleged to have been excluded from the text of Qur'an Majeed by the three Orthodox Caliphs of Islam, namely, Hazrat Abu Bakr, Hazrat 'Umar and Hazrat 'Usman *(Razi Allahu 'anhum)* It is a good attempt on the part of the author to refute such malicious and ridiculous charges against the holy Caliphs and also against the authenticity and fullness of the total Divine scheme for mankind Such imputations are too hackneyed now They emanated from a disgruntled people who even disliked the raising of Muhammad *(Sallallahu 'alaihi wa sallam)* as the Holy Prophet of Islam. It should not be surprising to us if these people produce their own Qur'an containing forty fabricated chapters consisting of seventeen thousand verses, as they have been clamouring ever since the appearance of 'Abdullah bin Saba on the scene. In our opinion it is better for the author to incorporate this chapter in his compact book "Essays on the Qur'an. and make it a comprehensive academic issue instead of publishing it separately and thereby subjecting it to mere general polemic. Its price seems excessive.

—SYED MAHMOOD AKHTAR.

AL-HADIS. Hazrat Abu Hurairah *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallhu 'alaihi wa sallam)* said: Whoso seeks the world in a lawful manner abstaining from begging and striving for his family and being sympathetic to his neighbour, he will meet the Almighty Allah on the Resurrection Day while his face will be like the moon in full moon-lit night, and whoso seeks the world in a lawful manner, seeking wealth boastfully out of show, he will meet the Almighty Allah while He would be wrathful to him

(Baihaqi, Abu Nayeem.)

ANNUAL SUBSCRIPTION OF YAQEEN INTERNATIONAL (CURRENT VOLUME)

Within Pakistan. **Rs. 100/-** plus Rs 18.00 in case of Payment by cheque ex-Karachi.

Outside Pakistan	**Pakistan Currency** or equivalent U S Dollar
AIR MAIL	Rupees
Algeria, Bangladesh, Egypt, Iraq, Iran, Jordan, Syria & Turkey.	160.00
Afghanistan, Abu Dhabi, Bahrain, Burma, Doha, Dubai, India, Kuwait, Sri Lanka, Sharjah & Saudi Arabia.	220.00
African & European Countries, China, Indonesia, Japan, Malaysia & Singapore.	240 00
Australia, Canada, Fiji Islands, New Zealand & U. S. A.	280.00
Panama, South America & West Indies.	300 00
SEA MAIL	
(a) Algeria, Bangladesh, Egypt, Iraq, Iran, Jordan, Oman, Syria & Turkey.	120 00
(b) All other countries.	175.00

PRICE PER COPY (Including Postage)

Within Pakistan· Rs. 5 00 Outside Pakistan By Air Mail U.S **Dollar 1.00**

AVAILABLE OLD BOUND VOLUMES OF YAQEEN INTERNATIONAL

Nos. 13 to 18 & 25 to 39 @ Rs. 170.00 each plus Postage

LIFE MEMBERSHIP

For Residents in Pakistan — Rs. 1,000.00
For Residents Outside Pakistan U.S. Dollars 250.00

ALL PAYMENTS TO BE MADE IN ADVANCE

YAQEEN INTERNATIONAL
Stands for Right Guidance
Recommend it to friends.

REMITTANCES IN POUND STERLING

Remittances from Countries outside Pakistan towards

(i) Subscription of Yaqeen International

(ii) Purchases of Books etc, from MAKTABA Darut Tasnif, and (iii) Donations, Zakat etc, for Madrasa Talimul Islam (Tablighi College) can be deposited directly in Darut Tasnif (Private) Limited A/C No 01/05121/04 with National Bank of Pakistan 18, Finsbury Circus, London EC 2M 7BJ, ENGLAND, under intimation to Darut Tasnif (Private) Ltd, Mujahidabad, Hub River Road, Karachi 75700 (Pakistan)

All Correspondence should please be addressed to:
The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Saddar, Karachi-74400 (Pakistan)
Phone: 5684325.

Editor, M. M Ansari,
Published by Syed Irshad Ali,
Printed at MATBA DARUT TASNIF,
Iqbal Mansion, Shahrah-e-Liaquat,
Saddar, Karachi-74400 (Pakistan)
Phone: 5686997

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث=s̱	ح=ḥ	ذ=z̤	ص=ṣ	ض=ḍ	ط=ṭ	ظ=ẓ	ع='	ء=' (Jerk)	
Bold	Madd	آ=ā̄ā	وٓ=ōō	ىٓ=ēē	Fine	Madd	آ=āa	وٗ=ōo	ىٗ=ēe

	RU-KOO' 2 (Contd)	SECTION 2 *(Contd)*	ركوع ٢ (متبع)
20	*Laa-ki-nil-la-zee-nat-ta-qau rab-ba-hum la-hum ghu-ra-fum-*	20 But those who fear their Lord, for them are lofty chambers	لٰكِنِ الَّذِيْنَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ
	min fau-qi-haa ghu-ra-fum-mab-neey-ya-tun	with (other) lofty chambers built above them,	مِّنْ فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ
	taj-ree min taḥ-ti-hal-an-haar Wa'-dal-laah.	beneath which rivers flow It is Allah's promise	تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ وَعْدَ اللّٰهِ
	Laa yukh-li-ful-laa-hul-mee-'aad	Allah does not fail in His promise	لَا يُخْلِفُ اللّٰهُ الْمِيْعَادَ
21	*A-lam ta-ra an-nal-laa-ha an-za-la mi-nas-sa-mā̄a-i mā̄a-an*	21 Do you not see that Allah sends down water from the sky,	اَلَمْ تَرَ اَنَّ اللّٰهَ اَنْزَلَ مِنَ السَّمَآءِ مَآءً
	fa-sa-la-ka-hoo ya-naa-bee-'a fil-ar-ḍi	then guides it to form streams in the earth,	فَسَلَكَهٗ يَنَابِيْعَ فِي الْاَرْضِ
	s̱um-ma yukh-ri-ju bi-hee zar-'am-mukh-ta-li-fan al-waa-nu-hoo s̱um-ma ya-hee-ju	then He brings forth thereby crops of diverse hues, then it withers,	ثُمَّ يُخْرِجُ بِهٖ زَرْعًا مُّخْتَلِفًا اَلْوَانُهٗ ثُمَّ يَهِيْجُ
	fa-ta-raa-hu muṣ-far-ran s̱um-ma yaj-'a-lu-hoo ḥu-ṭaa-maa.	so that you see it turn yellow, then He makes it chaff?	فَتَرٰىهُ مُصْفَرًّا ثُمَّ يَجْعَلُهٗ حُطَامًا
	In-na fee zaa-li-ka la-zik-raa li-u-lil-al-baab	Surely, in this there is a reminder for men of understanding.	اِنَّ فِيْ ذٰلِكَ لَذِكْرٰى لِاُولِي الْاَلْبَابِ

RU-KOO' 3	SECTION 3	ركوع ٣
22. *A-fa-man sha-ra-hal-laa-hu sad-ra-hoo lil-is-laa-mi*	22 Is he then whose breast Allah has opened to Islam,	أَفَمَن شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ
fa-hu-wa 'a-laa noo-rim-mir-rab-bih.	so that he is on a light from His Lord (like him who is in darkness)?	فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِ
Fa-wai-lul-lil-qaa-si-ya-ti qu-loo-bu-hum-min zik-ril-laah.	So woe to those whose hearts are hardened against the remembrance of Allah	فَوَيْلٌ لِّلْقَاسِيَةِ قُلُوبُهُم مِّن ذِكْرِ اللَّهِ
U-lāā-i-ka fee da-laa-lim-mu-been	They are in manifest error	أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ۝
23 *Al-laa-hu naz-za-la ah-sa-nal-ha-dee-si ki-taa-bam-*	23 Allah has sent down the finest message, a Book	اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا
mu-ta-shaa-bi-ham-ma-saa-ni-ya	consistent with itself repeating (the teachings)	مُّتَشَابِهًا مَّثَانِيَ
taq-sha-'ir-ru min-hu ju-loo-dul-la-zee-na yakh-shau-na rab-ba-hum	at which the (hair on the) skins of those who fear their Lord stands on end	تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ
sum-ma ta-lee-nu ju-loo-du-hum wa qu-loo-bu-hum i-laa zik-ril-laah	then their skins and their hearts soften at Allah's remembrance	ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ
Zaa-li-ka hu-dal-laa-hi yah dee bi-hee mainy-ya-shāa'	Such is Allah's guidance He guides with it whom He pleases	ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ
Wa mainy-yud-li-lil-laa-hu fa-maa la-hu min haad	And there is no guide for him whom Allah lets astray	وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ۝
24 *A fa-mainy-yat-ta-qi bi-waj-hi-hee sōō-al-'a-zaa-bi yau-mal-qi-yaa-mah*	24 Is he then who guards (himself) with his face against the evil punishment on the Day of Resurrection (like one who is safe from punishment)?	أَفَمَن يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ
Wa qee-la liz-zaa-li-mee-na zoo-qoo maa kun-tum tak-si-boon.	And it will be said to the wrongdoers: Taste what you used to earn (of sins).	وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنتُمْ تَكْسِبُونَ ۝

25. *Kaz-za-bal-la-zee-na min qab-li-him*	25. Those who were before them had denied (the revelations),	كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ
fa-a-taa-hu-mul-'a-zaa-bu min hai-su laa yash-'u-roon	so the punishment came to them from whence they did not know	فَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ۝
26. *Fa-a-zaa-qa-hu-mul-laa-hul-khiz-ya fil-ha-yaa-tid-dun-yaa*	26 So Allah made them taste disgrace in the worldly life,	فَأَذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا
wa la-'a-zaa-bul-aa-khi-ra-ti ak-bar. Lau kaa-noo ya'-la-moon.	and indeed the punishment of the Hereafter shall be greater, if they did but know	وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ ۝
27 *Wa la-qad da-rab-naa lin-naa-si fee haa-zal-qur-aa-ni*	27 And indeed, We have struck for mankind in this Qur'an	وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ
min kul-li ma-sa-lil-la-'al-la-hum ya-ta-zak-ka-roon	all kinds of similitudes, so that they may reflect	مِن كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ ۝
28 *Qur-aa-nan 'a-ra-beey-yan ghai-ra zee 'i-wa-jil-la-'al-la-hum yat--ta-qoon*	28 A Qur'an in Arabic without crookedness, so that they may guard (themselves) against evil.	قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ ۝
29 *Da-ra-bal-laa-hu ma-sa-lar-ra-ju-lan fee-hi shu-ra-kaa-u mu-ta-shaa-ki-soo-na*	29 Allah sets forth a parable: There is a man whom several disagreeing masters share	ضَرَبَ اللَّهُ مَثَلًا رَّجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ
wa ra-ju-lan sa-la-mal-li-ra-jul	and there is a man wholly devoted to one man	وَرَجُلًا سَلَمًا لِّرَجُلٍ
Hal yas-ta-wi-yaa-ni ma-sa-laa.	Can the two be equal in similitude?	هَلْ يَسْتَوِيَانِ مَثَلًا ۚ
Al-ham-du lil-laah. Bal ak-sa-ru-hum laa ya'-la-moon.	Praise be to Alah, but most of them do not know	الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۝

30 *In-na-ka maiy-yi-tunw-wa in-na-hum-maiy-yi-toon*	30 Surely, you are to die and they, (too) are to die	إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ۝
31. *Sum-ma in-na-kum yau-mal-qi-yaa-ma-ti*	31. Then on the Day of Resurrection you	ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ
'in-da-rab-bi-kum takh-ta-si-moon.	will surely dispute with one another in the presence of your Lord	عِندَ رَبِّكُمْ تَخْتَصِمُونَ ۝

Part 23 WA MAA LI-YA ENDS HERE. تمّ هنا بحمد الله الجزء ٢٣ ـ و مالي

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Knateeb

ننشر على هذه الصفحات ترجمة معاني القرآن الكريم باللغة
الإنجليزية مع الكتابة الصوتية للنص العربي بالحروف الرومانية
والغرض المنشود من هذا مساعدة قرائنا الكرام على النطق
الصحيح بكلمات نص القرآن العربي. هذا و نناشد قراءنا الكرام
ان يتعاونوا معنا في عمل نشر دعوة الاسلام و رسالة القرآن
عبر العالم بأسره و كما نرجو منهم أن يبذلوا جهودهم من
أجل تعميم و ترويج مجلتنا اليقين بين أصدقائهم و معارفهم
حتى تصل كلمة الله و أنوارها و بركاتها إلى أقصى ممكن
و جزاكم الله خير الجزاء.

العبادات الأسلامية وأهدافها :

(متبع من العدد السابق)

وفيه تدريب على ضبط النفس وتفوق دوافع النفس فى مغالبة الشهوة والانتصار عليها يوضح كل ذلك فى كلمات موجزة قول الرسول ﷺ فى بيان المنهج الأصيل للصوم فيما رواه الشيخان « الصيام جنة ، فلا يرفث ولا يجهل ، وأن أمرؤ قاتله أوشاتمه فليقل : انى صائم مرتين . . » الخ . (رواه البخارى فى كتاب الصوم)

وهذا الصوم كما نعرف مخالفة مفروضة لما تعوده المسلم أحد عشر شهرا فهو توجيه عملى ودورى يستطيع المسلم بممارسته ان يتكيف وفق الظروف والملابسات فلا تأسره عادة فى ربقتها ولا تحصره فى حدود لا يستطيع الافلات من ضغوطها .

ومن ذا الذى يستطيع ان ينكر ان تلبية رغبات النفس على وتيرة واستسلامها للعادة تؤدى الى ضعفها وتغليب باعث الشهوة على باعث العقل والضمير ؟

ويسلمنا الحديث عن علاقة الصوم بالارادة الى المال وعلاقته بالنفس فحب المال والحرص عليه والضن به ظاهرة غالبا ما تتحول الى داء مهلك وطريق معبد لكثير من الأمراض والانحرافات والعداوات والبغضاء الأمر الذى كثيرا ما يؤدى الى تفكك المجتمع ان لم يؤد الى تصدعه ثم انهياره .

الزكاة تطهير وتزكية للنفس

والزكاة التى فرضها الاسلام على المستطيعين فى أموالهم ليست مجرد حل من الحلول لمشكلة الفقر والتخفيف من ضغوطه الاجتماعية ولكنه مع ذلك علاج عملى بعيد الغاية لضعف النفس وتحصينها من أدواء الشح والأثرة وعبادة المال ومن ثم اعتبر القرآن بذل المال تطهيرا وتزكية فقال : « خذ من أموالهم صدقة تطهرهم وتزكيهم بها » . (التوبة من الآية ١٠٣)

واعتبر الشح والضن بالمال هلاكا فقال : « وانفقوا فى سبيل الله ولا تلقوا بأيديكم الى التهلكة وأحسنوا ان الله يحب المحسنين » (البقرة آية ١٩٥) . ونحن أن نؤكد لأولئك الذين يسخرون من الزكاة ويسمون مجتمعها مجتمع الصدقات لمزا وغمزا : ان توزيع الثروات وما شاكلها من أساليب فى محاولة القضاء على الفقر لم تستطع أن تغطى حاجات المحتاجين .

والذين لهم صلات بالبلاد الشيوعية يعرفون حق المعرفة انه لا يزال بها فقراء يتطلعون الى العطاء ولكنهم لا يجدونه ؟!

والزكاة حسب تشريع الله تعالى لا ينظر اليها على انها تفضل أو عطاء وانما هى حق وفرض فرضه الله فاذا نكص الغنى عن تسليم ذلك الحق فعلى ولى الأمر أن يرغمه ويعيد توزيعه على المستحقين ، والزكاة بهذا المعنى يتحقق فيها معنى التضامن والتكافل الاجتماعى وحتى يتحقق جانب التكافل والتضامن الاجتماعى فلابد من آداب الاعطاء للفقير بحيث لا تهدر كرامته ولا تهان قسمته ولا تحتقر انسانيته وانما يكون العطاء خالصا لوجه الله تعالى بحيث لا ينتظر المقابل ولا يمن والله الهادى الى سواء السبيل .

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحَمِ

٥ — وبلغ الحب بثوبان مولى رسول الله ﷺ مبلغا عظيما . حتى لقد خشي أن يفترق عنه في الآخرة ، فأتاه يوما شاحب اللون فسأله عن حاله : فقال : يا رسول الله : مالي من وجع — غير أني اذا لم أرك اشتقت واستوحشت وحشة عظيمة . فذكرت الآخرة حيث لا أراك هناك لأني ان دخلت الجنة فأنت تكون في درجات النبين فلا أراك فأبتسم النبي ﷺ وأنزل الحق سبحانه قوله « ومن يطع الله والرسول فأولئك مع الذين أنعم الله عليهم من النبيين والصديقين والشهداء والصالحين وحسن أولئك رفيقا » (الآية ٦٩ من سورة النساء) .

ولم يكن هذا الحب الذي يكنه الصحابة لنبيهم بالشيء المستغرب فقد كان في سماحة الرسول وأريحته وبشاشته وحسن سياسته وكريم شمائله ما يفجر الماء من القلوب الصلبة المتحجرة ومن أجل هذا بادله أصحابه حبا بحب ووفاء بوفاء .

٦ — وتجلى حب على الرسول الله ﷺ كما لم يتجل من قبل . . فلقد افتدى النبي ﷺ ليله الهجرة بنفسه وقريش قد ائتمرت به وجاءت بالرجال من أجل قتله . . فبات في فراشه بعد أن تسجى ببرده الأخضر مخاطرا بنفسه الى أبعد حد . . لأن القوم كان من المحتمل منهم أن يقتحموا المكان .

٧ — ومثل هذا موقف أبي بكر في الغار . . فقد كان يزعجه كثيرا وقع أقدام الباحثين عن رسول الله ، هو معتصم بالغار ، فيقول ﷺ لأبي بكر لا تحزن أن الله معنا ما ظنك باثنين الله ثالثهما . . ؟

فيجيب أبو بكر في قلق بالغ ان قتلت فانما أنا رجل واحد ، اما ان قتلت أنت فقد هلكت الأمة . . فيكرر رسول الله ﷺ مقالته قائلا : لا تحزن أن الله معنا .

٨ — وبلغ من حب أبي أيوب الأنصاري للنبي ﷺ أن يكبر عليه أن يقيم هو بالطابق الأعلى والرسول من أسفله وكان الرسول ﷺ قد أقام عنده عند قدومه الى المدينة المنورة .

فقال الرسول ﷺ رفقا بنا وبمن يغشانا أن نكون في أسفل البيت ، يقول أبو أيوب : فانكسر جب لنا فيه ماء فقمت أنا وأم أيوب بقطيفة لنا مالنا لحاف غيرها ننشف بها الماء مخافة أن يقطر شيء على رسول الله منه فيؤذيه . . !

٩ — واذا كان هذا الذي سقناه من صور الحب للنبي ﷺ — مثار عجب وانبهار وتساءل فان من الحق أن نقرر أن هذا الحب هو عصص من فيض حبه ﷺ لهم ، وحرصه عليهم ، كما كان هذا الحب نبتا من غرسه ﷺ « لقد جاءكم رسول من أنفسكم عزيز عليه ما عنتم حريص عليكم بالمؤمنين رؤوف رحيم (الآية ١٢٨ من سورة التوبة) « لن تنالوا البر حتى تؤمنوا حتى تحابوا » ولذلك نرى ابن عمر يعتمر عن رسول الله عمرات : هي غيض من فيض نبيه في حقيقة الأمر وهي نبت من غرسه . . ونرى على بن الموفق من بعد ذلك يزن ما قدمه له الرسول بقلب شاكر . . ويعرف حقه : حيث استنقذه من الضلالة وأخذ بيده الى عالم الهداية : فتتفجر في نفسه طاقات الحب وعواطفه فيعبر عن ذلك بأن يحج عن النبي ﷺ سبعين حجة في سبعين سنة ويسال الله ربه أن يجعلها في كفة ميزان لنبيه زيادة في شرفه ، ورفعة لقدره ﷺ . . وكذلك نرى ابن السراج يختم القرآن الكريم عشرة آلاف ختمة ثم يتجه الى الله ربه بأن يجعلها في ميزان لنبيه جزاء ما قدم له من خير . . وهده اليه من معروف وبرغم أن هذه المسالك قد أثارت خلافا كثيرا بين العلماء . نغض الطرف عنه . الا أن الذي يعنينا هنا من هذه الصور الرائعه للحب هو سمو العاطفة ، ونبل الغاية ، وصدق المقصد .

ونعد عندك رواحلك ، ثم تلقى عدونا ، فأن أعزنا الله وأظهرنا عليه كان ذلك ما أحببنا . . وأن كانت الأخرى جلست على رواحلك فلحقت بمن وراءنا . . »

ويفهم سعد الحب لرسول الله كما يجب أن يفهمه من علمهم القرآن . انه طاعته له والاستجابة لأمره والاتباع الكامل لهواه دلك : أن الدرس الذى كانوا قد وعوه تماما هو قوله تعالى « من يطع الرسول فقد أطاع الله » (الآية ٨٠ من سورة النساء) ولذلك يقف (سعد بن عباده) يتحدث بلسان الأنصار بعد أن قال النبى ﷺ : « أشيروا على أيها الناس فيقول : انا قد آمنا بك وصدقناك ، وشهدنا أن ما جئت به حق فأعطيناك مواثيقنا وعهودنا على السمع والطاعة ، فامض يا نبى الله لما أردت : فو الذى بعثك بالحق لو استعرضت بنا هذا البحر فخضته لخضناه معك ما تخلف منا رجل واحد ، فصل من شئت واقطع من شئت ، وخذ من أموالنا ما شئت ، وما أخذت من أموالنا أحب الينا مما تركت ، وما نكره أن نلقى عدونا . . انا لصبر فى الحرب صدق عند اللقاء ، ولعل الله يريك منا بعض ما تقر به عينك »

وهكذا يتميز هذا الحب العميق بأنه حب أيجابى وعملى ، يتخذ فى التعبير عنه والافصاح عن كنه حقيقته الوسائل العملية التى تكشف عن صدقه . . وتميزه عن غيره . ومثل هذا الحب فى حياة الصحابة وفى جانبه العملى والايجابى والذى يقوم فى أساسه على تعاليم القرآن الكريم وتفسيره للحب على أنه الطاعة المطلقة فيما يكرهه الانسان أو يحبه قد تجلى كأوضح ما يكون فى أشد الأمور ، وأشقاها وأصعبها على النفس .

٣ — وتجلت هذه المحبة للنبى ﷺ فى طاعته حين دعاهم الى البذل فى غزوة العسرة لقد جاء أبو بكر رضي الله عنه يومها بماله كله ، وجاء عمر بنصف ماله ، وجاء العباس ابن عبد المطلب رضي الله عنه بتسعين ألفا ، وحمل عبد الرحمن ابن عوف رضي الله عنه الى النبى ﷺ مائتى أوقية وتصدق عاصم بتسعين وسقا من التمر ، وجهز عثمان بن عفان ثلث الجيش ، ثم جاء بألف دينار فأفرغها فى حجر النبى ﷺ ، فجعل يقلبها ويقول · ما ضر عثمان ما فعل بعد اليوم . ثم يبتهل الى الله تبارك وتعالى بهذا الدعاء الجميل : « اللهم أرض عن عثمان فأنى عنه راض »

٤ — ويتجلى حب بلال بن رباح للرسول ﷺ فى موقفين من أروع ما سجله التاريخ لعواطف الحب الصادق فبعد أن قبض رسول الله ﷺ ولحق بالرفيق الأعلى طلب منه أبو بكر أن يؤذن للناس كما كان يؤذن لرسول الله ﷺ فقال بلال وعيناه تدمعان من الدمع انى لا اؤذن لأحد بعد رسول الله ومضى الى الشام مرابطا فى ثغورها ابتغاء وجه الله ، وما أن زار الشام أمير المؤمنين عمر رضي الله عنه الا وتوسل الناس اليه أن يحمل بلالا على أن يؤذن لهم صلاة واحدة تكون آخر أذان له فى أرضهم بالشام ودعا أمير المؤمنين عمر بلالا وقد حان وقت الصلاة ورجاه أن يؤذن لها وصعد بلال وأذن وصدح بالأذان صوته الشجى الحنون المهيب ، ولم يكد ينطق فى أذانه بـ (أشهد أن محمدا رسول الله) حتى جاشت الذكريات فى نفسه ، فاختنق صوته تحت وقع أساه ، وصاحت بالكلمات دموعه وعبراته وبكى معه الصحابة الذين كانوا أدركوا رسول الله وبلال يؤذن له لقد بكوا كما لم يبكوا من قبل . وكان عمر بن الخطاب رضي الله عنه من أشدهم بكاء يومئذ .

ثم كان موقف آخر لبلال ينم عن الحب الصادق فى أسمى مشاعره وأرق عواطفه وهو يعانى سكرات الموت فقد انبهر الناس لما رأوا من فرحة بلال ، وقد جاءه الموت . . فقد كان يهتف فى فرح وحبور « غدا ألقى الأحبة : محمدا وصحبه » .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

من روائع صور المحبة للنبي محمد صلى الله عليه وسلم

فضيلة الشيخ عبد الحليم الجندي

قضية الحب لرسول الله ﷺ لاسيما من جانب أصحابه : تلك المحبة التي ملأت عليهم أقطار نفوسهم . وانتهت بهم الى التضحية بكل شيء من أجل مرضاته ، بل والى استعذاب الشهادة ذودا عنه وفداء له قضية تستحق أن يقف عندها الباحثون والمحللون كثيرا : ذلك أنهم لن يجدوا أمامهم الا روائع تبهرهم وهم بسبيل محاولة التعرف على أسرارها ، وأستكناه حكمتها وبواعثها . وتقدير أبعادها . . ولذلك فقد رأينا أن نعقد هذا البحث وقفة على روائع صور المحبة للنبي ﷺ في حياته وبعد وفاته ، بعد استقصاء لبعض نماذجها وصورها لتكون مثلا حيا ، ونموذجا فذا ، وأسوة حسنة لكل المنتسبين الى الاسلام في عالم اليوم يقتضيهم البذل والتضحية والعطاء بل ويستثير فيهم الحب له ولعل سر الأسرار في كوامن هذه المحبة انما يتحدد فيما كشفه النبي ﷺ وأبرزه من حقيقة الصلة التي تربطه بأتباعه وأنها صلة تربو على صلة الدم ، وصلة الروح جميعا وذلك حين قال « ما من مؤمن الا وأنا أولى به في الدنيا والآخرة اقرءوا ان شئتم « النبي أولى بالمؤمنين من أنفسهم » فأيما مؤمن مات وترك مالا فليرثه . ومن ترك دينا فليأتني فأنا مولاه » .

ومن نبع جوهر هذه الصلة التي كشف النبي ﷺ بنفسه عن جوهرها ومعدنها الحقيقي انطلقت منهم المواقف التي هي مرآة انعكس عليها ما وقر في قلوبهم من حب له ، وكان من آثارها وثمارها أن قدم الناس نبيهم محمدا ﷺ على أهليهم دون أن يترددوا في ذلك ومن هذا المسلك ما كان من :

١ — (مصعب بن عمير) أول سفير للاسلام خارج مكة وأول داعية حصيف له . عندما قدم من سفره بدأ بنبيه محمد ﷺ يزوره ويستمتع بلقائه ، ويشبع بعض شوقه اليه ، فأرسلت اليه أمه تقول : أتقدم بلدا أنا فيه ولا تبدأ بي ؟ فقال : ما كنت لأبدأ بأحد قبل رسول الله ﷺ بمخاصمته ولكنه كان مقتديا بأن رسول الله ﷺ : هو أولى بالمؤمنين من أنفسهم وأهليهم .

٢ — وتتفجر طاقة الحب في قلب (سعد بن عبادة) لتفصح عن نفسها في هذا الموقف قبل بدر فيقول للرسول ﷺ « يا رسول الله انا قد خلفنا من قومنا قوما ما نحن بأشد حبا لك منهم ، ولا أطوع لك منهم ، لهم رغبة في الجهاد ونية ، ولو ظنوا يا رسول الله أنك ملاق عدوا ما تخلفوا ولكن انما ظنوا أنها العير» ثم يتجلى حبه للنبي في قوله : « يا رسول الله نبني لك عريشا فتكون فيه

بسم الله الرحمن الرحيم

عن ابي هريرة رضي الله عنه قال فيما اعلم عن رسول الله ﷺ قال ان الله عز وجل يبعث لهذه الأمة على رأس كل مائة سنة من يجدد لها دينها .

(رواه ابو داود)

تجديد الدين اعادة ما ترك الناس عملها من احكام الشريعة والسنة ومنع ما اخذ الناس عملها من السيئات والبدعات ولا يعني التجديد ادخال عقائد باطلة في الدين بهدف تشويه الدين .

التحرير

أسعار الإشتراك السنوي في اليقين إنترنيشنل
إبتداء من المجلد الـ ٣٩ .

داخل باكستان : ٠٠/-٧٠ روبية باكستانية بإضافة -/٧ روبيات في حالة التسديد بشيك من حوالة أي مصرف في كراتشي

خارج باكستان : --- --- --- --- --- -- --- --- بالعملة الباكستانية أو ما يعادلها من دولار أمريكي

بالبريد الجوي

	روبيات
• البلاد الأفريقية و الأوروبية و الصين واليابان و ماليزيا و سينغافورة و إندونيسيا	٢٤٠,٠٠
• أستراليا، كندا، جزائر فيجي، نيوزيلنده و الولايات المتحدة الأمريكية	٢٨٠,٠٠
• الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، سورية وتركية أفغانستان، أبوظبي، البحرين، بورما، الدوحة، دبي، الهند، الكويت	١٦٠,٠٠
• سري لانكا، الشارقة و المملكة العربية السعودية	٢٢٠,٠٠
• بنامه، أمريكا الجنوبية وجزائر الهند الغربية . . .	٣٠٠,٠

بالبريد البحري

(أ) الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، عمان، سورية وتركية	١٢٠,٠
(ب) جميع البلاد الأخرى	١٧٥,٠٠

ثمن العدد الواحد (صافيه أجرة البريد)
داخل باكستان ٠٠ر٥ روبيات خارج باكستان بالبريد الجوي ٠ را دولار أمريكي .

أعداد المجلة السابقة للسنة الكاملة متوفرة بشكل مجلدات جميلة، الأعداد ١٣ إلى ١٨ و ٢٥ إلى ٣٨، كل منها مقابل ٠٠/-١٠٠ روبية الباكستانية وذلك فيما عدا أجرة البريد .

رسم العضوية في المجلة مدى الحياة
[illegible] باكستان ٠٠٠/١ روبية [illegible] باكستان ٢٥٠ دولار أمريكي

لاحظ
على نقل المواد المنشورة في مجلة اليقين إنترنيشنل إقتباسا أو ترجمة أو بأية طريقة أخرى، على أن يذكر مصدر المواد المنشورة و يتم تزويدنا نسخة منها، إلا إننا لا نسمح نقل ترجمة القرآن الكريم الإنكليزية أو الكتابة الصوتية بالحروف الرومانية التي تنشر على صفحات اليقين قرين النص العربي على التوالي في كل عدد من المجلة .

جميع المراسلات
بإسم مدير اليقين إنترنيشنل
مكتب البريد - دار التصنيف،
مجاهد آباد، حبيب رئور روڈ،
كراتشي - باكستان

هواتف
المكتب الرئيسي : ٩٨-٢٢٦٥٩٧
المكتب الفرعي ٥٢٤٣٢٥

التسديد مقدما

والله ولي التوفيق ه

رائد حركة رسالة الحق

البعث الإسلامي

مجلة
دار التصنيف (برائيويت) ليمتيد

المجلد ٤٠ ٢٩ جمادى الأولى ١٤١٢ هـ الموافق ٧ ديسمبر ١٩٩١ م العدد ١٥

من روائع صور المحبة للنبى محمد (صلى الله عليه وسلم) :

— قال النبى ﷺ : ما من مؤمن الا وانا اولى به فى الدنيا والآخرة.
— تجلت هذه المحبة للنبى ﷺ فى طاعته حين دعاهم الى البذل فى الغزوات .
— حب بلال رضي الله عنه للرسول ﷺ من اروع ما سجله التاريخ لعواطف الحب الصادق .

العبادات الإسلامية واهدافها :

— عبادة الصوم مخالفة مفروضة لما تعوده المسلم احد عشر شهرا .

نطبع آيات القرآن الكريم والأحاديث النبوية المقدسة لمنفعة قرائنا الكرام، فننا شدهم أن يؤمنوا حرمتها. من الواجب أن يتم التخلص من الصفحات المطبوعة بها بالطريقة الاسلامية اللائقة . وشكرا .

ISSN 0044

AND ... ASSURED CERTAINTY

yaqeen international

PUBLISHED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNIF (PRIVATE) LIMITED
On the 7th & 22nd of every month

VOL. 40 | 14 JAMADI-UL-AWWAL 1412 A.H. | NOVEMBER 22, 1991 | No. 14

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

HAZRAT NIZAMUDDIN AULIA

(Rahmatullah 'alaihi)

HIS BA'IT

Part II

PART ONE of this article gave synopses of Hazrat Nizamuddin's early life, teachers and education at Budaun; his move to Delhi with his mother; his teachers in Delhi, and the completion of a highly distinguished scholastic career. Yet about to step out of his teens, he was already being addressed now as Maulavi and Maulana — an old head on young shoulders

Scholar of Al-Qur'an and Sunnah, conversant with the modalities of Ijma' (consensus), Qyas (analogy), and Ijtihad (reasoning), he was fully **au fait** with Fiqh (jurisprudence) In brief he had all the makings of a Qazi — the lifelong wish of his mother Bibi Zulekha

AJODHAN LINK· While yet a boy in Budaun, he happened to come to know of Khwaja Fariduddin Ganj Shakar — a great saint at Ajodhan (Pakpattan as later renamed by the Moghul Emperor Akbar) — his love, courtesies, human kindness, and spirituality of the highest order He instantly fell in love with the Shaikh **in absentia.** He would, in remembrance, repeat his name again and again several times during the day

In Delhi, the mother and son, were staying in an humble dwelling near the abode of Shaikh Najibuddin Mutawakkil, a younger brother of Khwaja Farid He had once been to Budaun also to meet a saintly person named Wajihuddin The meeting did not take place in a congenial environment, but it is not known whether he did have any contact with Nizamuddin family

Bibi Zulekha now sought Shaikh Mutawakkil's good offices to secure for Nizamuddin the job of a Qazi In a state of agitation he suddenly uttered to the youthful scholar, "God willing, thou shalt never be a Qazi, but something else of which I know." After a pause the Shaikh added, "Why don't you go to Ajodhan." And, lo, Nizamuddin set out for Ajodhan with the best wishes and impassioned prayers of his dear mother It was the year 654 A H

THE AUDIENCE· Nizamuddin was now face to face with Khwaja Farid The "super debater", "the smasher of collective arguments", "the scholar of theology", and "the master of dialectics", was in an utter state of nervousness in the august audience of the Shaikh The Shaikh recited an emotive the couplet.

> O the fire of thy separation!
> Many a heart thou hast burnt,
> The tide of passion for thee—
> Hath devastated many a life

Seeing the awe in which the new-come youth was caught, the Shaikh consoled, "Every new-entrant suffers a state of awe" Upon this Nizamuddin placed his head on the feet of the Shaikh and was granted the ba'it This was the ba'it, but khilafat was still a thousand miles away

The Shaikh made searching inquiries from Nizamuddin about his scholarship It was his custom in the very first instance to completely rid his disciple of any feeling of self-esteem or sense of pride of learning He would not allow any formal knowledge to commingle wtih spiritual m'arfat. The ultimate is the purification of the self (nafs.). The Shaikh accordingly said, "Despite all your attainments, you will have to learn certain things from us as well" The Shaikh gave his disciple a few lessons from Shaikh Shahabuddin Suhrawardi's 'Awarif Al-Mu'arif dealing mainly with Sufism (Tasawwuf) and the ways of the Sufis. More about it later.

The Shaikh asked Nizamuddin to recite Surah al-Fateha and when he concluded, the Shaikh repeated the last syllable **wa-lad-daal-leen** with rare purity of eloquence and explained how to pronounce the letter d (ض) The Shaikh emphasised the need to read Al-Qur'an with Tajwid (correct phonetics) He made Nizamuddin to rehearse five Parts of the Divine Book with due attention on accent and eloquence He advised him to memorize the full Qur'an with Tajwid

'AWARIF AL-MU'ARIF While the Shaikh was delivering his lecture on 'Awarif, he broke the continuity here and there In fact the aged savant was concentrating over certain meanings, Nizamuddin mistook that the text before Shaikh was in too thin a script, or maybe imperfect He told the Shaikh, "I had seen another copy with Shaikh Najibuddin Mutawakkil" This "had seen" gave the impression of a wider reading of a "correct" version before There smacked a pretence of superiority which enraged the Shaikh He thundered, "A der-

vish has no authority to correct a presumably defective version of the book."

Hazrat Nizamuddin says, "At first I could not catch whom the Shaikh was admonishing. When he repeated his words again and again, my companion Maulana Ishaq pointed out to me that it was I who was meant. I instantly passed out in a state of utter shock, bared my head, and fell on the feet of the Shaikh." This alone was worthy of a disciple — a super debater, a smasher of arguments — who surrendered himself wholeheartedly to the Murshid "I pleaded", says he, "that, God may protect me, I meant no reference to the Shaikh " There was, however, no response, no indication of a pardon

The real thing was hidden in the words "I had seen" which smacked of the ego and access to something superior to what the Shaikh had under his perusal Later he explained the whole matter to the Shaikh's son Shahabuddin who could secure a pardon for Nizamuddin who was then readmitted to the Shaikh's presence.

ANOTHER TRIAL However, another severe trial was in store for Nizamuddin He had by now fully resigned himself to the dictates and discipline of the Murshid He was sharing the austerities of the Shaikh. He said "When I had become a servant of Shaikh Fariduddin at Ajodhan, a scholar who had been a friend and a fellow-student with whom I discussed all sorts of questions, came there and saw me in my tattered clothes He asked me, 'Maulana Nizamdin! What has happened to bring you to this condition? If you had taken to teaching in the town, you would have become a **mujtahid** of your time, and been very well off.' I listened to these remarks of my friend and made some excuses and apologies. Then I went to my Shaikh, He said, 'Nizam If any of your friend comes and asks you what misfortune has befallen you that you have given up teaching, which is a secure means of livelihood and of prosperity, and taken to this life, what answer will you give? I replied, 'I shall say what my mentor of the world desires me to say' he said. 'You reply

> We cannot walk together, you
> and I,
> You go your way, let me
> life's lesson learn,
> May God grant you the
> good that you desire,
> And me the lowliness
> for which I yearn '

"Thereafter the Shaikh said, 'Go to the kitchen and ask for a tray filled with choice dishes to be brought'. When the tray had been brought, the Shaikh said. 'Nizam! Carry this tray on your head to the place where your friend is putting up'. In accordance with the command of the Shaikh I put the tray on my head and proceeded to the saraa'e where that friend was living When his eye fell on me, he ran towards me crying, took that tray off my head, and began to ask me what the matter was I said. 'The fact of my meeting and talking to you was revealed to the Shaikh by means of his inner light He asked me about it, and when I had told him everything, he was pleased to send this to you and to answer your question with a verse' The scholar said, 'God be praised that you have such a great Shaikh and that he has so disciplined your mind Now take me to him so that I may acquire the merit of kissing his feet'. When he had finished the meal, the scholar asked his servant to carry the tray on his head and come along with us But I said, 'No, I shall take this tray just as I have brought it', and the scholar and I walked together to the presence of the Shaikh."

Nizamuddin has now passed through the furnace and turned into the purest gold. There was no ego left. There was not any self-esteem. There was no trace of the faintest sense of pride of learning A perfect personal equation was struck between the disciple and his mentor, each enjoying the pleasure of the other

CONCLUSION. Hazrat Nizamuddin Aulia *(Rahmatullah 'alaihi)* visited Ajodhan ten times — thrice during the lifetime of Baba Fariduddin Ganj Shakar *(Rahmatullah 'alaihi)* and seven times after his demise The first visit lasted for ten days, the second for seven months eighteen days, while the duration of the third is uncertain, but he returned with the document of khilafat with him On the conferment of khilafat the Shaikh observed, "Today I have planted a tree under whose shade a large number of God's people will receive comfort " And then he addressed Nizamuddin

> "Go and take over the domain of Hind "

Earlier, the Shaikh was contemplating to award the khilafat to someone else, but then he had an intuition. "For the present give not khilafat to anyone, for Nizamuddin of Badaon is to come " It was in this context that Shaikh Jalaluddin of Hansi while registering the document of Nizamuddin khilafat wrote the couplet

> To God of the world
> a thousand thanks,
> For he entrusted the pearl
> to the connoisseur of the pearl

—Concluded.

—:o:—

EMINENT MUSLIMS

IBN RUSHD (AVERROES) Champion of Rational Thought

By Dr. Abdul Ali

Reader Aligarh Muslim University

The greatest Muslim philosopher Abdul Walid Muhammad Ibn Ahmad Ibn Rushd was born in Cordoba, Andalusia (Spain) in 1126, a leading intellectual centre of the Western Islamic world in those days. Known to fame in the West as Averroes, he belonged to a distinguished family of scholars Both his father and grandfather were Qadhis (Islamic judges) in Cordoba.

Ibn Rushd was given an excellent education in Islamic science and Arabic literature He was a voracious reader and remained busy in his intellectual pursuits throughout his life It is related that in the whole of his career he could not study only on two nights — once when his father died and another time when he was married. He learned jurisprudence and theology from his father, who was an exponent of the Malikite system He showed early signs of merit as a student by memorising the al-Muwatta by Imam Malik-bin Anas After that he studied medicine and philosophy Abu Jaafar Harun was an eminent teacher who taught him medicine and other sciences. Ibn Tufayl and Ibn Zuhr were the other renowned scholars from whom he benefited in his educational career.

In 1153 Ibn Rushd went to Morocco where he came into contact with Ibn Tufayl On being impressed by the learning and abilities of Ibn Rushd, Ibn Tufayl soon introduced the former to the Muwahhid ruler Abu Yaqub who became the patron of Ibn Rushd. It was also Ibn Tufayl who inspired and encouraged Ibn Rushd to facilitate the study of Aristotelian philosophy by writing commentaries on his books In 1169 he became Qadhi of Cordoba He performed his duties very well. In 1182 he was appointed as personal physician of the ruler Ibn Yusuf but soon afterwards was sent to Cordoba with the rank of chief Qadhi

HIS WORKS

Ibn Rushd studied the works of Aristotle very diligently and became a great admirer of him. He held him to be the most learned of Greek philosophers as well as founder of the sciences of logic, natural philosophy, and metaphysics He also took him to be a divinely inspired extraordinary human being who deserved all appreciation Most of Ibn Rushd's books are on intellectual science, such as philosophy, medicine, astronomy, and jurisprudence which he started writing at the age of 36 He remained busy doing so for the next 36 years of his life Some 50 books are attributed to him by Ibn Usaybiah First, he composed several summaries of Aristotle's works which were all available in Arabic, except his Politics. Since he had no knowledge of Greek, he could neither summarise its contents, nor could he comment on it. However, he satiated his thirst for knowledge about Greek political thought by writing a commentary on "The Republic", Plato's work.

Ibn Rushd's next important work was that he wrote extensive commentaries on most of the books of Aristotle and contributed to a great deal to a correct understanding of Aristotelian philosophy, on account of which he attained fame as the great commentator. His first independent book was his encyclopaedic work "al-Kulliyat fit-Tibb" (The Generalities on Medicine), in which he has dealt with anatomy physiology, and drugs, regimen, and therapeutics. He made it clear in this book for the first time that none is afflicted twice with smallpox He also spoke very highly of the science of anatomy by saying that its cultivation strengthens one's faith in Allah, the Creator It was translated into Latin as Colliget and printed several times.

Ibn Rushd wrote three important books on systematic philosophy The first of them was published about 1177 under the title Fasl ul-Maqal (The Decisive Treatise on the Agreement between Religious Law and Philosophy), in which he legitimised the study of philosophy from the standpoint of Islamic Shari'ah on the authority of a number of verses from the Qur'an. The next book was published under the title "al-Kashfu an-Manahijil Adillah" (Examination of the Methods of Proof) This is an important critical work, in which the author has rationally discussed the Islamic doctrines for reasonable Muslims and pointed out that the theologians employing dialectical arguments were not competent to interpret the doctrines contained in the revealed texts.

The author's most famous work on systematic philosophy is titled as Tahafut al-Tahafut (Collapse of the Collapse) which he wrote as a rejoinder to Tahafut al-Falasifah (The Collapse of the Philosophers) by Imam al-Ghazali. The work of

Imam Al-Ghazali, although written 90 years earlier, was still very influential among Muslims. Al-Ghazali's main objective in this book was to show that the philosophers had failed to prove 20 theses about the world and its Creator, and they were heretical from the viewpoint of Islam. These penetrating criticisms remained unanswered which Ibn Rushd undertook to reply on the basis of pure reason His reply took the form of lengthy quotations from the work of al-Ghazali, followed by point-by-point refutation of his arguments

Besides, the author wrote a number of books on philosophy, grammar, astronomy, and law His remaining important works are Kitaban fi-l Ittisal (Two Books on Union), Kitab al-Kawn (Book on the Universe) al-Daruri fi-l Mantiq (The Necessary Knowledge on Logic); Shuruh al-Farabi fi-l Mukhtall fi-l Masail (Commentaries on al-Farabi's Views on Different Subjects); Fi-l Wujudayn il-Azali wa-l Waqti (On the Eternal and Temporary Existences), Fi Wujud il-Maddat-il Ula (On the Existence of Prime Matter), Fi-l Zaman (On the Description of time), and Hidayat ul-Mujtahid wa Nihayat al-Mugtasid (Guidance of the Mujtahid and the Objective of the Moderate).

AS CRITIC AND PHILOSOPHER

Ibn Rushd became an enthusiastic Aristotelian. He held that the true Aristsotelian philosophy could not be properly understood by his predecessors He was conscious of his superiority as a Western Muslim thinker, and maintained that inhabitants of his country were better equipped for philosophical studies than the people of Iraq because of the difference in the climate of both places The climate of his country which did resemble that of Greece was, according to the author, more congenial for the cultivation of philosophy. He openly criticised the dialectic theologians and called them as mere half-educated philosopher who only confused people He was critical to the extent of holding them to be real danger to the purity of Islam. He even appealed to the ruling power to forbid them to explain their beliefs and convictions to the masses. Al-Farabi, Ibn Sina, and al-Ghazali were also criticised by him. He considered philosophical speculation aimed at discovering the reality being the physical and metaphysical existence of the universe as the noblest form of worship to Almighty Allah As such he encouraged its cultivation under all circumstances He championed the cause of reason by asserting a greater role for it in his philosophical thought He was a thorough rationalist and subjected everything to the judgement of reason

From subordinating reason to Revelation, Ibn Rushd upheld its primacy He put both at a footing of parity and held them as sources of truth It was his firm conviction that the conclusions arrived at through demonstrative speculation based on pure reason can never contradict the correct inner meaning of the revealed texts As such, he worked at a reconciliation between them on the ground that truth does not oppose truth, but accords with it and bears witness to it He further elaborated this point by saying that if a text of the Qur'an appears to contradict the results of such speculation, it should be believed that the correct internal meaning of the text is different from the known external one which should be found out to make it accord with reason rather than subordinating reason to the known meaning of the text But he was not in favour of divulging the inner meaning thus established to the masses, who should be taught only the plain, external meaning of the Scriptures.

It is worthy of mention in this context that the author graded the entire population into three main categories. The first is that of the orthodox people who are easily swayed by the mere oratorical effect of speeches. The second category consists of those who, though largely dependent upon uncritical acceptance of religious dogmas, resort to reasoning to justify their preconceived religious views This is the class of theologians. The third and the smallest of them is the category of philosophers who endeavour to develop a rational understanding of religion

Ibn Rushd further encouraged philosophical thought by criticising the practice of accusing philosophers of heresy or irreligion He held that even if they committed mistake in philosophical interpretation of the revealed texts, they should not be treated as out-casts because of sincerity in their attempts at serving the cause of human knowledge and truth Instead, he has talked of double rewards for them in the event of their being guided to a correct rational interpretation Another important point being emphasized by him was that all previous learning and logic and other sciences should be studied and utilised in the quest for truth even if they were cultivated and bequeathed by pagans. Similarly, correct opinion should be accepted and honoured even if presented by a non-Muslim

The main points on which Ibn Rushd differed from the traditional 'Ulema relates to the question of the eternity of the world the resurrection, anthropmorphic ex-

pression about Allah, His Knowledge, and the universality of the soul and of the intellect. Although he admitted like a believer that the world was created by Allah, yet as a philosopher, he denied the theory of creation out of nothing Influenced by Aristotelian thought, he assumed the eternity of the physical substance of the universe saying that the matter with which it was created eternally existed He supported his viewpoint by quoting some verses relating to the creation, as "He it is Who created the heavens and the earth in six days and His Throne was over water." And again "Moreover, He also comprehended in His design the sky, and it had been (as) smoke"

It is evident from the first of the above two verses that the Throne and water already existed when the heavens and the earth were created by Allah Similarly, the next verse suggests that the heavens were created out of some matter which existed in the form of dukhan (smoke). Thus by the creation of the universe Ibn Rushd meant only its continuous transformation

Secondly, he denied the resurrection of the body which, according to him, is permanently dissolved at death Only the soul is ressurrected which may take the form of a new celestial existence Likewise anthropomorphism was unacceptable to him Hence he found it necessary to give a metaphysical interpretation to those passages in the Qur'an that describe Allah in physical terms.

Thirdly Ibn Rushd is of the view that Allah knows the particulars, but that He maintains His knowledge of them in a manner different from that of man, because He Himself does not dispose of the affairs of the universe directly. His position better be compared to that of the administrator of a town who is the source of law and order in it, but he himself does not look into all its affairs directly Otherwsie, if it is assumed that Allah Himself manages each and every universal and particular action. it would amount to holding Him responsible for the evil prevailing in the world. But He is totally innocent on that count. He is concerned with the affairs of the universe only to the extent of having framed fixed natural laws for it This assumption envisages that Allah is the source of all good, because the natural laws laid down by Him are for the good of the universe, while evil originates from man's disobedience to the laws of Allah

HIS THEORY OF INTELLECT

Ibn Rushd's theory of intellect is based on Aristotelian thought He hold that there are two kinds of intellect — the General Active Intellect is the Immortal Jawhar into which all individual human intellects derive brilliance Since the human individual intellect is a derivation from the active Intellect, it always inclines towards union with it But the mere inclination of the individual intellect towards the Active Intellect does not bring about the desired union It can be obtained only through study, philosophical speculation as well as abstinence from sensual desires This union is described by the author as the highest spiritual delight on earth which is realised only by the few intellectual elite either in their old age or at the time of their death through some training of the intellect and the soul.

AS SOCIAL REFORMER

Ibn Rushd was a distinguished social reformer also He highlighted the importance of religion as a [illegible] of people. Unlike the Sufis, he encouraged people to live an active social life in order to serve the cause of knowledge and civilisation in an effective manner. He saw no happiness for man in the absence of a society As described by him, it is of vital importance to him and its interests must be protected at all costs. He himself contributed to a great deal of the general welfare of the people of Cordoba

He was the first Muslim philosopher who asserted an active role for women to serve the cause of society and state He had high opinion about them and held that their nature is similar to that of men with difference that in certain fields of activity such as war and philosophy women are weaker than men, while in certain other fields such as music, for example, women are more gifted than men. He further elaborated this point by saying that in order to attain perfection in music the composition should preferably be by a male artist while it should be played by a female artist. He wanted to make women assets of society rather than liabilities on men If not liberated, he maintained their intellectual and gifted potentialities would be crushed causing a great loss to society and to the state

DOWNFALL AND DEATH

As a consequence of his open teaching of Aristotelian philosophy his uncompromising adherence to reason together with his straightforward criticism of the theologians and jurists, Ibn Rushd and a small group of fellow scientists in Cordoba had to face strong opposition at the hands of the conservative clergy, who occupied a position of great influence over the masses He was humiliated and

instigation. The most difficult time in his life was the incident in which he and his son were attacked and expelled from the mosque of Cordoba where they had gone to offer the afternoon prayers Later, they antagonised the caliph Abu Yusuf against him. The caliph dismissed him from the high office of judgeship and banished him to Lucena near Cordoba in 1195 His books on philosophy were also ordered to be burnt Apparently, that was a political decision taken by the caliph to appease the clergy and the masses However, after a few years he raised the ban and recalled him to Morocco with full restoration of honours But he died soon afterwards His body was first buried at Morocco It was later shifted to his family graveyard at Cordoba

It is worthy of mention in this context that contrary to the practice of their Eastern counterparts, the Spanish Muslims had assumed a hostile attitude towards the philosophers. It was mainly due to the impact of the native Christians upon them who were opposed to the study of philosophical and rational sciences. This point is evident from the fact that the philosophers who flourished in the East such as Ibn Sina, al-Kindi, and al-Farabi were not subjected to such harassment.

IMPACT AND INFLUENCE

Ibn Rushd's commentaries exerted deep influence upon Jews and Christians in the following centuries. It was mainly through them that the West became acquainted with Aristotelian philosophy The Jews of Muslim Spain played an important role in the preservation and dissemination of Ibn Rushd's philosophical heritage in the West In fact, the history of Ibn Rushd's philosophy in Europe is the history of Jewish and European philosophy He was very popular in Jewish circles even during his lifetime. Moses ben Maimon known as Maimonides (1135-1204), a Jewish philosopher, physician and rabbi, was the biggest factor in the popularisation of his philosophy in Europe He was a great admirer of Ibn Rushd and had stayed with him as a guest in his house at Cordoba He studied his philosophy of Aristotle and wrote his Guide for the Perplexed in Arabic, in which he tried to harmonise the teachings of Judaism with the philosophy of Aristotle This book became the standard text on medieval Jewish philosophy and influenced a number of Jewish thinkers Yusuf bin Yahudha was another eminent student of Ibn Rushd with whom he was very frank and friendly But when he did not feel at home with philosophy, he allegorically expressed his point in a letter addressed to Ibn Rushd

> "Verily your beautiful daughter Thurayya appealed to me and I was betrothed to her in accordance with the traditions of the Jewish law I gave her gold as dowry, certified in writing that I was in love with her, and embraced her as a young man embraces a young virgin girl Then I conducted her into the bed of love She gave me her love because I had given her my love till my soul dissolved into her soul All that took place before two eminent witnesses, i e, my friends Ibn Rushd and Musa Maymun But this wife did not stay long in my bed and started seeking other lovers."

Ibn Rushd immediately understood the message conveyed in the letter, and concluded that it was beyond the capacity of this disciple to cultivate philosophy. Besides, some prominent translators of his works were Jacob Ben Abba Mari Anatoli of Naples; Judah bin Solomon Cohen of Toledo; Moses bin Tibbon; Samuel bin Tibbon; and Kalonymus Then came Gersonides who wrote a commentary on Ibn Rushd just as the latter had made a commentary on Aristotle He was the greatest and most daring of philosophers among the Jewish who uphold the doctrine of the eternity of matter and described the role of prophethood as a natural human force

But with the advent of the 15th century the Jewish adventurism in philosophy came to an end, as a consequence of which Jewish traditionalism started asserting itself Musa al-Mishu, an eminent Jewish theologian, published Tahafut al-Falasifah (Collapse of the Philosophers) in 1538 in order to counteract the influence of Jewish philosopher who were supporting and popularising the philosophy of Ibn Rushd

It is clear from the above that had there not been the Jews, the philosophy of Ibn Rushd would have been lost to oblivion and would have not reached the European nations In this way, his philosophy owes a great deal for its survival in Europe to the Jewish philosophers who played the same role in transmitting the philosophical heritage of the Arabs to the West as was done earlier in the 9th century by the Nestorian Syriac scholars in putting the Greek heritage at the disposal of the Arabs.

Later the books of Ibn Rushd were translated into Latin. The first complete edition of the Latin translation of these comentaries was published at Venice in 1552, through which the Christian philosophers became acquainted with

the philosophical heritage of Aristotle which constituted the synopsis of the ancient encyclopaedia of knowledge. They now tried to adapt it to Christian theology St. Thomas Acquinas (died 1274) was the most representative exponent of this movement. Subsequently, with the rise of Christian traditionalism Ibn Rushd became controversial in Christian circles also. He was condemned by the bishops of Paris, Oxford, and Canterbury. Nevertheless, his followers, known to fame as Latin Averroists, kept alive his philosophical heritage, as a result of which he was studied and admired by Latin philosophers including Roger Bacon In spite of all the opposition, Averroism (the philosophy of Ibn Rushd) triumphed and stimulated the growth of inductive and empirical science in the West The radical doctrines of his philosophy proved a godsend for the scientifically-minded people there who were condemned and persecuted by the orthodox church and the state.

Lastly, an idea of the popularity of Ibn Rushd in the West may be derived from the fact that his books became prescribed studies in Paris and other institutions of higher learning in Italy and Spain By the 16th century, his philosophy became, in the words of the French orientalist Ernest Renan, "almost the official philosophy of Italy in general." Thus for over four centuries he dominated the intellectual life of Europe and became the forerunner of European Renaissance And with that the intellectual leadership of the world passed from the Muslim East to the Christian East.

—**Courtesy**: AL-NAHDAH

—:o:—

HOW AN ENGLISH MAJOR ACCEPTED ISLAM?

(Translated and abridged by Syed Mahmood Akhtar)

On April 13, 1919, a public meeting was held jointly by the All-India National Congress and the Khilafat Movement, at the Jalianwala Bagh, Amritsar The objective of that meeting was to pass a resolution severing all relations with the Government of India and asking the public to rise in revolt against the British raj in the country. It was to be a combined meeting of both the Hindu and the Muslim communities When the news of this proposed meeting reached the Governor of the Punjab, he ordered General O'Dyer, Officer Commanding of the Lahore Division, to ban the meeting with further instructions that if the public offered resistance it should be fired at A British contingent equipped with machine guns was detailed for the purpose It was headed by Major Albert Ramsey Massey People were converging at Jalianwala Bagh from all sides. They were full of enthusiasm and were raising aloud anti-Government slogans Around the Jalianwala Bagh there were residential buildings The British soldiers divided their Company in three parts and took up positions to open fire Streams of the public too were enthusiastically pouring in from all sides. In the circumstances, the British Company opened fire. It was the worst repressive action ever taken by the Government of India. The news of that orgy reached every corner of the sub-continent like wild fire The public reaction was equally severe. They killed English men wherever they could catch them Certain English women and children too were executed Banks, Post offices and other Government buildings were set on fire and Railway lines were dislocated. The Railway Station of Gujranwala was completely reduced to ashes. The next day the Government clamped Martial Law in Lahore, Gujranwala and Amritsar.

When the news of that holocaust reached England, General O'Dyer and Major A R Massey were immediately recalled to Great Britain The General was responsible for causing large scale massacre of the Indian public and its horrible retaliation against the English men, women and children, whereas Major Massey had refused to open fire at the Indians saying that there was no justification to do that. He was degraded for his failing and posted to some other unit in England After nine years he was promoted as a Major again when he, along with his new unit was despatched to India and stationed at the Fort of Attock

It was the hot and sultry month of June The month of June at Attock is always sweltering, stuffy and oppressive on account of the parched and dry rocky mountains all around it The temperature also rises up to 130 degrees F

One day Major was working in his office. It was about 2 P.M. Incidentally he cast his casual glance from across his office over the parade ground before him. There he saw an Indian soldier running for his life Such phenomena were usual in the then British Indian Army but some unusual feeling kept the Major watching the scene. Very soon he realised that the

young Indian soldier was being made to run as a measure of punishment. The haversack on his back was heavily loaded, perhaps with bricks or stones. Like an ox driving an oil press he was actuated with a whip to run in the midst of the scorching wind and the sun. His task-master was a Sikh sentinel.

That wearisome and tiring labour continued for about an hour. When the clock struck three, the Sikh sentinel stopped him for twenty minutes to take rest. No sooner did soldier get relief than he ran to the water-tap where he first washed his hands, rinsed his mouth with water thrice and spat it out each time without gulping it down the throat Then he washed his face, hands up to the elbows, and feet Thereafter facing K'abah, he stood up for prayer. He had hardly finished his Prayer, when the Sikh sentinel appeared again like the angel of Death, and caused him to run as before.

Major Massey was watching all that from office. His astonishment knew no bounds to see the predicament of the soldier and his endurance He hastily left his office and went straight to the office of the Indian unit. He asked its Major, his equal in rank, what offence did his soldier commit for which he was being so severely punished? He further remarked that to him that young soldier appeared as if he was an extraordinary man because after such an ordeal in the blazing heat of the sun he did not even drink a draught of water. He recommended that the rest of his punishment be condoned and also desired to see him personally.

The soldier was accordingly called for in the office of Major Massey who enquired from him of the nature of his offence for which he got that severe punishment The soldier replied that he was late by two minutes for the morning P.T His Company commander was a Sikh Captain who awarded severe punishment to Muslim soldiers even on petty grounds Major Massey asked him as to why did he not drink water to quench his thirst after such a hard exercise but was contented only by gargling? The soldier replied that by Faith he was a Muslim He did not drink water because he was fasting as it was the month of Ramazaan During that month, he explained, it was forbidden for a Muslim adult to eat or drink from early morn till the sunset The Major said that when no one was seeing him, he could have drunk a draught or two of water on the pretext of gargling. The soldier replied that it was right that nobody could detect that but God, under whose injunctions he was fasting, was seeing his actions Nothing could be hidden from Him He tried to explain his behaviour by further saying that is was rather easy for him to sacrifice his life but it was impossible for him to disobey the commands of God. It was the duty of every Muslim to abide by the Five Fundamentals of Islam, which he briefly narrated to the Major

Major Massey now put to him the third and last question He asked that while he was given interval why did he not take rest to refresh himself for his remaining ordeal? To that the young soldier replied that Prayer (Salaat) was one of the Five Pillars of Islam. Had he taken rest in that short interval of twenty minutes he would have missed the obligatory Prayer In that case it would have become time-barred He, therefore, preferred to offer the Prayer It was the best use of the short time allowed to him.

The dialogue with the soldier impressed the Major very much. He returned to his place engulfed in deep thoughts He now often remained in a pensive mood His companion officers were perturbed to see him altogether a changed man In fact he was profoundly drowned in the philosophy of Islam as narrated by the young Muslim soldier His inquisitive mind wanted to go further in the religion of Islam He, therefore, took two months' leave from his regiment at Attock and reached Rawalpindi There he made a close search for books and other literature on Islam in English and purchased all that he could lay his hands on from the bookshops Dozens of books and also some Chapters of Qur'an Majeed with their English translation were now in his possession, with which he returned to his unit at the Fort of Attock He devoted himself wholeheartedly to studying those books day and night. In a month's time he found himself much acquainted with Islam He made up his mind now to embrace Islam at once After entering the fold of Islam he could pray to God for his forgiveness and also devote the rest of his life to preaching Islam

One Friday morning, he took bath and when the Muazzin made the call (Azaan) to prayer, Major Massey made his way to the mosque The Imam had not yet started reading the Sermon Devotees were still pouring in The Major, too, entered the mosque and carved his way to the pulpit where the Imam was standing poised to deliver the Sermon Major Massey speaking in a soft and steady tone requested the Imam to convert him to Islam immediately as he was convinced that it is the only true religion and its followers are truly pursuing it and they are steadfast in it even at the cost of their lives;

and that Islam is a perfect code of life. The Imam was struck with surprise as the Major pleaded persistently for his instant conversion to Islam. The Imam seemed awfully hesitant because after all he (the Imam) was an employee of the Indian Army and he feared of losing his job as Imam, and also receiving punishment if he converted to Islam an Englishman, and that too a British Army Officer. He, therefore, got stunned at the Major's demand, gazing vacantly at the face of the Major. But soon a thunderous outburst of the words **'Allahu Akbar'** from the people virtually shook the inner hall of the mosque They urged the Imam to teach the Major Kalimah and let him embrace Islam without fear The Imam of the mosque, thereupon, taught him the Kalimah and from that day Albert Ramsay Massey (A.R. Massey) became Abdur Rahman Massey The spontaneous slogan of **'Allahu Akbar'** resounded the atmosphere again and the people rushed to embrace the Major and kiss his hands After the end of the prayer the news of his conversion to Islam spread like fire throughout the Fort It reached the British Camp as well.

Severe hostile repercussions now began to take place against the Major. In a fall-in parade of his Company the Major was made to stand aloof before the British rank and file His belt was taken away and badges removed from his shoulders He was also arrested and confined to his bungalow under guards. The next day he had to face the court martial that removed him dsigracefully from the employment of the British Army on the charge of changing his religion. But Major Massey was happy and undaunted His bank balance was frozen and he was sent to Lahore under guards by train without any items of goods or luggage except the suit of clothes on his body.

When he stepped out of the Lahore Railway station he did not know where to go He had no acquaintance there He somehow got a room in the Barganza Hotel close to the Railway station. There he ramained shut in the room for several days During the time of meals only he used to go out of it and after taking food at a lonely corner-table of the dining hall returned to his room He was sorry for his loss of books on Islam which he had so assiduously collected and which had now been forfeited by the British Army

One day when he was taking meals at a lonely table in his usual way, he noticed some sort of festivity in the Hotel A number of people were present there but he was amazed to find that most of them were gazing at him as if there was something odd about him At last a man rose from his seat and approached him In a courteous style he asked the Major in English where he came from and what his nationality was. Major Massey briefed him about himself and of the tragedy he had faced The man expressed sympathy with him and assured of helping him by introducing him to a religion-philanthropic organisation that could render all possible help and even find out a suitable source of regular income for his respectable living The Major felt a bit consoled by the sympathetic attitude of the man.

The next day the man took the Major to the office of his organisation where took place an exchange of views on Islam Now the Major began to visit that office daily and consult the books in its library He thanked Allah that he was attached to a missionary group where he could frankly discuss Islamic subjects. One day when he was reading a book in the library he beheld a pamphlet lying on the table just close to him He picked it up and started reading it. The pamphlet related to the "prophethood" of Mirza Ghulam Ahmad Qadiani The Major was surprised to note that whatever he had studied about Islam and the Prophet of Islam, the Mirza negated and claimed himself to be a "Prophet", contrary to his own belief in the Finality of the Prophethood of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* That was beyond the comprpehension of the Major So he sought clarification from the library incharge on the point but as he was not a scholar he could not satisfy him The next day was Friday. He took the Major to the Qadiani mosque where the latter was surrounded by the Qadiani preachers, who tried to convince him of their belief But the Major was not an ordinary man God had bestowed on him the faculty of right thinking His studies had convinced him that the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was the Last of the Prophets and that no other Prophet shall ever appear again after him till the Doomsday, and that Mirza Ghulam Ahmad was a Pretender The Major, however, felt a strong urge to gain more knowledge in the matter. He was in search of some religious scholars for his guidance

One day the Major got hold of an English daily newspaper, the **Eastern Times,** published from Lahore In it he found an article written by 'Allamah 'Abdullah Yusuf 'Ali, then Principal of the Islamia College of Lahore. The Major was acquainted with his name as he had already read some

Chapters (Surahs) of Qur'an Majeed rendered by the 'Allamah in English. Major Massey approached him and narrated to him his story. The 'Allamah consoled him and remarked that it was good on his part that he contacted him (the 'Allamah). In a few days the 'Allamah introduced Major Massey to various religious scholars who proved very useful for him The Major's association with the 'Allamah, too, proved very beneficial as the latter was an Arabic scholar of repute and he was as well translating Qur'an Majeed into English The circle of his acquaintance also grew wider as the time passed on In the gentry of Lahore he won a distinct position. But financially he felt worried about his future He frankly told 'Allamah 'Adullah Yusuf 'Ali that he was desirous of seeking some employment to meet his recurring expenses 'Allamah Yusuf mentioned that to Sir 'Abdul Qadir, who was the Pressident of the Anjuman Himayat-ul-Islam at that time. He agreed to do something for Major Massey

During December, the same year, the Annual Conference of Anjuman *Himayat-ul-Islam* was to be held at Lahore To preside over this Conference, Nawab Sir Sadiq *Muhammad* Khan, the ruler of Bahawalpur, was invited. Sheikh Sir 'Abdul Qadir had in mind the question of introducing the English convert *to Nawab Sahib* for his help. Nawab Sahib was very much *pleased to see Major Massey* and he asked him if he was willing to serve as a Lieutenant Colonel in the Bahawalpur State Force. He gratefully accepted the offer. In that way the former Major Albert Ramsay Massey became Colonel Abdur Rahman Massey after accepting Islam. (**Courtesy**: Tadrees-ul-Qur'an).

Here we may remind our readers as to how apparently an unknown young Muslim soldier, by being so mindful of complying with the *injunctions* of God, unconsciously paved the way for a Christian Englishman to enter the fold of Islam. We are unaware of the name of that unknown Muslim soldier but we pray to God that He may in His Infinite Mercy award him a good reward in the Hereafter for that good, steadfast deed of his. **Ameen!**

RANDOM THOUGHTS

In the religious monthly journal Al-Farooq of Karachi was published a news under the caption 'Insensibility of Our Country's Newspapers' It ran as under

Under the auspices of the Sa'udi government a competition in Recitation of Qur'an Majeed was held at Makka-tul-Mukarramah in which 310 students from 45 Islamic countries participated Qari Taj Afsar, a student of the Islamic University, Islamabad, got the third position. The Sa'udi government awarded him a prize of Rials 32,000, besides his both-way travel expenses Qari Taj Afsar had memorised Qur'an Majeed from Madrasah Khuddamud-Deen and received with Honour a Graduation Degree from Jami'ah Arabiyah Isha'a-tul-Qur'an in the examination held under Wafaq-ul-Madaris In the world of Islam it is a great honour for a Pakistani religious student to acquire in an international competition a position The government of Sa'udi Arabia honoured him but the newspapers in Pakistan who are so dedicated to sportsmen, cultural troupes, film industry and un-Islamic foreign news, did not care to mention it at all

Now please pay heed to another news published in Daily Jang, London, bearing a sarcasting caption "The Good Treatment." The paper writes·

Islamabad — The participants of the Eleventh Asian Games who brightened up the name of Pakistan and won gold and silver medals, were given very cold ovation on arrival at Islamabad from Beijing Besides the Joint and Honorary Secretary of the Amateur Athletic Federation, there was no other office-bearer present at the Airport Among the Pakistani sportsmen, there were those Boxers too who had won one gold and five other medals for their country. However naval officers of the Pakistan Navy were present at the airport to welcome their yachtsmen, Zaka Ullah and Munir, who had won gold medals (Daily Jang, London, dated 12th October, 1990)

Here one can notice that the sportsmen were welcomed though the reception was not enthusiastic and most of the office-bearers were absent The paper did publish the news, though ironically. On the other hand was the question of Qur'an Majeed which form our life and Faith, but so scant and cool was our attitude that no newspaper of the country wrote even a line about it, let a reception alone.

Last year the Imam of Makkah paid a visit to Pakistan. The religious organisations invited general public to give worthy ovation to the respected Imam. Incidentally, famous flim actor from India was also coming to Pakistan on the same day. Preparation for the reception

of the Indian film actor was also under way. It was revealed later from the newspapers that the entire lot of people had rushed towards the Indian actor, leaving only a few persons to wait upon the worthy Imam Nobody did shed any tear nor feel any shock on this apathy of the Muslims of the country, as if it was a normal thing and it should have been like so.

In the end we present another news, though it is too old but still carries a moral

Perhaps on the eve of Halaku's sack of Baghdad, the ruler of Mosul, Badruddin Lubu, received two letters. One was from Caliph Must'asim Billah who had asked him to despatch the Caliph a troupe of singers and dancers The other letter was from Halaku who had asked for providing him with catapults and battering rams for demolishing the wall of the fort. Ibn Tiqtiqa writes that on reading these two letters Badruddin remarked:

> "Look into these two orders and weep for Islam and the Millat-" (Dunya-i-Islam).

—(Courtesy: Al-Balagh)

——:o:——

QUESTIONS AND ANSWERS

Q. Ornaments do not usually consist of pure gold. How can, then, one assess Zakat. Should one assess it according to its weight, price of the actual gold contained in the ornament or according to the price of that ornament itself?

A Zakat shall be paid according to the price of the ornament as prevalent in the market on the day when Zakat falls due for payment.

Q A man is the owner of a plot of land which is in excess of his requirement Will Zakat be levied on it? If it is leviable then, will it be levied on its sale price or on the amount actually paid?

A. If the plot was purchased with the intention of selling it then Zakat will become compulsory and it will be paid every year The price of the plot will be assessed, for the purpose of paying Zakat, according to the price of it as prevalent on the day when Zakat falls due for payment. However, if the plot was purchased not for sale but for constructing a building thereon or for children's use later on, Zakat will not be obligatory

Q On Company's shares will Zakat be paid on its sale-price, purchase-price or its face value?

A Zakat will be paid on the sale-price of the shares as prevalent in the market on the day Zakat falls due for payment

Q What are the orders about the furniture of a house, shop or office if it is under use or if it is not under use?

A Zakat will be levied on the stock of furniture for sale. If it is not for sale, that is, if the furniture is under one's own use, Zakat will not be payable on that.

Q. A man has purchased a building in which there are already tenants who had paid Pugri (goodwill money) and got its possession on a cheaper rent for that reason. The question is whether Zakat will be assessed on rent or on the sale-price of the building?

A. Zakat will be payable on rent. It will be payable on the price of the building in case he purchased it to re-sell it.

Q Is Zakat payable on an amount given on loan as Qarz Hasanah?

A Yes, Zakat is payable by creditor on the amount paid as Qarz Hasanah.

Q. An amount is given on loan for an indefinite period without interest or any other profit. If the debtor himself pays the Zakat on it, will it be counted as paid on behalf of the creditor or will it be regarded as interest?

A Zakat is payable by the creditor on the amount loaned by him It is not due by the debtor. In case, the debtor has paid it, the creditor has not been exonerated Zakat is still due on the creditor

AL-HADIS: Hakim-b-Hizam *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: The buyer and seller have got option so long as they do not part away. If they speak the truth and disclose (defect), they are blessed in their sale transaction, and if they conceal and speak falsely, the blessing of their sale is decreased. (Agreed.)

——:o:——

AL-HADIS: Hazrat Ayeshah *(Razi Allahu 'anha)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: This world is an abode for one who has got no abode, and a property for one who has got no property, and one who has got no wisdom hoards for it.

(Ahmad, Baihaqi)

ANNUAL SUBSCRIPTION OF YAQEEN INTERNATIONAL (CURRENT VOLUME)

Within Pakistan. Rs. 100/- plus Rs. 10.00 in case of Payment by cheque ex-Karachi.

Outside Pakistan	Pakistan Currency or equivalent U S Dollar
AIR MAIL	Rupees
Algeria, Bangladesh, Egypt, Iraq, Iran, Jordan, Syria & Turkey.	160.00
Afghanistan, Abu Dhabi, Bahrain, Burma, Doha, Dubai, India, Kuwait, Sri Lanka, Sharjah & Saudi Arabia	220.00
African & European Countries, China, Indonesia, Japan, Malaysia & Singapore.	240.00
Australia, Canada, Fiji Islands, New Zealand & U. S. A.	280.00
Panama, South America & West Indies	300 00
SEA MAIL	
(a) Algeria, Bangladesh, Egypt, Iraq, Iran, Jordan, Oman, Syria & Turkey	120 00
(b) All other countries.	175.00

PRICE PER COPY (Including Postage)

Within Pakistan: Rs. 5.00 Outside Pakistan: By Air Mail U.S. Dollar 1.00

AVAILABLE OLD BOUND VOLUMES OF YAQEEN INTERNATIONAL

Nos. 15 to 18 & 25 to 39 @ Rs. 170 00 each plus Postage

LIFE MEMBERSHIP

For Residents in Pakistan — Rs. 1,000.00
For Residents Outside Pakistan U.S. Dollars 250.00

ALL PAYMENTS TO BE MADE IN ADVANCE

YAQEEN INTERNATIONAL
Stands for Right Guidance
Recommend it to friends

REMITTANCES IN POUND STERLING

Remittances from Countries outside Pakistan towards

(i) Subscription of Yaqeen International

(ii) Purchases of Books etc., from MAKTABA Darut Tasnif, and (iii) Donations, Zakat etc., for Madrasa Talimul Islam (Tablighi College) can be deposited directly in Darut Tasnif (Private) Limited A/C No 01/05121/04 with National Bank of Pakistan, 18, Finsbury Circus, London EC 2M 7BJ, ENGLAND, under intimation to Darut Tasnif (Private) Ltd., Mujahidabad, Hub River Road, Karachi 75700 (Pakistan).

All Correspondence should please be addressed to:
The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Saddar, Karachi-74400 (Pakistan)
Phone: 5684325.

Editor, M. M. Ansari,
Published by Syed Irshad Ali,
Printed at MATBA DARUT TASNIF,
Iqbal Mansion, Shahrah-e-Liaquat,
Saddar, Karachi-74400 (Pakistan)
Phone: 5686997

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ṣ=ث	ḥ=ح	ẓ=ز	ṣ=ص	ḍ=ض	ṭ=ط	ẓ=ظ	'=ع	ء = (Jerk)	
Bold	Madd	آ=ãã	ـُو=ũũ	ـِى=ĩĩ	Fine	Madd	آ=ãa	ـُو=õo	ـِى=ẽe

RU-KOO' 1 (Contd.)	SECTION 1 (Contd.)	ركوع ١ (متصل)
6. Kha-la-qa-kum-min-naf-sinw-waa-hi-da-tin	6. He created you from one being,	خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ
ṣum-ma ja-'a-la min-haa zau-ja-haa	then He made from that (being) its mate.	ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا
wa an-za-la la-kum-mi-nal-an-'aa-mi ṣa-maa-ni-ya-ta az-waaj.	And sent down for you of cattle eight in pairs (i.e. four males and four females).	وَأَنزَلَ لَكُم مِّنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ
Yakh-lu-qu-kum fee bu-too-ni um-ma-haa-ti-kum	He creates you in your mothers' wombs.	يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ
khal-qam-mim-ba'-di khal-qin fee zu-lu-maa-tin ṣa-laaṣ.	(stages of) creation after creation, in three (layers of) darkness.	خَلْقًا مِّن بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ
Zaa-li-ku-mul-laa-hu rab-bu-kum la-hul-mulk	That then is Allah, your Lord; to Him belongs the sovereignty.	ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ
Laa i-laa-ha il-laa hoo. Fa-an-naa tuṣ-ra-foon	No one is worthy of worship but He. How, then, are you turned away (from Him)?	لَا إِلَٰهَ إِلَّا هُوَ فَأَنَّىٰ تُصْرَفُونَ
7 In tak-fu-roo fa-in-nal-laa-ha ghaneey-yun 'an-kum.	7. If you disbelieve, then (know that) Allah is not in need of you	إِن تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنكُمْ
Wa laa yar-ḍaa- li-'i-baa-di-hil-kufr.	and that He does not approve for His servants of (the sin of) disbelieving	وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ
Wa in tash-ku-roo yar-ḍa-hoo la-kum.	And if you give thanks He will approve of it for you.	وَإِن تَشْكُرُوا يَرْضَهُ لَكُمْ

	Arabic	Translation	Transliteration
	وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ أُخْرَىٰ	And no bearer (of a burden) shall bear the burden of another	*Wa laa ta-zi-ru waa-zi-ra-tunw-wiz-ra ukh-raa*
	ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ	Then your return is to your Lord then will He inform you of what you used to do.	*Sum-ma i-laa rab-bi-kum-mar-ji-'u-kum fa-yu-nab-bi-u-kum bi-maa kun-tum ta'-ma-loon*
	إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ	Indeed, He knows the secrets of the hearts	*In-na-hoo 'a-lee-mum-bi-zaa-tis-su-door*
8	وَإِذَا مَسَّ ٱلْإِنسَٰنَ ضُرٌّ دَعَا رَبَّهُۥ مُنِيبًا إِلَيْهِ	And when any hardship afflicts man, he calls upon his Lord, turning to Him in repentance,	*Wa i-zaa mas-sal-in-saa-na dur-run da-'aa rab-ba-hoo mu-nee-ban i-lai-hi*
	ثُمَّ إِذَا خَوَّلَهُۥ نِعْمَةً مِّنْهُ	then when He grants him a blessing from Himself	*Sum-ma i-zaa khaw-wa-la-hoo ni'-ma-tam-min-hu*
	نَسِىَ مَا كَانَ يَدْعُوٓا إِلَيْهِ مِن قَبْلُ	he forgets that for which he had been calling upon Him before,	*na-si-ya maa kaa-na yad-'oo i-lai-hi min qab-lu*
	وَجَعَلَ لِلَّهِ أَندَادًا لِّيُضِلَّ عَن سَبِيلِهِۦ	and sets up rivals to Allah, so that he may lead (others) astray from His path	*wa ja-'a-la lil-laa-hi an-daa-dal-li-yu-dil-la 'an sa-bee-lih*
	قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا ۖ إِنَّكَ مِنْ أَصْحَٰبِ ٱلنَّارِ	Say Enjoy your disbelief for a while, you are surely one of the inmates of the Fire	*Qul ta-mat-ta' bi-kuf-ri-ka qa-lee-lan in-na-ka min as-haa-bin-naar*
9	أَمَّنْ هُوَ قَٰنِتٌ ءَانَآءَ ٱلَّيْلِ سَاجِدًا وَقَآئِمًا	Can he who is devout during the night, prostrating himself and standing	*Am-man hu-wa qaa-ni-tun aa-naa-al-lai-li saa-ji-danw-wa qaa-i-mainy-*
	يَحْذَرُ ٱلْءَاخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِۦ	(and) dreads the Hereafter and hopes for the mercy of his Lord (be like a disbeliever)?	*yah-za-rul-aa-khi-ra-ta wa yar-joo rah-ma-ta rab-bih*
	قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ	Say (O Prophet) Are those who know equal to those who do not know?	*Qul hal yas-ta-wil-la-zee-na ya'-la-moo-na wal-la-zee-na laa ya'-la-moon.*
	إِنَّمَا يَتَذَكَّرُ أُولُوا ٱلْأَلْبَٰبِ	None but the men of understanding will take heed.	*In-na-maa ya-ta-zak-ka-ru u-lul-al-baab.*

	RU-KOO' 2		SECTION 2	ركوع ٢
10	*Qul yaa-'i-baa-dil-la-zee-na aa-ma-nut-ta-qoo rab-ba-kum*	10	Say O My servants who believe, fear your Lord.	قُلْ يٰعِبَادِ الَّذِيْنَ اٰمَنُوا اتَّقُوْا رَبَّكُمْ
	Lil-la-zee-na ah-sa-noo fee haa-zi-hid-dun-yaa ha-sa-nah		For those who do good in this world is good (reward)	لِلَّذِيْنَ اَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةٌ
	Wa ar-dul-laa-hi waa-si-'ah.		And Allah's earth is vast	وَاَرْضُ اللّٰهِ وَاسِعَةٌ
	In-na-maa yu-waf-fas-saa-bi-roo-na aj-ra-hum bi-ghai-ri hi-saab		Indeed those who patiently persevere shall be paid their reward without count	اِنَّمَا يُوَفَّى الصّٰبِرُوْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ
11	*Qul in-nee u-mir-tu an a'-bu-dal-laa-ha mukh-li-sal-la-hud-deen*	11	Say I have been commanded to worship Allah, making (my) devotion pure for Him	قُلْ اِنِّيْٓ اُمِرْتُ اَنْ اَعْبُدَ اللّٰهَ مُخْلِصًا لَّهُ الدِّيْنَ
12	*Wa u-mir-tu li-an a-koo-na aw-wa-lal-mus-li-meen*	12	And I have been commanded to be the first of those who submit (to Him)	وَاُمِرْتُ لِاَنْ اَكُوْنَ اَوَّلَ الْمُسْلِمِيْنَ
13	*Qul in-nee a-khaa-fu in a-sai-tu rab-bee 'a-zaa-ba yau-min 'a-zeem*	13	Say I fear the punishment of a great day, if I disobey my Lord	قُلْ اِنِّيْٓ اَخَافُ اِنْ عَصَيْتُ رَبِّيْ عَذَابَ يَوْمٍ عَظِيْمٍ
14	*Qu-lil-laa-ha a'-bu-du mukh-li-sal-la-hoo dee-nee.*	14	Say I worship Allah, making my devotion (to Him) pure (for Him)	قُلِ اللّٰهَ اَعْبُدُ مُخْلِصًا لَّهٗ دِيْنِيْ
15	*Fa'-bu-doo maa shi'-tum-min doo-nih*	15	Then worship what you will beside Him	فَاعْبُدُوْا مَا شِئْتُمْ مِّنْ دُوْنِهٖ
	Qul in-nal-khaa-si-ree-nal-la-zee-na kha-si-roo		Say Indeed, the losers are those who shall lose	قُلْ اِنَّ الْخٰسِرِيْنَ الَّذِيْنَ خَسِرُوْٓا
	an-fu-sa-hum wa ah-lee-him yau-mal-qi-yaa-mah		their own selves and their families on the Day of Resurrection	اَنْفُسَهُمْ وَاَهْلِيْهِمْ يَوْمَ الْقِيٰمَةِ
	A-laa zaa-li-ka hu-wal-khus-raa-nul-mu-been		Beware! That indeed is the manifest loss	اَلَا ذٰلِكَ هُوَ الْخُسْرَانُ الْمُبِيْنُ

16. *La-hum-min fau-qi-him zu-la-lum-mi-nan-naa-ri wa min tah-ti-him zu-lal*	16 For them shall be awnings (of Fire) above them and awnings (of Fire) below them.	لهم من فوقهم ظلل من النار ومن تحتهم ظلل
Zaa-li-ka yu-khaw-wi-ful-laa-hu bi-hee 'l-baa-dah. Yaa-'i-baa-di fat-ta-qoon	Allah frightens His servants with that (saying): So, O My servants, fear Me	ذلك يخوف الله به عباده يعباد فاتقون
17. *Wal-la-zee-naj-ta-na-but-taa-ghoo-ta ainy-ya'-bu-doo-haa wa a-naa-hoo i-lal-laa-hi*	17 And those who avoid worshipping the devils and turn to Allah (in repentance),	والذين اجتنبوا الطاغوت أن يعبدوها وأنابوا إلى الله
la-hu-mul-bush-raa. Fa-bash-shir 'i-baad.	for them there is glad tidings so give glad tidings to my servants;	لهم البشرى فبشر عباد
18 *Al-la-zee-na yas-ta-mi-'oo-nal-qau-la fa-yat-ta-bi-'oo-na ah-sa-nah.*	18. Those who listen to the word (of Allah) and follow the best of it.	الذين يستمعون القول فيتبعون أحسنه
U-lãã-i-kal-la-zee-na ha-daa-hu-mul-laa-hu wa u-lãã-i-ka hum u-lul-al-baab.	It is they whom Allah has guided and they are men of understanding	أولئك الذين هدىهم الله وأولئك هم أولوا الألباب
19. *A-fa-man haq-qa 'a-lai-hi ka-li-ma-tul-'a-zaab*	19 He against whom the word of punishment has fallen due—	أفمن حق عليه كلمة العذاب
A-fa-an-ta tun-qi-zu man fin-naar	can you (O Prophet) rescue him who is in the Fire?	أفأنت تنقذ من في النار

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

تلك النقائص يفيض الخير من ينبوع ضميره ويستخزى الهوى والشيطان أمام قوة يقينه وصدق الله العظيم . « ان الصلاة تنهى عن الفحشاء والمنكر » (الآية ٤٥ : العنكبوت)

الصلاة تبعث على الطاعة

فالصلاة اتصال متكرر بالله يعصم المسلم من التردى فى مهاوى الفحشاء ويمنعه من استجلاب سخط الله باقتراب المنكر

فالصلاة منذ اقامتها تحرك فى الانسان الاحساس بعظمة الله تعالى فالله أكبر من كل شىء وفى هذا تصفية للعقيدة من شوائب الشرك حتى يقبل على الله بكليته ويؤمن قلبه بأن الصلاة سبب فلاحه وينشرح صدره بتكريمه لملاقاة ربه وتشريف نفسه بالوقوف بين يدى مولاه فيهرع تلبية لندائه واستجابة لأمره وولاء لجلاله ومحبته .

ومن هنا يسمو فيه عنصر الطاعة لله والاستجابة له فاذا دخل فى الصلاة ورفع يديه بالتكبير كان ذلك اشارة الى ترك الدنيا وراء ظهره واقرار لله بالكبرياء والعظمة ، ومعنى ذلك أن الله أكبر وما عداه صغير والله أعظم وما عداه حقير فالعزة والاستعانة بالله ولا خوف ولا خشية الا من الله

ومن هنا تأتى العزة وتتحقق الكرامة لأنه وقف بين يدى من يعزه ويكرمه

واذا وقف هذه الوقفة المشرفة فعلى كل عضو من الأعضاء أن يلتزم بآداب الصلاة وأخلاقها حتى يكون ذلك تمرينا وتدريبا للأعضاء خارج الصلاة فتمتثل بالآداب والأخلاق التى كانت عليها داخل الصلاة

فالعين لها مجال فى الصلاة لا تتعداه حيث تنظر فى محل السجود حين الوقوف والى القدمين حين الركوع وهكذا يجب أن تكون بعد الصلاة لا تنظر الى محارم الله .

وكذلك القلب متفكر بالله لا ينشغل بسواه فيجب أن يكون هكذا بعد الصلاة واليد فى الصلاة لها وضع خاص يدل على الأدب والتواضع فيجب أن تكون كذلك خارج الصلاة لا تمتد الى حرام ولا تتطاول الى ما يغضب الله

واللسان فى الصلاة يكون مشغولا بذكر الله فيجب ان يكون كذلك خارج الصلاة لا يكذب ولا يذم ولا يسب ولا يلعن وانما هو مشغول دائما بالذكر والصدق والكلام الطيب وهكذا تنتقل أخلاق الصلاة مع المصلى متجاوزة حدود المسجد الى خارج المسجد مستفيدا من هذا التمرين الروحى والخلق العالى والسلوك المستقيم والآداب الاجتماعية الفاضلة

الصوم فيه تدريب على الصبر :

والصوم تربية للارادة على المقاومة والصمود وارهاف للحس والمشاعر

(للمقال بقية)

وفقنا الله لما يحب ويرضى

يارب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم

هو الحبيب الذى ترجى شفاعته لكل هول من الأهوال مقتحم

حال . وذلك لخير المؤمن نفسه ، والمجتمع الذى يعيش فيه الأمة التى ينتسب اليها .

والأساس لهذا الايمان أن يسلم المرء وجهه لله وأن يخلص له فى عبادته كأنه يراه والا ير حوغيره أو يخاف سواه فان من أمارات الايمان الصحيح الرجاء والخوف منه سبحانه وتعالى ، الرجاء الذى لا يدعو الى اليأس من مغفرة الله وواسع رحمته . فإنه لا ييأس من رحمة الله الا القوم الخاسرون ، والخوف الذى لايكون سبيلا الى التفريط اعتمادا على أن رحمة الله وسعة كل شيء فان من لا يخاف جدير بأن يقع فى كثير من الذنوب والآثام

وان الذين يعتمدون فيما يرجون على أمثالهم من عبيد الله أكثر مما يعتمدون على الله ليسوا مؤمنين حق الايمان بالله ، وليسوا من الذين يقومون كما ينبغى بما يجب عليهم لله الذى بيده كل شيء وهو على كل شيء قدير ، فالمؤمن بالله ليس له أن يعتز بغير الله أو يستند إلا إليه أو يستعين الا به . أو يقدم لأحد غيره . مهما يكن سلطانه ونفوذه وقوته شيئا من ضروب العبادة التى يجب أن تكون خالصة لله مالك الملك والملكوت «وما أمروا الا ليعبدوا الله مخلصين له الدين حنفاء ويقيموا الصلاة ويؤتوا الزكاة وذلك دين القيمة» فلا نكون قد أدينا واجب عبادتنا لله الا إذا أقمنا الفرائض التى افترضها علينا باخلاص وخشوع وصدق فى النية والقصد ولهذا يقول الرسول الكريم «إن الله لا ينظر الى صوركم ولا إلى أجسامكم ولكن ينظر الى قلوبكم وأعمالكم» .

العبـــادات الإسلامية وأهدافهـــا

الدكتور شوقى ابراهيم

فرض الاسلام الوانا من العبادات بها تبقى العقيدة حية ويبقى الاتزان النفسى متجددا فى كيان الانسان .

فلا تلتوى به السبل ولا تتوزع نفسه على مختلف المسالك بل ينبعث سلوكه فى شتى جوانب التعامل وفق المنهج المرضى الذى شرعه الله فى كتابه وسنة نبيه .

فالعبادات للمسلم مذكر ومنبه توقظ فى أعماقه الاحساس اذا غفل وتنبه منه الشعور اذا فتر ، وتنمى فى الوجدان تطلعه الى الخير والمزيد منه وتتسامى به وتحرره من عبودية الشهوات والأهواء

والعبادات الاسلامية على تنوعها فى اتجاهاتها تدور حول هذا المحور وتتكفل له بالتنبيه الدائم والتذكير المستمر .

ان المسلم يستقبل نهاره وبتوسطه ويستقبل الليل بالوقوف بين يدى الله يستهديه فى عمله ويستلهمه الرشد فيما يأتى وفيما يدع خمس مرات كل يوم يناجى فيها خالقه ويربط به أسبابه وحرى بهذه الوقفات أن تحول بين المسلم وما يغضب الله فلا انحصار فى ربقة الذاتية ولا انفلات على اغراء شهوة أو اشباع نزوة بل يستعلى المسلم على كل

حقه ولا يفرط فيه وأن يتصدى بعنف لمن يحاول الاعتداء على ثمرة سعيه وكفاحه . جاء رجل الى رسول الله ﷺ قال يا رسول الله ، أرأيت إن جاء رجل يريد أخذ مالي؟ قال لا تعطه مالك قال : أرأيت إن قاتلني ؟ قال قاتله . قال . أرأيت إن قتلني . قال فأنت شهيد قال أرأيت إن قتلته قال . هو في النار ، فكان هذا التوجيه من رسول الله أكبر حافز للعالمين بالا يتهاونوا في أخذ حقوقهم وأن يرفضوا الظلم والاستغلال وأن ينتزعوا حقوقهم بأيديهم ليعيشوا أعزة أحرارا في دنيا الناس ،

أما علاقة الانسان بغيره من الناس .

فالناس صنفان : أما أصدقاء تجمعنا بهم وحدة الهدف . والنضال المشترك ، وأما أعداء يتآمرون على حريتنا وكرامتنا ويكيدون لنا ، فالأصدقاء — واجبنا نحوهم أن نتواصى معهم بالحق ولا نخش فيه لومة لائم أن رسول الله يرى في هذا التواصي شعيرة من شعائر الله وركنا نهض فوقه الحياة ، حيث يقول ، والذى نفسي بيده تامرن بالمعروف ولتنهون عن المنكر أو ليوشكن الله أن يبعث عليكم عقابا منه ثم تدعونه فلا يستجاب لكم ، .

ومن هنا فإننا لو تاملنا تعاليم الاسلام لوجدنا أنه يحرص كل الحرص على أن ، كل حق لابد وأن يقابله واجب ، وهذه قاعدة مطلقة من مبادئه لا استثناء فيها تحكم علاقة الانسان بربه كما تحكم علاقاته العديدة بغيره من الناس على اختلاف طبقاتهم الاجتماعية ولكونها قاعدة يرضاها المنطق والعقل السليم نرى الشرائع السماوية التي شرعها الله لعباده قد اتفقت عليها في كل زمان ومكان . بل إننا نرى القوانين الوضعية التي وضعها الانسان في القديم والحديث من الزمان وفي الشرق والغرب على سواء قد اتفقت عليها أيضا .

وهكذا رسمت الشرائع الالهية والقوانين الوضعية للناس طريق الحياة ونظام السلوك وبينت ما يجب على كل إنسان أنه يعمله لنفسه ولغيره ليكون مواطنا صالحا كما بينت أيضا ماله من حقوق وبذلك لا يعتدى أحد على أحد ولا يظلم الناس بعضهم بعضا .

وعليه فليس من العدل ولا من المنطق أن يطلب الانسان حقا من حقوقه لدى الناس الا إذا كان قد أدى ما يقابله من الواجب لتسود المحبة ويسعد الفرد والمجتمع والأمة .

وكما أن القاعدة التي تقول ، كل حق لابد وأن يقابله واجب ، تحكم ما بين الناس من علاقات وتبين لنا أن الواجب لابد وأن يكون قبل الحق فإنها كذلك تحكم ما بيننا وبين الله سبحانه وتعالى من علاقات أيضا فهو سبحانه الذى يقول ، هل جزاء الاحسان الا الأحسان ، ويقول ، فمن يعمل مثقال ذرة خيرا يره ومن يعمل مثقال ذرة شرا يره ، ومادام أن الله سبحانه وتعالى هو الذى أوجدنا من العدم ، وسوانا وجعلنا في أحسن تقويم وآتانا من ضروب النعم ما لا نستطيع له عدا فمن البديهي أن يكون في الذروة من الواجبات التي علينا ما يكون منها لله سبحانه وتعالى لأنه هو الذى يكون بجانب المؤمن يعينه إذا نزل به ضيق ، ويشد أزره إن ألم به ضعف ، ويربط على قلبه ويواسيه ويجزل له الأجر إن حلت به مصيبة فذكر الله وصبر على ما أصابه . ويغفر له إن أذنب ثم تاب اليه وأناب . وإذا كانت نعم الله علينا ليس الى إحصائها من سبيل . فإن واجباتنا نحوه سبحانه ليس لاحصائها أيضا من سبيل وأول الواجبات هو : الايمان به حق الأيمان ، إيمانا يملأ القلب والنفس حتى لا يعيش المؤمن الا به وله ويدفعه الى العمل الصالح في كل

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

نظرة الإسلام للحقوق والواجبات

أما عن نظرة الإسلام الى علاقة الانسان بنفسه . وعلاقته بالحياة التى يعيش فيها والتى يعيشها ، وعلاقته مع غيره من الناس الذين يعيشون معه وحوله وعن الحقوق والواجبات ، التى للانسان وعلى الانسان يتحدث فضيلة الشيخ أحمد مسلم ابراهيم مصطفى فيقول :

إننا إذا تأملنا نشاط الانسان فى هذه الحياة لوجدنا أنه يدور فى ظل علاقات عدة منها —

أولا علاقة الانسان بنفسه التى بين جنبيه ثانيا : علاقة الانسان بالحياة التى يعيشها ثالثا علاقة الانسان بغيره من الناس

أما علاقة الانسان بنفسه فإن الاسلام يعتمد فى تنظيمها على تهذيب النفس قبل كل شىء ، ويكرس جهودا ضخمة للتغلغل فى أعماقها وغرس تعاليمه فى جوهرها وإن رسالات الأنبياء ما خلدت واستقطبت حولها جماهير المؤمنين الا لأن النفس الانسانية كانت موضوع عملها ومحور نشاطها وما كانت تعاليم الأنبياء والمرسلين قشورا ولا ألوانا مفتعلة تزول وتنتهى مع مرور الأيام بل أنها كانت تصل الى أغوار هذه النفوس وتوجهها الى طريق الخير والمعروف ومن ثم كان إصلاح النفس هو الدعامة الأولى لتغليب الخير على الشر فى هذه الحياة . فاذا لم تصلح النفوس ساءت العلاقات واضطرب نظام المجتمع وصدق الله العظيم إذ يقول « إن الله لا يغير ما بقوم حتى يغيروا ما بأنفسهم وإذا أراد الله بقوم سوءا فلا مرد له وما لهم من دونه من وال »

هذا بالنسبة لعلاقة الانسان بنفسه أما علاقته بالحياة التى يعيشها

فان التوجيهات فى الاسلام توجب أن تكون هذه العلاقة قائمة على احترام الحياة وعلى مواصلة العمل الجاد والسعى فيها ، والحرص على ترقيتها وإضافة الجديد اليها ، وتلك هى طبيعة الكون وسنة التطور ودلالة التقدم ، وكيف لا والله سبحانه وتعالى خلق هذه الأرض لمنفعتنا وما يحقق الخير لبنى الانسان ولم يخلقها لمصلحته هو جل شأنه ، وتعالى عن ذلك علوا كبيرا ، خلقها لمنفعتنا ولم يخلقها لسوانا واستخلفنا فيها لنعمرها ونستخرج كنوزها وخيراتها ونتكافح من أجل أن يحصل كل عامل على نصيبه العادل من ناتج عمله وأن ندفع عنها من يستغلون الكادحين ويأكلون عرقهم ويظلمون حقوقهم .

فالاسلام حقيقة لا يهدف إلى دفع استغلال الانسان لأخيه الانسان . بل أنه يحرص على أن يأخذ كل عامل

بسم الله الرحمن الرحيم

عن ابي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم اذا احسن احدكم اسلامه فكل حسنة يعملها تكتب له بعشر امثالها الى سبعمائة ضعف وكل سيئة يعملها تكتب بمثلها حتى لقى الله .

(متفق عليه)

مقدار الثواب والأجر يختلف باختلاف خلوص النية والجهود المبذولة فى العمل وقد يصل الى سبعمائة ضعف ، اما السيئة فلا تكتب الاسيئة مثلها .

التحرير

أسعار الإشتراك السنوى فى اليقين إنترنيشنل

إبتداء من المجلد الـ - ٣٩ .

داخل باكستان : ١٠٠/- روبية باكستانية بإضافة ٧/- روبيات فى حالة التسديد لشيك من خارج أى مصرف فى كراتشى .

خارج باكستان . --- --- --- --- --- --- --- بالعملة الباكستانية أو ما يعادلها من دولار أمريكى

بالبريد الجوى

	روبيات
• البلاد الأفريقية و الأوروبية و الصين واليابان و ماليزيا و سينغافورة و إندونيسيا	٢٤٠،٠٠
• أستراليا ، كندا ، جزائر فيجي ، نيوزيلنده و الولايات المتحدة الأمريكية	٢٨٠،٠٠
• الجزائر ، بنجلاديش ، مصر ، العراق ، إيران ، الأردن ، سورية وتركية أفغانستان ، أبوظبى ، البحرين ، بورما ، الدوحة ، دبي ، الهند ، الكويت	١٦٠،٠٠
• سرى لانكا ، الشارقة و المملكة العربية السعودية	٢٢٠،٠٠
• بنامة ، أمريكا الجنوبية وجزائر الهند الغربية . . .	٣٠٠،

بالبريد البحرى

(ا) الجزائر ، بنجلاديش ، مصر ، العراق ، إيران ، الأردن ، عمان ، سورية وتركية	١٢٠،٠
(ب) جميع البلاد الأخرى	١٧٥،٠٠

ثمن العدد الواحد (بما فيه أجرة البريد)

داخل باكستان : ٥،٠٠ روبيات خارج باكستان : بالبريد الجوى ١،٠٠ دولار امريكى .

أعداد المجلة السابقة للسنة الكاملة متوفرة بشكل مجلدات جميلة ، الأعداد ١٣ إلى ١٨ و ٢٥ إلى ٣٨ ، كل منها مقابل ٢٠٠ روبية باكستانية وذلك فيما عدا أجرة البريد .

رسم العضوية فى المجلة مدى الحياة

لساكنى باكستان ١٠٠٠ روبية ولغير ساكنى باكستان ٢٥٠ دولار أمريكيا

جميع المراسلات

باسم مدير اليقين إنترنيشنل مكتب البريد دار التصنيف ، مجاهد آباد ، حب ريور رود ، كراتشى - باكستان

هواتف

المكتب الرئيسى : ٢٢٦٥٩٧-٩٨

المكتب الفرعى ٥٢٤٣٢٥

التسديد مقدما

والله ولي التوفيق ه

البعث الإسلامي
اليقين
مجلة
دار التصنيف (برائيويت) ليمتيد
المجلد ٤٠ | ١٤ جمادى الأولى ، ١٤١٢ هـ الموافق ٢٢ نوفمبر ، ١٩٩١ م | العدد ١٤

نظرة الإسلام للحقوق والواجبات :

— الاسلام حقيقة لا يهدف إلى دفع استغلال الانسان لأخيه الانسان .
— ان تعاليم الاسلام تحرص كل الحرص على أن "كل حق لابد أن يقابله واجب" .

العبادات الإسلامية واهدافها :

— فرض الاسلام الوانا من العبادات بها تبقى العقيدة حية ويبقى الاتزان النفسي متجددا .
— وفي العبادة القلب متفكر بالله ولا ينشغل بسواه . . .

AN) IS TRUTH F ASSURE

Yaqeen international

PUBLISHED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNIF (PRIVATE) LIMITED
On the 7th & 22nd of every month

VOL. 40 29 RABI-US-SANI 1412 A.H. NOVEMBER 7, 1991 NO. 13

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the All-Compassionate, the Most-Merciful

HAZRAT NIZAMUDDIN AULIA

(Rahmatullah 'alaihi)

HIS BA'IT

Part I

BA'IT in Islamic terminology means an oath of allegiance. In Sufic parlance, it is a covenent of fealty between a disciple *(Murid)* and his mentor *(Shaikh)*. The disciple pledges himself to abide by the dictates of his mentor, while the mentor takes upon himself the responsibility to show his disciple the right way How far a disciple succeeds in his spiritual undertaking depends on his personal capability, and of course on the will of Allah.

Before coming to our headline theme, it seems necessary to give an outline of Hazrat Nizamuddin's background and upbringing as well as his personal scholarship. His name was Nizamuddin Muhammad Bukhara was the origin of his ancestors and Badaon (Budaun, UP, India) their adopted homeland Nizamuddin was born in 634 A H While he was only five years old his father Syed Ahmad passed away His grandfather Khwaja 'Ali and his maternal grandfather Syed 'Arab had died earlier They are all buried in Budaun where their tombs are well preserved Accordingly, Nizamuddin used to sign himself as: Muhammad bin Ahmad bin 'Ali al-Badaoni al-Bukhari

HIS MOTHER Zulekha bint Syed 'Arab was his mother. She was a noble lady of great patience, fortitude, and piety — a Ra'bia of her time, so to say Widowed, and impecunious too, she had to take upon her shoulders the responsibility of bringing up her only dear son When they had nothing in the house to feed themselves, she would call, "Nizamuddin, today we are God's guest" The understanding son knew what it meant The patient child, in fact, felt himself in a state of bliss when they had nothing to eat and were "God's guest", "the guest of God" Bibi Zulekha's only ambition was to give Nizamuddin the best of education and to see him a high scholar-in-Islam, holding some responsible position and honourable status. In brief, the cradle of the mother's loving arms was Nizamuddin's first school of learning life's primary lessons.

SHADI MUQRI: For his elementary schooling, the orphan-infant was sent to the mohallah maktab of Maulana Shadi Muqri

From him he learned the alphabet, grammar, lexicon, and one Part of the Holy Qur'an. The Maulana was renowned for making his pupils memorize Al-Qur'an and Nizamuddin was helped in the initiation in this behalf Shadi Muqri is buried in Budaun

'ALAUDDIN USULI· Nizamuddin was now passed over for further studies to Maulana 'Alauddin Usuli, a prominent disciple of Shaikh Jalal Tabrizi As a scholar. Maulana Usuli ranked with such celebrities as the widely known Maulana Kamaluddin Zahid and Shaikh Bahauddin Nasafi. Maulana Usuli's constant companions were his poverty and contentment. Once he even chewed a piece of oil-cake to passify his acute hunger. If anyone would come forward to help him, he would accept only as much as would satisfy his barest instant need and promtly return the rest with gratitude Nizamuddin learned Qaduri from the Maulana and developed a taste for literature, particularly the classic Persian and Arabic poetry Maulana Usuli is also buried in Budaun

'ALI MAULA· Maula was a Hindu dairyman of rich means One day while vending curds in the streets, he came face to face with Shaikh Jalal Tabrizi who was squatting on his threshold The Shaikh then was staying at Budaun on his way from Delhi to Bengal. Maula was struck with awe on seeing the Shaikh, fell headlong on his feet, instantly embraced Islam, and was named 'Ali Maula. He offered a spontaneous feast of curds to all present Baba Fariduddin Ganj Shakar also was then on a visit to Budaun.

'Ali Maula said, "I have a lot of wealth Bid me to leave, give some of it to my wife and place the rest at your disposal to spend as you wish" The Shaikh replied, "Very well! Go and get it." He also had a meal prepared and put his robe on 'Ali Maula He went home and informed his wife of his conversion to Islam. She got angry and they separated, 'Ali Maula leaving some cash for her use

Thereafter he brought all his remaining cash to the Shaikh who directed him to keep it in trust and give away as much as he was asked to. 'Ali Maula, on the instructions of the Shaikh, began to give out of it to the needy people who visited the Shaikh. To each he asked to give twelve Jitals (currency of the time) or more, but no less than twelve, till all but eleven Jitals was spent. 'Ali Maula was at a loss to know as to what would he do if the Shaikh asked him to give twelve Jitals to the next person. When a man came, the Shaikh asked 'Ali Maula to give what he had. After this the Shaikh did not ask for any money to be given.

Soon after, Shaikh Jalal Tabrizi decided to leave Budaun for Bengal, and a whole crowd of the people came out to say goodbye to him The Shaikh would move a few steps and ask the people to go back. Now only 'Ali Maula was left The Shaikh asked him also to return, but 'Ali Maula said, "Where do I go? You have in me your devotee I am just mad about yourself I am now a prisoner in your hands Where shall I now go?" The Shaikh rapidly walked a distance of a bowshot and then waited for 'Ali Maula to walk up to him This continued until the Shaikh finally told 'Ali Maula, "I leave the people of Budaun under your protection" 'Ali Maula now stopped with profuse tears in his eyes He is buried in Budaun

'Ali Maula possessed no learning. He offered the five daily prayers, and that was all. People, however low or high, readily recognised him as a man of God and paid homage to him profusely. 'Ali Maula was keenly interested in the orphanboy Nizamuddin. He was watching this youthful precocious intellect blossoming into a blooming spiritual luminary.

Side by side, the mother, Bibi Zulekha, was quietly working at her spinning wheel. When a sizeable quantity of cotton yarn was spun, she got it woven by a neighbour weaver She was dreaming all the time of a turban of learning for Nizamuddin Her whole effort, however, did not yield more than a mere four yard piece of cloth. That was all.

CELEBRATION. Nizamuddin, though still in his teens, was now a full scholar — good in Al-Qur'an and *Sunnah*, grammar and syntax, literature and poetics. He was now called Maulana Nizamuddin. It was time for a celebration, however modest It was time to hold the ceremony of adorning him with a traditional turban on completion of his academic studies

The awaited turban ceremony was fixed. Maulana 'Alauddin Usuli looked the happiest man He invited 'Ali Maula to grace the occasion as the guest of honour. First they all had a simple meal together Then the turban prepared by mother Zulekha was tied by 'Ali Maula, Nizamuddin placing his head on the feet of his teacher Maulana Usuli each time the turban was wound round his head When 'Ali Maula saw this, he said, "O Maulana! This young man will be a really great fellow for two reasons First when a man has had a turban tied round his head, he does not fall at anyone's feet, but this young man has done it. Secondly, there is no silk content in the turban.'"

TO DELHI. Bibi Zulekha did not take all this as the end of the matter. She wanted her Nizamuddin to go in for still higher studies in a more eminent centre of learning. She decided to take 17 year old Nizamullin to Delhi in search of fresh fields and pastures new. She wanted him to be qualified for the job of an eminent Faqih (Jurist) or Qazi (Judge).

KAMALUDDIN ZAHID. In Delhi, Maulana Kamaluddin Zahid was famous for his scholarship, righteousness, and integrity When Sultan Ghayasuddin Balbun offerred him the position of Imam of the Great Mosque (Jami' Masjid) where he himself prayed, the Maulana did not accept the royal offer, saying "there is nothing left in us except our prayer; does the King wish to take this also away from us " On hearing this forthright reply, Balban had no pluck to press

Nizamuddin was put under care of Maulana Kamaluddin Zahid mainly to learn Ahadith (Prophet's Traditions) The Maulana gave him lessons in **Mashariq al-Anwaar,** the fomous treatise of Imam Raziuddin Hasan Saghani The Maulana had learnt the **Mashariq** from Maulana Burhanuddin who in his turn had learnt it from Imam Hasan Saghani himself Even today the **Mashariq** is in great use as a text-book of Ahadith It is said that Hazrat Nizamuddin knew some 2,500 ahadith by heart

SHAMSUDDIN KHWARIZMI He was the other teacher of Hazrat Nizamuddin at Delhi He was a celebrity specialised in Fundamentals, Traditions and Dialectics In his latter life he was awarded by the King the title of Shamsul Mulk and made a vizier Nizamuddin studied **Tabaqaat-i-Hariri** from him and mastered Scholastic Theology ('Ilm-ul-Kalaam). Maulana Khwarizmi was so fond of Nizamuddin that if he did not come to him on any day, the next day he would welcome him with an impassioned Persian couplet

Once in a while, now and then,
Come and cast a glance towards me.

EDUCATION COMPLETED

Nizamuddin was now a high scholar —an 'alim and a man of letters and theology par excellence. He was a grammarian, a master of lexicon and syntax, best versed in Al-Qur'an and Sunnah, good at exegeses and dialectics, in **ijma'** (consensus), **qias** (analogy) and **ijtihad** (reasoning), In any controversy or disputation he would always have the upper hand and score his point. People and the learned intelligentsia used to address him as Maulavi and Maulana In view of his deftly dealing with controversial issues, he earned the appellations of "super debater" and "a smasher of collective debaters"

WHAT NEXT· Nizamuddin has just entered his twenties The mother Bibi Zulekha was happy that at so early an age her son had joined the ranks of eminent 'Ulama She was now anxious for a job of Qazi for himself, thus to get over the hardships of his long days of thirst and hunger. But Providence had for him in store something still greater about which we shall speak in the next part, Insha' Allah.

—To be continued

HEROES OF ISLAM

COMPANIONS OF THE HEREAFTER

By Syed Mahmood Akhtar

The Apostolic Mission of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* brought a revolution in human thought and changed his people's views altogether. His followers preferred death to life for the sake of God. They cared less for the world and more for the Hereafter, that is for the life after death Life began to search for death in that way and martyrdom was longed for eternal existence.

Hazrat Mubashshir bin 'Abdul Munzir *(Razi Allahu 'anhu)* was a martyr of Badr (2 A.H.) Before the battle of Uhud (3 A H.) Hazrat 'Abdullah bin 'Amr bin Haraam saw Hazrat Mubashshir *(Razi Allahu 'anhumaa)* in a vision one night. The latter said·

"O 'Abdullah' You will come to us soon."

Hazrat 'Abdullah asked him as to where he was Hazrat Mubashshir replied that he was in the Paradise and moved freely where he liked. Hazrat 'Abdullah asked him if he was not martyred at Badr Hazrat Mubashshir replied

"No doubt I was martyred but I was given a second lease of life"

When Hazrat 'Abdullah bin 'Amr bin Haraam *(Razi Allahu 'anhu)* woke up in the morning he was much astonished on account of that vision He appeared before the the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and after narrating his vision waited for its interpretation The Holy Prophet said its interpreation was "martyrdom" (Zad-ul-Ma'ad) A day before the battle of Uhud Hazrat 'Abdullah bin 'Amr bin Haraam called for his son Hazrat Jabir *(Razi Allahu 'anhumaa)* and advised him thus

"My son' Among those who will be martyred tomorrow morning I hope I shall be the first martyr Be sure I love you most among all those whom I leave behind in this world after the Holy Prophet *(Sallallahu 'alaihi wa sallam)*. You pay the debt I owe and always be considerate to your sisters." (Bukhari).

The next morning when the fight began, the first Muslim who became a martyr was inded 'Abullah bin 'Amr bin Haraam *(Razi Allahu 'anhu)* He was martyred at the hands of one 'Usamah bin A'ur bin 'Ubayd (Bukhari). The interpretation of the vision given by the Apostle of course proved true. The tiding given by Hazrat Mubashshir bin 'Abdul Munzir also proved right.

The polytheists of Makkah were not satisfied with him even on his having been killed. They spoiled his corpse by cutting his nose, ears, etc The funeral was placed before the Holy Prophet Hazrat Jabir, the son of Hazrat 'Abdullah. the martyr, whom the latter had given advice a day earlier, was weeping bitterly and removing the shroud from his father's face off and on. Seeing that the Holy Prophet got the shroud removed from the martyr's face. The deceased's sister, Fatimah, who was standing nearby, made a painful piercing shriek to see the funeral of her brother When Holy Prophet asked as to who she was, he was told that she was the martyr's sister Fatimah Thereupon the Apostle consoled her and then ordered the people to carry the funeral for burial Fatimah still could not control her emotions and again made a shrieking cry which melted the hearts of the people present there The Holy Prophet came near her and again consoled her saying

"Why do you weep I saw, when the funeral was placed here, that the angels of God were overshadowing it with their wings" (Bukhari)

What a great man indeed was Hazrat 'Abdullah, the brother of Fatimah and father of Jabir, upon whose funeral the angels of God spread the shade of their wings!

It so happened that Hazrat 'Amr bin Jumuh, brother-in-law (sister's husband) of Hazrat 'Abdullah bin 'Amr bin Haraam, also became a martyr in the same battle. On the occasion of their burial the Holy Prophet ordered that they should be buried in one and the same grave said he·

> "Both of them loved each other very much while they were in the world Let them be buried in one grave " (Zad-ul-Ma'ad)

How fruitful is the love shown for God's sake that the people get its benefit both in the world and in the Hereafter It may be understood by the fact that forty-six years after their martyrdom at Uhud the area around their grave was under heavy flood. The grave was burst open After such a long period the dead bodies should have normally lost all traces, but to the surprise of everyone present there the bodies of both Hazrat 'Abdullah bin 'Amr bin Haraam and Hazrat 'Amr bin al-Jumuh *(Razi Allahu 'anhumaa)* were intact and fresh as if they were martyred that very day. The hand of Hazrat 'Abdullah was placed on the wound he had received When the hand was raised and removed from the wound fresh blood gushed forth. The hand was placed again on the wound and it stopped the bleeding. Human mind may not accept it today but it is a fact because God has said in Qur'an Majeed:

> **"Think not of those who are slain in God's way as dead. Nay, they live, finding their sustenance in the Presence of their Lord." (3:169).**

It is the will the Almighty that has forbidden the earth not to eat up the buried bodies of the Prophets, the martyrs, or any chosen saintly person. There should be no doubt about it as the obove cited Qur'anic Verse indicates.

Hazrat Jabir *(Razi Allahu 'anhu)* was very much aggrieved at his endless separation from his martyred father. One day the Holy Prophet saw his miserable condition and asked the reason of his anxiety. Hazrat Jabir replied O Messenger of God! martyrdom of my father, burden of the debt, and the responsibilities of the household have disturbed me The Holy Prophet said "O Jabir! Shall I tell you of a good news?" He replied "Yes, why not. Do tell me O Messenger of God!" The Holy Prophet said.

> Then listen "God did not talk to any man without a curtain But God revived your father to life and spoke to him He asked· My servant tell me what is your heart's desire? To that your father prayed that he may be sent back to the world so as to be killed again in His way. God replied It cannot be. After death We do not send anyone to the world again " (Tirmizi).

How blessed is he over whose funeral the angels spread, their wings, whose funeral prayer was led by the Holy Prophet who himself ordered his burial, provided the proof of the acceptance of his martyrdom and that he was honoured with direct talk with God. A thousand lives be sacrificed on the enviable death of such a blessed martyr. Man is mortal. Death is certain to come sooner or later. Then why not court a good death?. It is by obeying the commands of Allah and His Last Apostle that one should expect a noble death with good results in the Hereafter Let everyone of us pledge himself to ensure that:

> "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for God, the Chrisher of the Worlds." (6·162).

—:o:—

RUSSIAN 'ISLAMIC' BANK!

A group of Russian industrialists and businessmen have set up in Moscow what has been described as the Russian Islamic Bank, the first such institution to be established in Moscow. The bank's chairman, Muhammad Djana, said the bank will specialise in financing oil processing plants in Tatarstan as well as hotels and offices for foreign companies in Moscow It will also organise the Hajj or the pilgrimage to Makkah al-Mukarramah

The bank has applied for a general license for foreign economic activity which will enable it to draw also on the capital of western and Arab banks. However, not being an interest free institution, the Russian Islamic Bank has so far failed to interest Islamic banks in the Middle East in its proposed activities.

More than half of the 6 6 million population of Tatarstan is Muslim and Muhammad Djāna claims the bank also enjoys the backing of Moscow's central mosque

—**Courtesy:** Impact International

— o —

IQBAL — The Awakener

By Col. Ghulam Sarwar

Mohammad Iqbal (1877-1938) is a versatile genius. As a poet-philosopher and political thinker, he is the greatest spokesman of Islamic doctrine in the twentieth century Being aware of his role as an awakener he inspires the Ummah with the sense of destiny Yet the compelling force of his cosmopolitan attachments also makes him the guiding sage of the flashes of insight These flashes are reflected in his Urdu verse as well as in his narrative poems in Persian In addition to his poetic out pourings he dilates in his lectures on some vtial topics such as God, prayer, movement, power, evolutionism and freedom In his poem. Khizar-e-Rah, we can discern a revolutionary trend with still greater emphasis on the value of movement and social development Static world view of Greek thought is vigorously rejected by him in Asrar-e-Khudi Plato's philosophy is also discredited in the process Iqbal's approach, is both vigorous and mysticism, he denounces quietistic trends borrowed either from Neo-Platonism or Christianity.

The Greeks of old considered life as an unsubstantial appearance, an illusion of which the famous myth of the cavern gives a perfect illustration, They were overwhelmed by the idea of fatality, and freedom of the will did not exist for them It is impossible for one to evade one's destiny Such is the theme of Greek tragedy The philosophers taught renunciation of the self and detachment from world riches. This Greek thinking penetrated into the East and led to an explosion of mysticism whose high priests were the Sufis. A complete divorce was thus effected between mind and matter, the soul alone is important and the body must be ignored as a shameful object

Christianity, according to Iqbal, also repeated the same error and was therefore incapable of developing into a perfect code of life; it remained an order ideally suited to monks whose only interest was the other world It asserted the spiritual growth of man but condemned him to be eternally torn by an excruciating conflict

Iqbal raises a protest against this negative and paralysing influence which prevents man from working to improve and change his conditions Actoin is the fountain-head of life, and, in order to act, the individual must cultivate the Ego.

Iqbal also conoemns all such morbid thoughts which had crept into Muslim life after the political downfall of Islam To overcome his malaise, he recommends the teaching of the Qur'an which, in turn, will guide the Muslims towards a dynamic world-view He believes that 'Ijtihad' (logical reasoning), as a source of law, can change the existing world order He also holds that the movement of the individual self is directly related to the principle of movement in the universe To him, it is a movement from chaos towards a pattern of order The universe as well as biological life are involved in the process of continuing growth and maturity Man, who stands at the peak of evolution, can maintain in himself and in his immediate environs, the momentum of this primeval movement. He can ensure this by ever-new conquests of the forces of nature. Yet, on the contrary, a deterministic outlook can simply make his life static and gloomy. Iqbal, however, does believe in destiny, but he does not take it as something predetermined To him, the God-ordained destiny is identical with pure, non-serial time, and has, like it, a wide range of alternative possibilities

Iqbal is of the view that the principle of movement individual life can be distinguished from the same prpinciple in nature by the values of ethical purposiveness To him, nature is wasteful, unscrupulous, brutal and amoral in its forward rush But on the other hand, man is potentially human His movement and progress, both pspychologically and socially, are conditioned by moral objectives Iqbal is of the view that man is not only free to choose and act, but he has also great creative potential on the basis of the given raw material of life and nature Man has immense capacity of self-expansiveness, both in spiritual and intellectual terms, provided his creativity is purposefully directed to evolving moral values in the existing social order

Iqbal thinks that movement in history is necessarily a movement forward He rejects Nietzsche's theory of historical recurrence, though in a general way he is influenced by certain dynamic elements of the German philosopher's thought History is also a collective memory of a people, which sustains it and provides it with the continum of sense of identity The conservation of specific values or the traditoin of a culture is an historical activity, as such, it should not be confused with revivalism? He tells the Muslim community that instead of keeping its eyes

fixed on its past glory, it should discerningly look towards the unexplored future. Movement in history, as in life, ripples towards a future which it strives to mould. In this process, it conserves the values which have given basic shape to a culture.

These moral values have to be absorbed afresh in the onward march of a culture. In periods of political demoralization, history generally takes a step backwards and relies on conservative speculation Iqbal believes that another value, indispensable for man's conquest of nature, is power, in overpowering the forces of nature and harnessing them for his own use, man is actively aided by the Creator The eagle gets a prominent place in his imagery and his admiration of Satan's accumulation and exercise of dynamic power borders at times on the verge of dualism To him, man requires something of Satan's devotion, inquisitiveness and anguish, Yet it is wrong to conclude that Iqbal worships power for the sake of power. Nietzchean principle of power bears no relevance to the philosophy of Iqbal whose quest for power is conditioned by gentleness compassion and nobility of character

Iqbal's view of evolution is dominated by his ethical sense of causation and purpose Bergsonian evolutionism seems to have permeated his 'Saqi Nama', and other verses Organic matter is distinguished from inorganic in direct statement and in imagery His Elan Vital ascends the evolutionary spiral by progressing from the indetermination of lowly animal life become the superman of the future to the status of man It evolves further to become the superman of the future or the "Perfect Man" of history.

Iqbal agrees with Bergson that life has chosen two different paths of evolution It is the form of instinct in animals and reason in man The superman of the future in all likelihood will choose a third path, that of intuition This is at once the essence of instinct and the essence of reason For intuition, Iqbal uses a number of terms, which he derives from theology and mysticism These terms are Ishq (love) Yaqin (certainly, true faith) and Iman (Faith).

The actual evolution of the supreme outside the rank of the prophets may take some considerable time But Iqbal frequently refers to an un-specified "man of faith" (Mu min) who already exists on the road of moral evolution from man to superman He is a person with a highly-developed personality, or self The Perfect Man is the end-result of an impassioned search, the glorious affirmation of the dignity, even divinity of the creature who contemplates its Creator face to face·

Through his self-realisation, he becomes the hand of God he rules over the universe Man must be bold enough to take this prodigious leap forward, Transmute the handful of earth into gold Kiss the threshold of a perfect Man

He then becomes the guide the herald of a new era

The 'naib' is the vicegerent of God on earth He is the completest ego the goal of humanity, the acme of life both in mind and body humanity the acme of life both in mind and body, in him the discord of our mental life becomes a harmony The highest power is united in him with the highest knowledge In his thought and action, instinct and reason become one. He is the last fruit of the tree of humanity and all the trials of a painful evolution are justified because he is to come at the end. He is the real ruler of mankind; his kingdom is the Kingdom of god on earth This is how the poet hails his coming

> Appear, rider of Destiny!
> Appear, O light of the dark realm of change!
> Silence the noise of the nations
> Imparadise our ears with thy music!
> Arise and tune the harp of brotherhood!
> Give us the Cup of the wine of Love!
> Bring once more days of peace to the world!
> Give a message of peace to them that seek battle!
> Mankind is the cornfield and thou the harvest!
> Thou art the goal of life's caravan!

Freedom is a value as necessary for the ordinary man as for the "man of faith " It is as essential for the individual as for society Man is the creature of God, he owes obedience to no one else Servitude is the death of the mind it breaks up human society into parasitic individualities Art produced in the state of servitude has the flavour of death

Servitude is even more fatal for religion It divides religious ritual from faith Religion becomes a commodity and is bought and sold The slave has the name of God on his lips but his heart is laden with the terror of his master Pantheistic trends and doctrines of annihilation (fana) in mysticism are traceable to the depressive periods of Muslim history Faith is the force which braces man or society to struggle against the state of slavery Faith awakens one to look

SIGNS AND SYMPTOMS OF OLD AGE

By Syed Mahmood Akhtar

Man passes through different stages of life Like all created things he, too, undergoes many changes. This fact has been explained by God in Qur"an Majeed as under.

---

into the depths of freedom in oneself It reveals to the enslaved what underlies the dignity and splendour of both individual and political freedom.

Iqbal repeatedly points out to the East (Islamic Orient) and West in his poetry He is critical of both The focus of oriental imagination "which soars from the rooftops to the stars", without the realization that the test of man's self and the field of his action is this material world alone The East has withdrawn from the struggle of existence, watching the march of history as a disinterested spectator The focus of oriental imagination is indeed being reached by Western technology The West is active and dynamic, but also selfish, crafty, and unscrupulous It lacks love and faith It is throttled by the coils of reason which sting it like a serpent It has harnessed the rays of the sun, but has failed to illuminate the night of human misery Iqbal thinks that if the East is bad enough, the West is worse To its misfortune, the East is simply attracted by the external glamour of the West, and ignores its scientific thought

To sum up, in today's strifetorn world, which is thirsting for peace and happiness, Iqbal serves as an awakener giving a message of hope to humanity in the shape of a new and exhilarating Truth.

—Courtesy: D'AWAH

"It is He Who has created you from dust; then from a sperm-drop, then from a leechlike clot, then does He get you out (into the light) as a child, then lets you (grow and) reach your age of full strength, then lets you become old Though of you there are some who die before and lets you reach a term appointed, in order that you may understand " (40 67)

The verse implies that man is made of dust It is the first stage of simple matter, the second stage is the sperm-drop of his father, then he is in the fertilised ovum of the mother's womb in the form of a leech-like clot, then he comes out into the light as a human child Youth with full maturity is his fifth stage, then comes over him the decay of old age The last stage after his decay is Death In short every man completes his cycle of life and dies sooner or later according to his pre-destined term No human being is exempted from Death and Resurrection It is the Law of God that everything, including the stars, the sun the moon, the earth and the heavens will, one day, vanish as if they never existed Every moment of time they are changing just as man and other animate objects are changing from their birth to the old age and death

It is, therefore imperative for man to draw a lesson from this Law, through which he is passing every minute, willingly or unwillingly, consciously or unconsciously. He should know where this Law, this state of affairs, is leading him to Already he is at the last leg of his life after which is Death, the gateway of the next world

An old man can easily recall his childhood, the starting period of his life, then his youth and meridian to understand how he has been subjected to the natural process of constant change. During his infancy he was so weak and helpless that he needed incessant heed of his parents. Then he grew in strength, rushing headlong with full energy and youthful impetuosity At this stage he was at the height of his bloom, fraught with noise and fury Thereafter decay starts casting its enervating shadow, silently and stealthily senility sweeps the board. That efflorescent gloss of youth is faded He falls into the firm grip of old age, He becomes grey-headed, weak and infirm feeble and decrepit, his face and body wrinkled, teeth broken eye-sight lost or abated and his back which was once proudly straight and erect, becomes bent He becomes weak and helpless as he was during his childhood Like a child he needs someone to look after him again A question arises whether in all this natural process there is no admonition for him This is what Qur'an Majjed refers to

> "If We grant long life to any, We cause him to be reversed in nature. Will they not then understand?" (36 68)

So is the nature of everything which God has created The world, in which we live and the whole cosmos around us is as transitory and as subject to transformation, deterioration and annihilation, as is man's life itself

At another place God has said:

> "It is God Who created you in a state of (helpless) weakness, then gave (you) strength after weakness, then, after strength, gave (you) weakness and a hoary head " (30 54)

The period from sperm to infancy and childhood is that of weakness. After that comes the period of strength (youth). Then again he returns to a state of weakness. This is not only the cysle of man's life but of every animate and inanimate object created by God, the Creator. The ultimate end of this process is Death. The end of this process is visible to man, who is the only conscious and conscientious being in the whole of God's creation Then why does he not understand the significance of this process? Since man is accountable to God for his actions, there is a great admonition for him in this process of change

If a man, at his advanced age of life, does not turn to God or does not care for His Commands and Prohibitions and does not make amends for his past sins, does he expect any other stage of life to come after the fag old age? Death is the only stage after it. But at this stage of death man is disabled of all actions Mulana Jami (*Rahmatullah 'alaihi*) writes

> "O old men! what avails your white hair if you did not spend your past life in adhering to the commands and prohibitions of the Shari'ah despite the fact that Death is approching you and you did not try to win the Pleasure of God. And also with the whiteness of your hair you did not whiten your face by following the Shari'ah, nor did you remember·
>
> " . . the Day when some faces will be (lit up) with white, and some faces will be (in the gloom) of black " (3 106)

Maulana Rum (*Rahmatullah 'alaihi*) has said in his celebrated Masnavi:

> "The Sad signs of old age and withered face announce the message of Death· Leave negligence The time of death is very serious because—
>
> ". a party will be in the Garden, and a party in the Blazing Fire". (42 7)

After giving warning to the old people Maulana Rum gives them the glad tidings too

> "In old age if the resplendent Light of God is with him he will not suffer from any harm nor will anything hurt him".

It is obvious that the Resplendent (Light) of God will be with that person only who follows the command of Shari'ah and refrains from its prohibitions and those who always seek the Pleasure and Blessings of God

Hazrat Mujaddid Alf Sani (*Rahmatullah 'alaihi*) writes in his Maktubat.

> "How nice it is of the man who makes his hair white by following the Shari'ah from the age of maturity to that of senility because there is a Hadith
>
> 'Whoever becomes old in Islam he will be forgiven'.
>
> "In old age one should overcast upon oneself the concept of hope and forgiveness In young age the fear should dominate whereas in old age the hope of forgiveness should be kept in mind"

Hazrat Mujaddid Alf Sani (*Rahmatullah 'alaihi*) also writes in his Maktubat·

> "Alas! who avails safety and protection in the world? Safety is in the Remembrance of God and Protection is in desisting from the sins prohibited by God But age has reached its end and there is no excuse against the sins committed — However, our trust is in God"

In the circumstances, the best thing to do for an old man is to excessively repent for his wrongs and sins commited in the past and also invoke God's forgiviness as he has very little time left at his disposal to make the amends At the same time he should continue cherishing the hope of divine forgiveness "because God is Oft-Forgiving Most Merciful" (9 99)

——:o:——

ISLAM : THE RELIGION OF HUMAN NATURE

By Tariq Sultan Khan

The Messenger of Islam, Muhammad (*Sallallahu 'alaihi wa sallam*) said "Every child is born in a natural disposition, but his parents make him a Jew, a Christian or a Magian" That is to say, Allah creates the child directed in his nature to Allah, his Creator and his God. But on account of parents, and his obedience to them, and the long time he passes with them he imitates their course and behaviour. Their conduct reflects in his life. He starts to deviate from his natural dispostion and to imitate his parents He obeys them blindly At this early time of childhood there is no place for reason to recognise the right and good course When this child grows up and attains puberty he becomes able to think of what is good for him and of what brings him happiness and success

This is the only reason why Islam has called itself a "Natural Religion" which is free from all these impurities

> "So (O Prophet!) set your face steadily and truly to the faith

(Establish) Allah's nature on which He has framed mankind There is no change in what Allah has created; that is the standard religion; but most among mankind do not understand." (30 30)

The function of the eye is to see until there is some disturbance in it. The ear hears the sound till it becomes deaf. The function of nature is to follow the right path, and to rush towards it with such alacrity, as water rushes down from a height, unless it is overcome by corruption and wickedness, which may take its reins in hand and turn it away from the path of righteousness and blessings.

The disturbing things which corrupt nature are sometimes the result of the past centuries or sometimes they are the creation of the lowly environment and habits and and customs, or both these things together These things are a great danger for the nature of man They cause a variety of diseases in them The real jihad of a reformer is to fight these habits and customs and to weaken them He tries to relieve Nature of these dangers in order that its original purity may be regained and it may be able to discharge its real responsibility Islam has given a full clarification of this method.

After explaining the natural relation in the Holy Qur'an says immediately thereafter·

"Turn back in repentance to Him, and fear Him; Establish regular prayers, and be not among those who join gods with Alah, those who split up and become sects, each party rejoicing in that which is with itself." (30·31-32).

To encourage faith in place of disbelief, righteousness in place of wickedness, to adopt the policy of promoting the righteous people's unity of thoughts and actions in respect of Allah, these are the manifestations that show that man has remained on the righteous path.

This has been clarifieid in the following verse of the Qur'an:

"We indeed created man in the best of moulds, then we have abased him to be the lowest of the low, except such as believe and do righteous deeds". (95.4-6)

The best moulds or forms of man, the understanding of Truth and adopting, fulfilment of its requirements and meeting of its demands This is called the attach ment to virtue and decency, and consideration of these two good qualities in man's individual and collective life is the real achievement. Attempts to make them operative in all the departments of life is the real mould and form

But there is a very large number of people who do not reach this high level They remain attached to the earth only They follow their own desires, and disobey God's commands In this way they fall to the lowest level Qur'an has called this "Asfalasaafileen" (lowest of the low), into which Allah has thrown such people To throw the men of such nature into the lowest level is according to the divine law regarding guidance and nature These laws are true and based on justice The Holy Qur'an mentions them as under·

"And Allah will not mislead a people after He has guided them, in order that He may make clear to them what to fear (and avoid) — for Allah has knowledge of all things" (9.115)

"Those who behave arrogantly on the earth in defiance of right, them I will turn away from My signs, even if they see all the signs, they will not believe in them. And if they see the way of right conduct, they will not adopt it as the way of error is the way failed to take warning from them" (7 146).

Who is it then that remains on the 'best mould' and keeps himself away from the indignities of the world In the verses of the Surah At-Teen occurring immedaitely after those quoted above the answer is given

"Exept such as believe and do the righteous deeds" (95 6)

Now we come to this conclusion, that the outcome of Faith and the Righteous Deeds is the excellence of moral character

There is a Counter to the Wicked Nature

Islam's stand vis-a-vis man's pure nature and its strength and firmness has been discussed As regards its dealings with evil natures, that has also been made clear, Islam warns mischievous people It places its reins in the hands of healthy intellect, it encourages bowing down to the pure nature and to surrender itself to Allah

The prophet has hinted at some of these kinds of nature·

* "The son of Adam reaches old age and two of his habits do not leave him One is greed and the second is the unending succession of hope" (Muslim)
* "The worst evil found in man is the frightening cowardice and the undignifying miserliness" (Abu Daud)
* "If the son of Adam is given a valley of gold, he will desire to have another one, and if the other is also given, he will be greedy to

have the third one. The hunger of Adam's son will not be satisfied except when his remains are mixed with the dust. And the one who turns to Allah, Allah accepts his repentance" *(Bukhari)*

The Holy Qur'an has mentioned some of the habits in the Surah Al-Imran

> "Fair in the eyes of men is the love of things they covet, women and sons, heaped up hoards of gold and silver, horses branded (for blood and excellence), and (wealth of) cattle and well-tilled land Such are the possessions of this world's life, but the nearness to Allah is the best of goals (to return to)" (3 14)

The first thing Islam wants man to mind is that running after the carnal desires of the self and to following its unending demands will never satisfy self, nor make it contented Truth and the right path *will not be acceptable to it.*

The nature of the self is that when its one desire is satisfied, it immediately demands to have some other desire satisfied. It is always busy *in eating,* drinking, and having a good time, and greedy with desire to have more and more of everything. It has no hesitation in committing sin and acts of aggression and cruelty. Therefore, the Qur'an has forbidden men to follow the desires that have been considered unlawful·

> "Nor follow you the lusts (of your heart), for they will mislead you from the path of Allah; for those who wander astray from the path of Allah, is a penalty grievious, because they forget the Day of Account." (38·26)

The policy of the infidels and the necessity of opposing it and its importance have ben mentioned in these words

> "If the Truth had been in accord with their desires, truly the heavens and the earth had all beings therein would have been in confusion and corruption! Nay, We have sent them their admonition, but they turn away from their admonition" (23 71)

It is necessary that a distinction be made between the forbidden desires of the self and the lawful desires, because some so-called religious people have mixed up these two very dangerously

If man wants to enjoy the goods of the world then there is nothing wrong in it, but it is a very serious error that this kind of lawful demand and desire has also been included in the list of forbidden, wicked acts Its consequence is that man satisfied his lawful and respectable desires but his conscience becomes like the consience of those people who accept crimes as lawful and adopt them willingly In this way their conscience becomes a victim of a great error.

When he realises that he has committed a mistake, and that sin is an inevitable part of his life, then he commits more serious sins and indulges in strictly forbidden acts. In other words this time he becomes a criminal and a sinner in the real sense of the word

The Holy Qur'an has paid special attention to this aspect and has very clearly declared the pure desires and the self and the lawful wishes as proper and lawful, and provided it with opportunities to use lawful and clean things

> "O you people! Eat on earth what is lawful (halal) and clean (tayyib) and not follow the foot-steps of Satan Indeed, he is an enemy for you He will command you (to do) what is evil and indecent and induce you to say about Allah that which you do not know" (2 168-169)

It is a fact that to put restrictions on the consumptions of what is lawful (halal) and clean (tayyib) is nothing but levelling false charges against Allah, and this thing amounts to evil and indecency which Satan commands men to do

Islam does not like to repress such natures and inclinations with force and punishment, nor does it want to placate or flatter them, but Islam follows a balanced method which is free from any kind of excess —**(Courtesy: Bulletin Forum for Social Studies)**

OIC ISTANBUL DECLARATION

The 20th meeting of the Organisation of Islamic Conference Foreign Ministers condemned the massive violation of human rights by India, urged the respect of the right of self-determination for Kashmiri masses and demanded a peaceful settlement of Kashmir problem in compliance with UN resolutions and Simla agreement

The conference stressed the need for a comprehensive political solution to the Afghan problem and decided to continue flow of humanitarian aid for Afghan refugees and to continue efforts for their repatriation from Pakistan to Aghanistan

The conference, which began on August 4, concluded on August 8

A total of seven resolutions were presented by Pakistan regarding Kashmir, Afghanistan, soli-

darity and security of Islamic countries, drug control, Islamic solidarity to cope with the hijacking, security of non-nuclear countries against use of nuclear weapons and nuclear free zone in South Asia, Middle East and Africa

The conference issued the following declaration

"We, the Ministers and the Heads of delegations participating in the Twentieth Islamic Conference of Foreign Ministers in Istanbul, a city that stands as a living monument to the glory and grandeur or Islamic civilisation, are meeting at a time when rapidly evolving changes are taking place, unfolding new promises for a better world and bringing new challenges that need to be successfully addressed by our countries and peoples in the spirit of the OIC Charter and the Makkah al-Mukarramah Declaration

"The contemporary world is divesting itself from the legacy of the Cold War. Confrontation is no longer the order of the day The international community is moving beyond political dogmatism, and humanity is witnessing the emergence of a clearly peace oriented fabric of relations replacing those of tension and conflict.

"This multifaceted historic evolution requires a new consciousness on the part of the member-State that would enable them, individually and collectively to respond to the objective realities of the emerging global political order Uncertainties inherent in transition from the old order to the new, call for increased vigilance and solidarity so as to enable Islamic Ummah to tackle the new challenges in an effective manner.

'We need to face the process of change and monitor the course of events with determination and creative vision We are resolved to accomplish our task so as to serve the overall long-term interests not only of the member-States but also of the world community at large.

"A valuable asset of the Islamic Ummah finds expression in the proven capability of the OIC to adapt itself to new situation with requisite flexibility and resourcefulness We are firm in our determination to draw on this asset to strive for a just and durable peace. notably in the Middle East and Palestine, to be achieved and maintained through dialogue and cooperation To us, there does not exist any alternative path leading to promise a better future

"We reaffirm our understanding that political and economic dialogue and cooperation are inseparably linked They yield best results only if they go hand in hand within the framework of a mutually reinforcing process We believe that consolidated Islamic action in the economic and commercial domains, coupled with coordinated collaboration in the scientific and technological fields, could ensure the creation of a more cohesive, dynamic and progressive Islamic community, thus enabling it to play its due role in contributing to international peace and security

"We consider the progressive expansion and diversification of commercial exchanges, an optimum use of financial resources, the development of joint infrastructural projects, the promotion of technical cooperation and effectively coordinated efforts, aimed at bringing about a more efficient and sustained pattern for the acquisition, assimilation, production and transfer of technology among member-States, as major contributors towards interdependence and self-reliant economic growth

"In this context, we are fully cognizant of the need to respect the rights and duties of member-States and their individual interests within the overall framework of a mutually beneficial relationship and the need to give due attention to the pressing socio-economic problems of the least-developed countries with a view to emeliorating the economic conditions of these countries

"The Islamic faith preaches tolerance Our common heritage cherishes learning and sharing the fruits of scholarly endeavours The daunting challenges of our times require us to preserve our identity, develop the sectors of education and information in our countries and open up our societies to the benefit of scientific programme The tolerance to take deeper roots, increased cultural and information exchanges are of vital importance

"Harmony and mutually advantageous interdependence within our Ummah, as well as between us and the rest of the world, may be spawned only through intensive economic" technological and cultural cooperation

"It is also in the same spirit of tolerance that we are determined to seek the well-being of Muslim minorities and communities in non-member countries which we regard as a bridge spanning the Islamic Ummah and the other members of the international community.

"Enjoying the benefit of commendable progress made by our institutions in mapping out strategies in various fields, we believe that the forthcoming Islamic summit will be in a position to provide a clear vision for strengthening the Ummah and enable it to achieve its aims and objectives."

——:o:——

ANNUAL SUBSCRIPTION OF YAQEEN INTERNATIONAL (CURRENT VOLUME)

Within Pakistan Rs. 100/- plus Rs 10.00 in case of Payment by cheque ex-Karachi.

Outside Pakistan	Pakistan Currency or equivalent U.S. Dollar
AIR MAIL	Rupees
Algeria, Bangladesh, Egypt, Iraq, Iran, Jordan, Syria & Turkey	160.00
Afghanistan, Abu Dhabi, Bahrain, Burma, Doha, Dubai, India, Kuwait, Sri Lanka, Sharjah & Saudi Arabia	220.00
African & European Countries, China, Indonesia, Japan, Malaysia & Singapore	240.00
Australia, Canada, Fiji Islands, New Zealand & U. S. A.	280.00
Panama, South America & West Indies	300.00
SEA MAIL	
(a) Algeria, Bangladesh, Egypt, Iraq, Iran, Jordan, Oman, Syria & Turkey	120.00
(b) All other countries.	175.00

PRICE PER COPY (Including Postage)

Within Pakistan: Rs. 5.00 Outside Pakistan: By Air Mail U.S. Dollar 1.00

AVAILABLE OLD BOUND VOLUMES OF YAQEEN INTERNATIONAL

Nos. 15 to 18 & 25 to 39 @ Rs. 170.00 each plus Postage

LIFE MEMBERSHIP

For Residents in Pakistan — Rs. 1,000.00
For Residents Outside Pakistan U.S. Dollars 250.00

ALL PAYMENTS TO BE MADE IN ADVANCE

YAQEEN INTERNATIONAL
Stands for Right Guidance
Recommend it to friends

REMITTANCES IN POUND STERLING

Remittances from Countries outside Pakistan towards (i) Subscription of Yaqeen International (ii) Purchases of Books etc. from MAKTABA Darut Tasnif, and (iii) Donations, Zakat etc., for Madrasa Talimul Islam (Tablighi College) can be deposited directly in Darut Tasnif (Private) Limited A/C No 01/05121/04 with National Bank of Pakistan, 18, Finsbury Circus, London EC 2M 7BJ, ENGLAND, under intimation to Darut Tasnif (Private) Ltd., Mujahidabad, Hub River Road, Karachi 75700 (Pakistan)

All Correspondence should please be addressed to:
The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Saddar, Karachi-74400 (Pakistan)
Phone 5684325.

Editor. M M Ansari,
Published by Syed Irshad Ali,
Printed at MATBA DARUT TASNIF,
Iqbal Mansion, Shahrah-e-Liaquat,
Saddar, Karachi-74400 (Pakistan)
Phone 5686997

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ṣ=ث ḥ=ح z=ز ṣ=ص ḍ=ض t=ط ẓ=ظ '=ع ء=' (Jerk)
Bold Madd آ=āā وٗ=ōō یٰ=ēē Fine Madd آ=āa وٗ=ōo یٰ=ēe

RU-KOO 5 (Contd)	SECTION 5 (Contd)	رکوع ۵ (متبع)
76 Qaa-la a-na khai-rum-mi-hu	76 He (Iblees) said I am better than he	قَالَ اَنَا خَيْرٌ مِّنْهُ
Kha-laq-ta-nee min-naa-rinw-wa kha-laq-ta-hoo min ṭeen	You created me from fire and created him from clay	خَلَقْتَنِيْ مِنْ نَّارٍ وَّخَلَقْتَهٗ مِنْ طِيْنٍ
77 Qaa-la fakh-ruj min-haa fa-in-na-ka ra-jeem	77 He (Allah) said Get away herefrom, surely you are rejected	قَالَ فَاخْرُجْ مِنْهَا فَاِنَّكَ رَجِيْمٌ
78 Wa in-na a-lai-ka la-na-tēe i-laa yau-mid-deen	78 And My curse shall remain on you until the Day of Judgement	وَّاِنَّ عَلَيْكَ لَعْنَتِيْٓ اِلٰى يَوْمِ الدِّيْنِ
79 Qaa-la rab-bi fa-an-ẓir-nēe i-laa yau-mi yub-'a-ṡoon	79 He (Iblees) said O my Lord give me respite until the Day they are raised (to life)	قَالَ رَبِّ فَاَنْظِرْنِيْٓ اِلٰى يَوْمِ يُبْعَثُوْنَ
80 Qaa-la fa-in-na ka mi-nal-mun-ẓa-reen	80 He (Allah) said Then you are one of the respited	قَالَ فَاِنَّكَ مِنَ الْمُنْظَرِيْنَ
81 I-laa yau-mil-waq-til-ma'-loom	81 Until the day of the appointed time,	اِلٰى يَوْمِ الْوَقْتِ الْمَعْلُوْمِ
82 Qaa-la fa-bi-'iz-za-ti-ka la-ugh-wi-yan-na-hum aj-ma-'een.	82 He (Iblees) said Then (I swear) by Your glory that I shall certainly seduce them all.	قَالَ فَبِعِزَّتِكَ لَاُغْوِيَنَّهُمْ اَجْمَعِيْنَ

83. *Il-laa 'i-baa-da-ka min-hu-mul-mukh-la-ṣeen*	83. Except Your chosen servants from amongst them	إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ
84 *Qaa-la fal-ḥaq-qu wal-ḥaq-qa a-qool.*	84. He (Allah) said So it is the truth, and the truth I speak	قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ
85 *La-am-la-an-na ja-han-na-ma min-ka*	85 Indeed, I shall fill Hell with you (i e Iblees)	لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ
wa mim-man ta-bi-'a-ka min-hum aj-ma-'een	and with such of them all as follow you	وَمِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ
86 *Qul mãa as-a-lu-kum a-lai-hi min aj-rinw-*	86 Say (O Prophet) I do not ask of you any reward for it	قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ
wa mãa a-na mi-nal-mu-ta-kal-li--feen	nor am I a pretender	وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ
87 *In hu-wa il-laa zik-rul-lil-aa-la-meen*	87 It is nothing but a Reminder to the (people of the) worlds	إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ
88 *Wa la-ta'-la-mun-na na-ba-a-hoo ba'-da ḥeen*	88 And surely, you will come to know (the truth of) its message after a time	وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ

CHAPTER 38 SAAD ENDS HERE تمت هنا بحمد الله سورة ٣٨ ـ ص

CORRIGENDUM

English Translation of Qur'an Majeed—Yaqeen International No 11, dated 7-10-1991

Page 33, Col. 2 Line 4, amend **ewe** to read as **ewes.**

Mak-keey-yaa	Revealed at Makkah	
Ru-koo-'aa-tu-haa 8	SECTIONS 8	سورة الزمر مكية (٣٩)
Aa-yaa-tu-haa 75	VERSES 75	
Bis-mil-laa-hir-rah-maa-nir-ra-heem	In the name of Allah, the All-Compassionate, the Most Merciful	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
RU-KOO' 1	SECTION 1	ركوع ١
1 *Tan-zee-lul-ki-taa-bi mi-nal-laa-hil-'a-zee-zil-ha-keem*	1 The revelation of the Book is from Allah, the Mighty the Wise	تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ
2 *In-naa an-zal-naa i-lai-kal-ki-taa-ba bil-haq-qi*	2 Surely We have revealed to you (O Prophet) the Book with the Truth	اِنَّآ اَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ بِالْحَقِّ
fa'-bu-dil-laa-ha mukh-li-sal-la-hud-deen	So worship Allah being exclusively devoted to Him (in faith)	فَاعْبُدِ اللّٰهَ مُخْلِصًا لَّهُ الدِّيْنَ
3 *A-laa lil-laa-hid-dee-nul-khaa-lis*	3 Beware! Pure devotion is due to Allah (alone)	اَلَا لِلّٰهِ الدِّيْنُ الْخَالِصُ
Wal-la-zee-nat-ta-kha-zoo min doo-ni-hee au-li-yaa'	And those who have taken patrons other than He (Say)	وَالَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِهٖٓ اَوْلِيَآءَ
Maa na'-bu-du-hum il-laa li-yu-qar-ri-boo-naa i-lal-laa-hi zul-faa.	We worship them only that they may bring us nearer to Allah	مَا نَعْبُدُهُمْ اِلَّا لِيُقَرِّبُوْنَآ اِلَى اللّٰهِ زُلْفٰى
In-nal-laa-ha yah-ku-mu bai-na-hum fee maa hum fee-hi yakh-ta-li-foon	Surely, Allah shall decide between them concerning that wherein they differ	اِنَّ اللّٰهَ يَحْكُمُ بَيْنَهُمْ فِيْ مَا هُمْ فِيْهِ يَخْتَلِفُوْنَ
In-nal-laa-ha laa yah-dee man hu-wa kaa-zi-bun kaf-faar	Indeed, Allah does not guide him who is a liar, ungrateful	اِنَّ اللّٰهَ لَا يَهْدِيْ مَنْ هُوَ كٰذِبٌ كَفَّارٌ
4 *Lau a raa-dal-laa-hu an-y-yat-ta-khi-za wa-la-dal-*	4 If Allah had wished to take (to Himself) a son,	لَوْ اَرَادَ اللّٰهُ اَنْ يَّتَّخِذَ وَلَدًا

las-ta-faa mim-maa yakh-lu-qu maa ya-shaa-u	He would have chosen what He pleased out of what he has created	لَّاصْطَفٰى مِمَّا يَخْلُقُ مَا يَشَآءُ
sub-haa-nah Hu-wal-laa-hul-waa-hi-dul-qah-haar	Glory be to Him He is Allah the One the Dominant	سُبْحٰنَهٗ هُوَ اللّٰهُ الْوَاحِدُ الْقَهَّارُ ۝
5 *Kha-la-qas-sa-maa-waa-ti wal-ar-da bil-haqq*	5 He created the heavens and the earth with the Truth	خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ
Yu-kaw-wi-rul-lai-la a-lan-na-haa-ri	He winds the night round the day	يُكَوِّرُ الَّيْلَ عَلَى النَّهَارِ
wa yu-kaw-wi-run-na-haa-ra a-lal-lai-li	and winds the day round the night	وَيُكَوِّرُ النَّهَارَ عَلَى الَّيْلِ
wa sakh-kha-rash-sham-sa wal-qa-mar,	and He has sujected the sun and the moon (for service)	وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ
Kul-luny-yaj-ree li-a-ja-lim-mu-sam-maa	each one running on for an appointed time	كُلٌّ يَّجْرِيْ لِاَجَلٍ مُّسَمًّى
A-laa hu-wal-'a-zee-zul-ghaf-faar	Beware! He is the Mighty the Greatest Forgiver	اَلَا هُوَ الْعَزِيْزُ الْغَفَّارُ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

حدس الشبـــاب

قالت العرب : عليكم بمشورة الشباب ، فأنهم ينتجون رأياً لم ينله طول القدم ، ولا استولت عليه رطوبة الهرم .

وقد قال الشـــاعر :

رأيت العقـــل لم يكن انتهابـــاً   ولم يقسم على عـــدد السنينـــا
ولـــو أن السنـــين تقاسمتـــه   حوى الآبـــاء أنصبة البنينـــا

وحكى الأصمعي ـ رحمه الله ـ قال : قلت لغلام حدث (صغير السن) من أولاد العرب كان يحادثني ، فأمتعني بفصاحة وملاحة : أيسرك أن يكون لك مائة ألف درهم وأنت أحمق ؟

قال : لا والله . قلت ولم ؟ قال : أخاف أن يجني على حمقي جناية تذهب بمالي ، ويبقى على حمقي

فانظر إلى هذا الصبي كيف استخرج بفرط ذكائه ، واستنبط بجودة قريحته ما لعله يدق على من هو أكبر منه سناً وأكثر تجربة . . .

وأحسن من هذا الذكاء والفطنة ، ما حكى ابن قتيبة : أن عمر بن الخطاب رضي الله عنه مر بصبيان يلعبون ، وفيهم عبد الله بن الزبير رضي الله عنهما ، فهربوا منه إلا عبد الله ، فقال عمر ـ رضي الله عنه ـ : مالك ، لم لم تهرب مع أصحابك ؟

فقال : يا أمير المؤمنين ، لم أكن على ريبة فأخافك ، ولم يكن الطريق ضيقاً فأوسع لك . .

فانظر ما تضمنه هذا الجواب من الفطنة ، وقوة المنة ، وحسن البديهة ، كيف نفى عنه اللوم ، وأثبت له الحجة ، فليس للذكاء غاية ، ولا لجودة القريحة نهاية . (أدب الدنيا والدين)

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائماً أبداً   على حبيبك خير الخلق كلهم
هو الحبيب الذي ترجى شفاعته   لكل هول من الأهوال مقتحم

العلمي على التجربة والاستقراء ، وقد وصل عن طريق ذلك الى نتائج علمية باهرة ، أثبت العلم الحديث صحتها بعد مئات السنين ، فقد كان يرى أن للضوء سرعة محدودة بمعنى أنه ينتقل في زمان ومكان وأجرى أبحاثه على فكرة انكسار الضوء في الهواء وفي الماء ، ويعتبر أول من تحدث في هندسة الاضاءة ، وأول من قال بأن انتقال الضوء لا يكون الا في زمان ، وهو ما نسميه في أيامنا هذه بسرعة الضوء وله بحوث في تشريح العين وأجزائها تدل على عبقرية فذة ، فقد تحدث عن الشبكية والقرنية ، والسائل المائي ، والسائل الزجاجي وعنه أخذ الأوروبيون هذه النظريات ، وله كتاب يسمى «المناظر» يتحدث فيه عن طريقة الابصار ويعرض منهجه في البحث في المقدمة فيقول .. ان بعض العلماء فسروا الابصار بخروج شعاع من البصر الى الشيء الخارجي الى البصر ، ولما كانت كيفية الابصار غير متيقنة رأينا أن نتعرف الى هذا المعنى لغاية الامكان .

ونبتدىء في البحث باستقراء الموجودات وتصفح أحوال المبصرات ، وتمييز خواص الجزئيات ، ونلتقط باستقراء ما يخص البصر في حال الابصار ، ثم نرتقي في البحث والمقاييس على التدريج والترتيب مع انتقاد المقدمات والتحفظ في النتائج .

فلعلنا ننتهي بهذا الطريق — أي الاستقراء والتجريب الى الحق الذي يثلج الصدر أو نصل بالتدرج والتلطف الى الغاية التي يقع عندها اليقين ، ونظفر مع النقد والتحفظ بالحقيقة التي يزول معها الخلاف ، وتنحسم بها مواد الشبهات .

ومن يصدق أن هذا منهج عالم مسلم أرساه منذ أكثر من الف عام في طريقة البحث التجريبي ، ولكن ماذا ينفعنا التغني بأمجاد الآباء والأجداد اذا لم نسر على منوالهم وتكمل ما بدءوه ، والا فلن نستحق الانتساب اليهم .

أن الفتى من يقول ها أنذا

ليس الفتى من يقول كان أبي

أما المثل الثاني فنستخلصه من أخبار المجتمع في العصر العباسي مما يدل على نضج الحس الاجتماعي عند المسلمين ، لادراكهم لما يجب على المجتمع والدولة نحو ذوي الحاجة منهم ، فقد كان هناك ديوان تسجل فيه أسماء من هم في حاجة الى الرعاية الاجتماعية من فقراء وأيتام وقواعد وعجزة ، تنفق الدولة عليهم وترتب لهم ما يحفظ عليهم ماء وجوههم ويكفل لهم حياة كريمة ، مما نسميه في أيامنا هذه « بمؤسسات الضمان الاجتماعي » ، وكانت هناك مصحات متخصصة للأمراض العصبية والعصبية والنفسية تقوم على رعاية المرضى بهذه الأمراض وعلاجهم ، وقد حدثنا المبرد عن زيارة لاحدى المصحات العصبية فيها كثير من الطرافة والمتعة والدلالة على مدى تقدم المجتمع الاسلامي في هذه السبيل .

وكانت هناك المستشفيات المتخصصة في جميع أنحاء العالم الاسلامي تقدم الرعاية الصحية للجميع ، وأوضح مثل لها مدرسة قلاوون بالقاهرة وكانت تسمى « دار الشفاء » وتشمل المتخصصين في كل فرع من فروع الطب .

تقسم الناس الى طبقة عليا لها كل الامتيازات، والى طبقة دنيا تعانى من الهوان والحرمان ، رفضوا ذلك الظلم لأنهم جاءوا لتخليص العالم منه ، وقد تعلموا من سنة نبيهم قوله : (كلكم لآدم وآدم من تراب ، لا فضل لعربى على أعجمى الا بالتقوى ، وقوله : الناس سواسية كأسنان المشط) .

وبذلك كانت لها شخصيتها المتميزة ، ودورها الحضارى الذى لا زالت آثاره ماثلة فيما وصلت اليه الحضارة المعاصرة من انجازات ، وقد استرعت هذه الشخصية المتميزة لحضارة الاسلام أنظار كثير من الباحثين الأوربيين فلم يملكوا الا الاعتراف بها وتسجيلها .

شهـادة يعتز بها كل مسلم :

وأحدث ماكتب حول هذا التميز الحضارى للاسلام كتاب « الحوار بين الحضارات » الذى ألفه الفيلسوف والمفكر الفرنسى المعاصر روجيه جارودى والذى انتهى به بحثه الى اعتناق الاسلام بعد رحلة مضنية فى دراسة النظم والنظريات التى تبين له فشلها فى حل قضايا العالم ، أو عدم واقعيتها ، ومن قبله سجل اميل در منجم فى كتابه « القيم الخالدة فى الاسلام » قوله : لكل حضارة أو دولة فى التاريخ ، بل لكل جنس أو مجتمع بشرى شخصية مميزة بخواصها وصفاتها الملازمة ، وقيمة الأمة الاسلامية ليست فقط فى أثرها التاريخى ، وهو تصفية تركة العالم القديم ، وتغيير نظم الحكم على ضفاف البحر المتوسط ، فتلك أمة فى صميم تركيبها تشتمل على تعاليم ونظم مازالت الى يومنا هذا حية قوية ، بل قد كتب لها الخلود » .

ولا عجب أن تبهر مظاهر هذه الحضارة فى جانبيها المادى والروحى ملوك أوربا فيبعثون بأبنائهم وبناتهم يتعلمون من ابنائها الفضائل وآداب السلوك ونشر العلم ، وهذه رسالة من ملك انجلترا وشمال أوروبا الى الخليفة هشام خليفة المسلمين فى الأندلس يقول فيها : من جورج الثانى ملك انجلترا والغال والسويد والنرويج الى الخليفة ملك المسلمين فى مملكة الأندلس صاحب العظمة هشام الثالث الجليل المقام . بعد التعظيم والتوقير ، فقد سمعنا عن الرقى العظيم الذى تتمتع بفيضه الصافى معاهد العلم والصناعات فى بلادكم العامرة ، فأردنا لأبنائنا اقتباس نماذج هذه الفضائل لتكون بداية حسنة فى اقتفاء أثركم لنشر أنوار العلم فى بلادنا التى يسودها الجهل من أركانها الأربعة .

ولقد وضعنا ابنة شقيقنا الأميرة « دوبانت » على رأس بعثة من بنات أشراف الأنجليز لتتشرف بلثم أهداب العرش ، والتماس العطف لتكون مع زميلاتها موضع عناية عظمتكم وحماية الحاشية الكريمة ، وحدب من اللواتى سيقمن على تعليمهن .

وليست هذه هى الرسالة الوحيدة أو الوفد الوحيد من ملوك أوروبا الى أرض الخلافة الاسلامية فى الأندلس، بل هناك سواها من ملوك ألمانيا وبلغاريا ، مما حملت به المراجع الاسلامية والأوربية على السواء

ولو أردنا أن نقدم أمثلة من صور التقدم الحضارى عند المسلمين ، ذلك التقدم الذى بهر حكام أوروبا لضاق بنا المجال ، ولكننا سنقتصر على الاشارة الى جانبين : أولها علمى تجريبى ، وثانيها انسانى اجتماعى .

أمثلة من صور التقدم الحضارى :

أما الأول فيمثله ابن الهيثم الذى عاش فى القرن الرابع الهجرى وأحد علماء المسلمين الذين أقاموا منهجهم

مكانة الحضارة الإسلامية بين الحضارات

— الدكتور محمد ابراهيم الجيوشي —

كانت الحضارة الاسلامية فى مكان القيادة العالمية عدة قرون تعلم الأمم والشعوب ، ويأخذون عنها كل ما يرتفع بمستويات حياتهم ، سواء فى العلوم أو الفنون أو الآداب أو نظم الحكم وأصول السياسة ، وفى هذا المعنى يقول أشهر مؤرخى الحضارة فى العالم هول ديورانت : لقد ظل الاسلام خمسة قرون من عام ٧٠٠ م الى ١٢٠٠ م يتزعم العالم كله فى القوة والنظام وبسطة الملك وجميع الطباع والأخلاق ، وفى أرتفاع مستوى الحياة ، وفى التشريع الانسانى الرحيم والتسامح الدينى والآداب والبحث العلمى ، والعلوم ، والطب والفلسفة . . الى أن يقول وهو يشير الى تحريم التماثيل فى الاسلام ، أما الفن الاسلامى فقد أغنى قوته فى الزخرفة ، وعانى الشىء الكثير من ضيق المدى ووحدة الطراز المملة ولكنه فى داخل هذا النطاق الذى فرضه على نفسه لم يفقه حتى الآن فنا سواه وكان الفن والثقافة فى بلاد الاسلام أعم وأوسع انتشارا من الناس مما كانا عليه فى البلاد المسيحية فى العصور الوسطى .

الحضارة الاسلامية رمز الحضارات :

وهنا يجب أن نؤكد أن الحضارة الاسلامية قامت على ضوء المبادىء التى رسمها لها الكتاب والسنة ، وانطلق علماؤها ومفكروها يبدعون ويكتشفون فى ضوء هذه المبادىء التى حددت لهم الطريق ، فقدموا للعالم ما يفيده ، وما ظل يمضى على أسسه حتى الآن مما سنبين آثاره فيما بعد .

ولما كانت الحضارة الاسلامية حضارة مبادىء ومثل وأخلاق ، فقد أخذت من الحضارات التى ورثت أرضها ما تقبله تلك المثل والمبادىء والأخلاق ، مما لم يكن موجودا عند العرب قبل الاسلام ، مثل نظم الدواوين فى الجزية والخراج والنظم المالية الأخرى ، ونظام البريد الذى يسهل الاتصال بين أرجاء الدولة الاسلامية الممتدة الأطراف ، وتقسيم البلاد الى أقسام ادارية ، هذا الذى اقتبسوه من البيزنطيين والساسانيين لأنه لايتعارض مع مبادئهم ، ورفضوا ما لا يتفق مع هذه المبادىء التى جاءت كما قلنا لترفع قيمة الانسان ، وتدفع عنه استعباد الحكام والرؤساء كما عبر عن ذلك الصحابى الجليل الذى دخل على كسرى يحاوره ، وكان مما قاله له : جئنا لنخرج الناس من عبادة العباد الى عبادة رب العباد ، وانطلاقا من هذا المفهوم ، رفضوا نظام الاقطاع والطبقات الذى كان سائدا فى البلاد التى افتتحوها ، لأنها ، تقوم على الظلم وعدم المساواة حين

بسم الله الرحمن الرحيم

عن أبي هريرة رضي الله عنه قال : قال رسول الله ﷺ : لما قضى الله الخلق كتب في كتابه ، فهو عنده فوق العرش : إن رحمتي غلبت غضبي .

(رواه البخاري)

قال الطيبي : في سبق الرحمة اشارة إلى ان قسط الخلق منها اكثر من قسطهم من الغضب ، وانها تنالهم من غير إستحقاق ، وان الغضب لا ينالهم الا باستحقاق . فالرحمة تشمل الشخص جنينا ورضيعا وفطيا وناشئا ، قبل ان يصدر عنه الذنوب ما يستحق معه ذلك .

التحرير

أسعار الإشتراك السنوي في اليقين إنترنيشنل
إبتداء من المجلد الـ - ٣٩.

داخل باكستان. ٠٠/١٠٠ روبية باكستانية بإضافة ٠٠/١٠ روبيات في حالة التسديد بشيك من حولي أي مصرف في كراتشي

خارج باكستان: --- --- --- --- --- --- --- بالعملة الباكستانية أو ما يعادلها من دولار أمريكي

بالبريد الجوي

	روبيات
• البلاد الأفريقية و الأوروبية و الصين واليابان و ماليزيا و سينغافورة و إندونيسيا	٠٠ر٢٤٠
• أستراليا، كندا، جزائر فيجي، نيوزيلنده و الولايات المتحدة الأمريكية	٠٠ر٢٨٠
• الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، سورية وتركية أفغانستان، أبوظبي، البحرين، بورما، الدوحة، دبي، الهند، الكويت	٠٠ر١٦٠
• سري لانكا، الشارقة و المملكة العربية السعودية	٠٠ر٢٢٠
• بنامة، أمريكا الجنوبية وجزائر الهند الغربية	٠٠ر٣٠٠

بالبريد البحري

(أ) الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، عمان، سورية وتركية	٠ر١٢٠
(ب) جميع البلاد الأخرى	٠٠ر١٧٥

ثمن العدد الواحد (بما فيه أجرة البريد)
داخل باكستان: ٠٠ر٥ روبيات خارج باكستان: بالبريد الجوي ٠٠ر١ دولار امريكي .

أعداد المجلة السابقة للسنة الكاملة متوفرة بشكل مجلدات جميلة، الأعداد ١٣ إلى ١٨ و ٢٥ إلى ٣٨ ، كل منها مقابل ٠٠ر١٠٠ روبية باكستانية وما يعادلها فيما عدا أجرة البريد .

رسم العضوية في المجلة مدى الحياة :
لساكني باكستان : ٠٠ر١٠٠٠ روبية ولغير ساكني باكستان ٠٠ر٢٥٠ دولارا أمريكيا

جميع المراسلات
باسم مدير اليقين إنترنيشنل
مكتب البريد دار التصنيف ،
مجاهد آباد ، حب ريفر رود ،
كراتشي - باكستان

هواتف
المكتب الرئيسي: ٩٨-٢٢٦٥٩٧
المكتب الفرعي ٥٢٤٣٢٥

التسديد مقدما

والله ولي التوفيق .

البعث انترنيشنل
مجلة
دار التصنيف (برائيويت) ليمتيد

المجلد ٤٠ — ٢٩ ربيع الثاني ١٤١٢ هـ الموافق ٧ نوفمبر ١٩٩١ م — العدد ١٣

مكانة الحضارة الإسلامية بين الحضارات :

— أن الحضارة الاسلامية قامت على ضوء المبادىء التي رسمها لها الكتاب والسنة .

— وفي حضارة الاسلام رفضوا نظام الاقطاع والطبقات الذي كان سائدا في البلاد التي افتتحوها .

— من مبادىء الحضارة الاسلامية :
كلكم لآدم وآدم من تراب ، لا فضل لعربي على اعجمي الا بالتقوى ، الناس سواسية كأسنان المشط .

yaqeen international

PUBLISHED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNIF (PRIVATE) LIMITED
on the 7th & 22nd of every month

VOL. 40 13 RABI-US-SANI 1412 A.H. OCTOBER 22, 1991 No. 12

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

In the name of Allah, the All-Compassionate, the Most-Merciful

TASAWWUF THROUGH THE TIMES

'TODAY, Tasawwuf (Sufism) is a name without a reality It was once a reality without a name" This paradoxical saying is attributed to Abul Hasan Fushanji who lived in the third century after the demise of the Prophet of Islam The savant Ibn Khaldun (d 1406 CE) also observed in his Muqaddamah that in the first three generations of Islam Tasawwuf was too common a phenomenon to need for itself a special name Earlier on, Hazrat 'Ali Hujwiri (d 1072 CE) in his Kashf-al-Mahjub clarified that in the days of the Companions of the Holy Prophet and their immediate followers the name Tasawwuf did not exist, but its reality was to be seen everywhere.

In other words by and by, as people became more and more engrossed in worldly wealth and power, the men of God preferred to be called Sufis, or the followers of Tasawwuf

DEFINITION A good deal has been written on the origin of the word Tasawwuf It is said to be a derivative of the Arabic *Suf* that mans "wool", on account of woollen dress worn by Eastern ascetics, or from the Arabic *Sauf*, meaning "purity", to indicate the effort to achieve metaphysical purity; or from the Greek word meaning "wisdom", or from *Sufah*, an Arab tribe engaged in the service of Ka'bah in Makkah in the Days of Ignorance

Be that as it may, a clear-cut definition of Tasawwuf is not to be found Let us see how some of the ancients have described it Here is a random selection·

(1) Tasawwuf is this. That conditions or stages should be passing over a person which are known to God only and that he should always be with God in a way that is known to God only (Abu Sulaymaan al-Daaraani, d 830 CE)

(2) The *Sufis* are a people who have preferred God to everything, so that God has preferred them to everything (Dhu Nun Misri, d 859)

(3) The *Sufi* is not defiled by anything and everything is purified by him (Abu Turab al-Nakhshabi, d 859)

(4) The *Sufi* is one the divine light of whose knowledge does not extinguish the light of his piety he does not utter esoteric doctrine which is contradicted by the exterior light of the Qur'an and the Sunnah, and the miracles *(Karaamah)* vouchsafed to him do not cause him to violate the holy ordinances of God (Sari al-Saqati, d 870)

(5) Tasawwuf is holy discipline (Abu Hafs al-Haddaad, d 878).

(6) The *Sufi* is he who has nothing bound to himself and who is not bound to anything. (Abul Hussain al-Nuri, d. 907)

(7) Tasawwuf is freedom and manliness and abandonment of constraint and generosity (Ibid)

(8) The *Sufi* is like the earth, on which every foul thing is thrown and from which only fair things come forth. (Junaid al-Baghdaadi, d. 909)

(9) The *Sufi* is he who regards his devotion as a crime for which it behoves him to ask forgiveness of God (Abu Bakr al-Qattaani)

(10) The *Sufi* is only then a true *Sufi* when he regards all mankind as his dependent (Abu Bakr al-Shibli, d. 945).

(11 Tasawwuf is patience under commandments and prohibitions. (Abu 'Amr bin al-Naajid, d 976).

(12) The *Sufi* is he whose ecstasy is his real existence and whose attributes are his veil (Abul Hasan al-Husri, d 981)

(13) The *Sufi* does not become a *Sufi* because of his tattered clothing or his prayer-carpet, he does not become a *Sufi* because of his routine or his habit the *Sufi* is he who has ceased to exist (Abul Hasan al-Kharqaani, d 1033).

Some of these definitions have an explicit social and philanthropic character while others strike a mteaphysical chord There is a Tradition in which sincere worship of God has been termed as *Ihsan* (lit. to confer favour) The Holy Prophet said that *Ihsan* was "both to worship God as if you see Him, and to remember that God sees you." The word is used in this sense by the Sufis to illustrate the posture of Tasawwuf

AL-QUR'AN Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* did not leave any doctrine or dogma of Tasawwuf as such, but the Sufis have discovered its seeds in Al-Qur'an itself in its immanent as well as transcendent bearings. See the Qur'anic verses·

> "Allah is the light of the heavens and the earth. " (24·35)

"He is the First and the Last, the Evident and the Immanent. . . ." (57:3).

". . . . there is no god but He, everything is perishing except His own Face . . . ." (28:88).

". . . . (I) have breathed into him (man) of my Spirit " (15:29)

"It was We Who created man, and We know what dark suggestions his soul makes to him for We are nearest to him than (his) jugular vein." (50 16)

". . . God has power over all things." (2·109).

" . . wheresoever you turn, there is the Presence of God " (2 115).

"(He is) Lord of the two Easts and Lord of the two Wests" (55·17).

" . who (besides God) listens to the (soul) distressed when he calls on Him? " (27·62)

Then see the mysterious Qur'anic passages about the Holy Prophet's Journey by Night and Celestial Ascent (17 1 and 53: 1-18) They show the way of drawing near to Him by His will He calls Himself

" . God, Lord of the ways of ascent " (70·3)

AL-SUNNAH The Holy Prophet's apostolic career shows that fervent and constant worship of God, His endless remembrance, and the recitation and practical pursuance of His Word, are the means of seeking His proximity — the cherished desire of every Sufi. Qur'an Majeed at an earliest stage advised the Holy Prophet:

"Stand (to prayer) by night, but not all night, half of it or a little less, or a little more, and recite the Qur'an in slow, measured rhythmic tones." (73:2-4).

His extensive fasting, night-vigils for the worship of God, retreat to the Cave of Hira' for meditation and remembrance of God, his seclusion of *'Itikaaf* in the Mosque during Ramazaan, and his wars to protect the Faith and to exalt the Word of God all these Traditions lit up the path towards the Creator which the Sufi ardently desires to tread

Ibn al-'Arabi (d 1240 CE) used to say a prayer which is prefaced, "Enter me, O Lord, into the deep of the Ocean of Thy Infinite Oneness." It is not intended here to go into the pros and cons of his doctrine of *Wahadat-ul-Wujud*, but the shore of the symbolic Ocean can be reached by means of excessive prayer of God. As a Divine Saying (Hadith Qudsi) beautifully puts it:

"Nothing is more pleasing to Me, as a means for My slave to draw near unto Me, than My worship which I have made binding upon him, and My slave does not cease to draw near unto me with added devotion of his free will until I love him, and when I love him I am the Hearing with which he hears and the Sight with which he sees and the Hand by which he grasps and the Foot on which he walks." (Bukhari).

BIBLIOGRAPHY

1. *The Indian Muslims, M Mujib*
2. *The Legacy of Islam, Sir Thomas Arnold*
3. *What is Sufism, Martin Lings*
4. *Dictionary of Islam, T. P. Hughes*

AL-SUNNAAH

Love of Holy Prophet Muhammad

(Sallallahu 'alaihi wa sallam),

(II)

We deliberated on this theme in our previous issue Let us for a while go back to the very early days of Islam Then the Holy Prophet and the firsts of his Companions were going through great torture and torment at the merciless hands of the Madinite pagans A person belonging to those hard times comes to mind who combined in himself the love for, as well as the love of, the Holy Prophet. Let us recapitulate his story.

ZUL-BIJADAYN One day the congregation of the believers in the courtyard of the Mosque was keenly waiting for the arrival of someone because the Holy Prophet had said to them that a "guest of God" was about to come Suddenly a youth appeared — miserable, with hair dis-hevelled, meagerly clad in two pieces of blanket. The Holy Prophet greeted and hugged him. Then he admitted him to Saffa where the man used to learn Islam and, for part of the day, worked to earn his livelihood

His father had already died and his guardian-uncle who took hold of his inheritance was very hard upon him One day the boy said, "Uncle! I feel like going to meet Son of 'Abdullah" Upon this he was disrobed and beaten black and blue. In sheer agony, he went to his mother who, out of affection, gave him two pieces of blanket to clothe himself with.

He used to recite Qur'anic verses loudly to the annoyance of his none too-kind neighbours Hazrat

'Umar *(Razi Allahu 'anhu)* would counsel him to lower his tone, but in vain. On one occasion Hazrat 'Umar was so indignant over the youngman's defiance that he rose to give him a beating. But the Holy Prophet who happened to come at that moment, said from behind Hazrat 'Umar, "Don't be harsh to him He has thrown away his all in the way of God!"

This young man one day expressed to the Holy Prophet his wish to meet with martyrdom in the cause of God The Holy Prophet said to him. "If you set out with the intent of Jihad but are overtaken by death in the way, it will ever then be the death of a martyr". This utterance of the Messenger of God was not without meaning for the youngman, 'Abdullah Zul-Bijadayn, as we shall presently see.

Abdullah bin Mas'ud *(Razi Allahu 'anhu)* got up in the middle of a night when he was with the Holy Prophet himself with Hazrat Abu Bakr and Hazrat 'Umar *(Razi Allahu 'anhuma)*. Hazrat 'Abdullah Zul-Bijadayn had just died of some disease and they had dug a grave for him The Holy Prophet first went down in the pit. While Hazrat Abu Bakr and Hazraa 'Umar were letting the corpse down to him, he was saying "Bring your brother near to me" They gently lowered the dead body As the Holy Prophet arranged him in the niche, he feelingly said. "O God I was pleased with him, You too be pleased with him" Recalling the scene, 'Abdullah bin Mas'ud used to say out of envy "Would that I had been the man in the grave!" Zul-Bijadayn's love was thus rewarded with love.

AT UHUD: Let us go a few years back. Next to the winning of the Battle of Badr (2 A.H.), came the major engagement of Uhud (3 A.H.) Here the Muslims suffered a serious setback, the reverse of Badr.

Just when the Makkans had mounted a general attack and the Holy Prophet had by his side only a few Companions, Umm 'Umara *(Razi Allahu 'anha)* quickly sized up the situation Love for the Holy Prophet welled up in her tender heart With sword and arrows she came forward to protect the Holy Prophet and drove the powerful assailants back. Once, when Ibn Qamiyya rushed towards the Holy Prophet she stepped forward with great agility and courage, but received a deep wound on her shoulder. No doubt her love for the Holy Prophet gave the noble lady such extraordinary courage in the thick of the battle at a time when the enemy had the upper hand

When swords were clashing and arrows raining at Uhud, the Companions made a cordon round the Holy Prophet to shield him at the risk of their own lives. It was a demonstration of their selfless love for the Holy Prophet in the environs of a losing battle when ordinarily everyone is prone first and formost to look after himself, unmindful of everybody else

An inspiring, perhaps the most inspiring, story of love for the Holy Prophet concerns a noble lady of Banu Dinar. She has been named differently as Hinda, Umm Aiman, and 'Asima. She was staying in her house about five miles from the scene of the Battle of Uhud At heart she was ill at ease. Something was tormenting her from within. Perhaps she was anxious about her three near and dear ones—husband, son, and brother—who had gone to fight the holy war. Perhaps she was praying for the safe return of her three warriors After sometime, a messenger came and said: "Mother! You have become a widow." But the sad news did not move her. She only uttered the Qur'anic maxim: *In-naa lil-laa-hi wa in-naa i-lai-hi raa-ji-'oon* (To God we belong and to Him is certain our return). She added, "The best purpose of life is to die a martyr's death." A little later, someone else came to give the news. "Alas! Your son, the light of your eyes, is gone from the world." She listened to this tragic news also with indifference as if it did not at all matter to her She again uttered: *In-naa lil-laa-hi wa in-naa i-lai-hi raa-ji-'oon*. In fact, a ray of happiness crossed her face, considering that after all her dear son gave his life for a noble cause Soon after, another messenger brought the news "Your brother has also fallen on the battlefield." She again uttered *In-naa lil-laa-hi wa in-naa i-lai-raa-ji-'oon*. She only added, "He too has died in the cause of Truth." It seemed then that all was over for her and that she had no one else left for whom to be anxious, but let us see.

In a short while a rumour went the rounds that the Holy Prophet himself was killed by the enemy On hearing this, she was stirred to the core of her heart. She rushed to the battlefield. Impatient and in great hurry, she reached the scene of the battle. When someone pointed her to the corpse of her husband, she said, "I have not come to inquire about him" Then she was shown the dead body of her son, but she said, "By God, I have not come looking for him." Then her attention was drawn towards the body of her dead brother. She said. "By God, I have not come to collect news obout him. But do tell me how is my cherished object, the Holy Prophet!" She was told that he was safe and that the rumour about his death was false. On hearing this, an innocent smile

بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

TASAWWUF THROUGH THE TIMES

"TODAY, Tasawwuf (Sufism) is a name without a reality It was once a reality without a name" This paradoxical saying is attributed to Abul Hasan Fushanji who lived in the third century after the demise of the Prophet of Islam The savant Ibn Khaldun (d. 1406 CE) also observed in his Muqaddamah that in the first three generations of Islam Tasawwuf was too common a phenomenon to need for itself a special name Earlier on, Hazrat 'Ali Hujwiri (d 1072 CE) in his Kashf-al-Mahjub clarified that in the days of the Companions of the Holy Prophet and their immediate followers the name Tasawwuf did not exist but its reality was to be seen everywhere

In other words by and by, as people became more and more engrossed in worldly wealth and power, the men of God preferred to be called Sufis, or the followers of Tasawwuf

DEFINITION A good deal has been written on the origin of the word Tasawwuf It is said to be a derivative of the Arabic *Suf* that mans "wool", on account of woollen dress worn by Eastern ascetics, or from the Arabic *Sauf*, meaning "purity", to indicate the effort to achieve metaphysical purity; or from the Greek word meaning "wisdom", or from *Sufah*, an Arab tribe engaged in the service of Ka'bah in Makkah in the Days of Ignorance

Be that as it may, a clear-cut definition of Tasawwuf is not to be found Let us see how some of the ancients have described it Here is a random selection·

(1) Tasawwuf is this That conditions or stages should be passing over a person which are known to God only and that he should always be with God in a way that is known to God only (Abu Sulaymaan al-Daaraani, d 830 CE)

(2) The *Sufis* are a people who have preferred God to everything so that God has preferred them to everything (Dhu Nun Misri, d 859)

(3) The *Sufi* is not defiled by anything and everything is purified by him (Abu Turab al-Nakhshabi, d 859)

(4) The *Sufi* is one the divine light of whose knowledge does not extinguish the light of his piety he does not utter esoteric doctrine which is contradicted by the exterior *light of the Qur'an and the Sunnah*, and the miracles *(Karaamah)* vouchsafed to him do not cause him to violate the holy ordinances of God (Sari al-Saqati, d 870)

(5) Tasawwuf is holy discipline (Abu Hafs al-Haddaad, d 878).

(6) The *Sufi* is he who has nothing bound to himself and who is not bound to anything. (Abul Hussain al-Nuri, d 907)

(7) Tasawwuf is freedom and manliness and abandonment of constraint and generosity (Ibid)

(8) The *Sufi* is like the earth, on which every foul thing is thrown and from which only fair things come forth. (Junaid al-Baghdaadi, d 909)

(9) The *Sufi* is he who regards his devotion as a crime for which it behoves him to ask forgiveness of God (Abu Bakr al-Qattaani)

(10) The *Sufi* is only then a true *Sufi* when he regards all mankind as his dependent (Abu Bakr al-Shibli, d 945)

(11 Tasawwuf is patience under commandments and prohibitions. (Abu 'Amr bin al-Naajid, d. 976).

(12) The *Sufi* is he whose ecstasy is his real existence and whose attributes are his veil (Abul Hasan al-Husri d 981)

(13) The *Sufi* does not become a *Sufi* because of his tattered clothing or his prayer-carpet, he does not become a *Sufi* because of his routine or his habit the *Sufi* is he who has ceased to exist (Abul Hasan al-Kharqaani, d 1033)

Some of these definitions have an explicit social and philanthropic character while others strike a metaphysical chord There is a Tradition in which sincere worship of God has been termed as *Ihsan* (lit to confer favour) The Holy Prophet said that *Ihsan* was "both to worship God as if you see Him, and to remember that God sees you" The word is used in this sense by the Sufis to illustrate the posture of Tasawwuf

AL-QUR'AN Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* did not leave any doctrine or dogma of Tasawwuf as such, but the Sufis have discovered its seeds in Al-Qur'an itself in its immanent as well as transcendent bearings See the Qur'anic verses

> "Allah is the light of the heavens and the earth. "
> (24 35)

"He is the First and the Last, the Evident and the Immanent. . . ." (57.3).

". . . . there is no god but He; everything is perishing except His own Face . . . ." (28.88).

". . . . (I) have breathed into him (man) of my Spirit ." (15.29).

"It was We Who created man, and We know what dark suggestions his soul makes to him for We are nearest to him than (his) jugular vein." (50 16)

". .God has power over all things " (2:109).

" wheresoever you turn, there is the Presence of God " (2 115)

"(He is) Lord of the two Easts and Lord of the two Wests." (55·17).

" who (besides God) listens to the (soul) distressed when he calls on Him?. " (27·62)

Then see the mysterious Qur'anic passages about the Holy Prophet's Journey by Night and Celestial Ascent (17 1 and 53 1-18) They show the way of drawing near to Him by His will He calls Himself

" God Lord of the ways of ascent " (70·3)

AL-SUNNAH The Holy Prophet's apostolic career shows that fervent and constant worship of God. His endless remembrance, and the recitation and practical pursuance of His Word, are the means of seeking His proximity — the cherished desire of every Sufi Qur'an Majeed at an earliest stage advised the Holy Prophet:

"Stand (to prayer) by night, but not all night, half of it or a little less, or a little more, and recite the Qur'an in slow, measured rhythmic tones." (73:2-4)

AL-SUNNAAH

Love of Holy Prophet Muhammad

(Sallallahu 'alaihi wa sallam),

(II)

We deliberated on this theme in our previous issue Let us for a while go back to the very early days of Islam Then the Holy Prophet and the firsts of his Companions were going through great torture and torment at the merciless hands of the Madinite pagans A person belonging to those hard times comes to mind who combined in himself the love for, as well as the love of, the Holy Prophet Let us recapitulate his story

ZUL-BIJADAYN One day the congregation of the believers in the courtyard of the Mosque was keenly waiting for the arrival of someone because the Holy Prophet had said to them that a "guest of God" was about to come Suddenly a youth appeared — miserable with hair dis-hevelled, meagerly clad in two pieces of blanket. The Holy Prophet greeted and hugged him. Then he admitted him to Saffa where the man used to learn Islam and, for part of the day, worked to earn his livelihood

His father had already died and his guardian-uncle who took hold of his inheritance was very hard upon him. One day the boy said, "Uncle! I feel like going to meet Son of 'Abdullah " Upon this he was disrobed and beaten black and blue In sheer agony, he went to his mother who, out of affection gave him two pieces of blanket to clothe himself with.

He used to recite Qur'anic verses loudly to the annoyance of his none too-kind neighbours Hazrat

His extensive fasting, night-vigils for the worship of God, retreat to the Cave of Hira' for meditation and remembrance of God, his seclusion of *'Itikaaf* in the Mosque during Ramazaan, and his wars to protect the Faith and to exalt the Word of God all these Traditions lit up the path towards the Creator which the Sufi ardently desires to tread

Ibn al-'Arabi (d 1240 CE) used to say a prayer which is prefaced, "Enter me, O Lord, into the deep of the Ocean of Thy Infinite Oneness." It is not intended here to go into the pros and cons of his doctrine of *Wahadat-ul-Wujud*, but the shore of the symbolic Ocean can be reached by means of excessive prayer of God. As a Divine Saying (Hadith Qudsi) beautifully puts it:

"Nothing is more pleasing to Me, as a means for My slave to draw near unto Me than My worship which I have made binding upon him and My slave does not cease to draw near unto me with added devotion of his free will until I love him, and when I love him I am the Hearing with which he hears and the Sight with which he sees and the Hand by which he grasps and the Foot on which he walks." (Bukhari).

BIBLIOGRAPHY

1. *The Indian Muslims, M. Mujib*
2. *The Legacy of Islam, Sir Thomas Arnold*
3. *What is Sufism, Martin Lings*
4. *Dictionary of Islam, T P. Hughes*

'Umar *(Razi Allahu 'anhu)* would counsel him to lower his tone, but in vain. On one occasion Hazrat 'Umar was so indignant over the youngman's defiance that he rose to give him a beating But the Holy Prophet who happened to come at that moment, said from behind Hazrat 'Umar, "Don't be harsh to him. He has thrown away his all in the way of God!"

This young man one day expressed to the Holy Prophet his wish to meet with martyrdom in the cause of God The Holy Prophet said to him. "If you set out with the intent of Jihad but are overtaken by death in the way, it will ever then be the death of a martyr". This utterance of the Messenger of God was not without meaning for the youngman, 'Abdullah Zul-Bijadayn, as we shall presently see.

Abdullah bin Mas'ud *(Razi Allahu 'anhu)* got up in the middle of a night when he was with the Holy Prophet himself with Hazrat Abu Bakr and Hazrat 'Umar *(Razi Allahu 'anhuma)*. Hazrat 'Abdullah Zul-Bijadayn had just died of some disease and they had dug a grave for him The Holy Prophet first went down in the pit While Hazrat Abu Bakr and Hazraa 'Umar were letting the corpse down to him, he was saying "Bring your brother near to me" They gently lowered the dead body As the Holy Prophet arranged him in the niche, he feelingly said "O God I was pleased with him, You too be pleased with him" Recalling the scene, 'Abdullah bin Mas'ud used to say out of envy "Would that I had been the man in the grave!" Zul-Bijadayn's love was thus rewarded with love.

AT UHUD· Let us go a few years back. Next to the winning of the Battle of Badr (2 A.H.), came the major engagement of Uhud (3 A H) Here the Muslims suffered a serious setback, the reverse of Badr.

Just when the Makkans had mounted a general attack and the Holy Prophet had by his side only a few Companions, Umm 'Umara *(Razi Allahu 'anha)* quickly sized up the situation. Love for the Holy Prophet welled up in her tender heart With sword and arrows she came forward to protect the Holy Prophet and drove the powerful assailants back Once, when Ibn Qamiyya rushed towards the Holy Prophet she stepped forward with great agility and courage, but received a deep wound on her shoulder No doubt her love for the Holy Prophet gave the noble lady such extraordinary courage in the thick of the battle at a time when the enemy had the upper hand

When swords were clashing and arrows raining at Uhud, the Companions made a cordon round the Holy Prophet to shield him at the risk of their own lives It was a demonstration of their selfless love for the Holy Prophet in the environs of a losing battle when ordinarily everyone is prone first and formost to look after himself, unmindful of everybody else

An inspiring, perhaps the most inspiring, story of love for the Holy Prophet concerns a noble lady of Banu Dinar. She has been named differently as Hinda, Umm Aiman, and 'Asima. She was staying in her house about five miles from the scene of the Battle of Uhud At heart she was ill at ease. Something was tormenting her from within Perhaps she was anxious about her three near and dear ones—husband, son, and brother—who had gone to fight the holy war Perhaps she was praying for the safe return of her three warriors. After sometime, a messenger came and said: "Mother! You have become a widow" But the sad news did not move her. She only uttered the Qur'anic maxim: *In-naa lil-laa-hi wa in-naa i-lai-hi raa-ji-'oon* (To God we belong and to Him is certain our return). She added, "The best purpose of life is to die a martyr's death" A little later, someone else came to give the news "Alas! Your son, the light of your eyes, is gone from the world." She listened to this tragic news also with indifference as if it did not at all matter to her She again uttered: *In-naa lil-laa-hi wa in-naa i-lai-hi raa-ji-'oon* In fact, a ray of happiness crossed her face, considering that after all her dear son gave his life for a noble cause Soon after, another messenger brought the news: "Your brother has also fallen on the battlefield" She again uttered: *In-naa lil-laa-hi wa in-naa i-lai-hi raa-ji-'oon*. She only added, "He too has died in the cause of Truth" It seemed then that all was over for her and that she had no one else left for whom to be anxious, but let us see.

In a short while a rumour went the rounds that the Holy Prophet himself was killed by the enemy. On hearing this, she was stirred to the core of her heart. She rushed to the battlefield. Impatient and in great hurry, she reached the scene of the battle. When someone pointed her to the corpse of her husband, she said, "I have not come to inquire about him" Then she was shown the dead body of her son, but she said, "By God, I have not come looking for him." Then her attention was drawn towards the body of her dead brother. She said, "By God, I have not come to collect news obout him. But do tell me how is my cherished object, the Holy Prophet!" She was told that he was safe and that the rumour about his death was false. On hearing this, an innocent smile

appeared on her face. In a state of spontaneous joy she cried "Every misfortune is negligible now that you are safe!" Indeed with these few words the noble lady of Banu Dinar, thrice-bereaved on that day, wrote in gold a whole volume of love for the Holy Prophet.

AT DEATH Let us now turn to the scene of the passing away of the Holy Prophet The Companions were totally stunned Out of their deep love, some of them thought that he could not suffer death Hazrat 'Umar *(Razi Allahu 'anhu)* was one of them He would not bear the news of his beloved Prophet's death He thought that the Holy Prophet was wrapt in a holy trance and that he would soon come back to consciousness "I shall strike off the head of anyone", he threatened, "who should dare to affirm that the Holy Prophet was no more."

Thereupon, Hazrat Abu Bakr *(Razi Allahu 'anhu)* addressed the gathering "Is it Muhammad or God of Muhammad whom you worship? God of Muhammad lives for ever, but the Prophet was mortal like ourselves and, according to his own prediction, he has met with the common fate of mortality " He then recited the Qur'anic verse·

> "Muhammad is no more than an Apostle· many were the Apostles that passed away before him. If he died or were slain, will you then turn back on your heels? If anyone did turn back on his heels, not the least harm will he do to God but God (on the other hand) will swiftly reward those who (serve Him) with gratitude " (3:144).

This memorable oration dispelled the doubt and silenced the agitation, but the episode has preserved in history the sincerity and intensity of love for the Holy Prophet as demonstrated in the hour of his demise Hazrat 'Umar's deep love for the Holy Prophet urged him for a while not to share the grim reality that, by the will of God, the Holy Prophet was gone Hazrat 'Umar presumed that he was still alive and would rise up from, what he thought his deep trance Such was love's wishful thinking

CONCLUSION The question arises how can we show our love for the Holy Prophet now that for over 1,400 years he has not been in our midst The answer is that we can do so by following the Qur'an and his Traditions which are fully preserved In the course of his Farewell Pilgrimage Sermon, he said

> "I leave with you one thing If you hold fast to it, you shall not be misled What is that? It is the Book of God (Al-Qur'an " (Sihah)

May Almighty Allah grant us the heart that desires to love Him and His Prophet May Allah shower His blessings and send peace in large number in ever larger number, on Muhammad, his progeny, and his Companions **Ameen!**

(CONCLUDED)

NATURE OF POLITICS IN ISLAM

By Dr Hasan Zaman

It is an oft repeated proposition in modern politics that 'political activity' is a boundless and bottomless sea There is neither harbour for shelter nor floor for anchorage, a kind of root-lessness being common to all Does this political theory still exist?" In contrast, Muslim societies "retain, in changing circumstances, a lively sense of their own identity and continuity," most particularly because they can mobilize ideas and actions much more readily rather than throwing the baby out of the bathwater as in Western political evolution Man is endowed morally (and can be logically) with liberties but when they outstrip their psychological capacity to utilize them properly, chaos and confusion follow Human liberties and their acquisition and achievement are not the last words; these must be cultivated and enjoyed properly and their adequate enjoyment and cultivation require appropriate balancing the adjustment

In modern times, this balancing has become a particularly difficult proposition indeed Individuals are supposed to be active in deciding public policies, political opinion and behaviour which concern matters beyond the ken of ordinnary men Even experts present no more than "Simple emotional agreement on particular sentiments" propped up as principles

Despite manifold difficulties of interpretation and modern application of Islamic political theory, Muslim society, true to its own salt is very fortunate because it had long been endowed with a constant ideal of universal character In order to reap real benefit, the different components of this ideal must be properly tested in the light of faith and reason and translated into action

STATE AND SOCIETY IN ISLAM

In Islamic sociology, religion and state are one—it is an organic unity that coheres to an undifferentiated social entity Islam does not recognise the organic compartmentalisation of human activities into

different domains like religious and secular, or political and social All activities of men spring from a human personality endowed with spiritual meaning and significance As for the non-Muslims, it stands for tolerance and liberality without indulgence Thus Islam stands for an integrated, well-defined and reasoned social order on the basis of its universal principles, without being totalitarian Such a unity as this does not presuppose the domination of the priestcraft or the church In fact, the unity relates not to that of the church and the state but that of the religious principles (and the shari'ah) and the state

Islam created a community (Ummah) of believers on the basis of the Unity of God (Tauhid) bound by the concept of brotherhood (ukhuwat) and socially integrated in equality and dignity All believers in Islam possess equal rights and duties in the community to which he or she may be admitted regardless of class, sex, office or position No difference between them is recognised on the basis of origin, economic affiliations or social status Family and group privileges are taboo The principle of the Unity of Allah, being the basis of brotherhood Islam is dedicated to the welfare of all men, leading to the brotherhood of humanity

Political power and authority is inherent in the idea of community because society cannot exist without it As Ibn Khaldun says "Statehood (Mulk) exists by nature in man and is necessary for his existence"

Again an Islamic state must be independent This is inherent in the very conception of the ideological state Apart from loyalty to Allah and His Apostle, Al-Qur'an lays down the principle of obedience to the right-minded ruler "from among you". Naturally, such an obedience as this presupposes the independence of Muslims and the democratic character of the Islamic state —the ruler must be chosen by the people Thus religion and political power are combined, the former presenting the essence of justice ('Adl) and solidarity (Asabiya esprit de corps) of the state The aim of the Islamic state is not merely to establish a state but to organise an ideological society of the Muslim community (Umma) and convert it into a millat or a society endowed with an ideology

THE BASIS OF THE ISLAMIC STATE DIVINE SOVEREIGNTY AND KHILAFAT

The basis of the Islamic State is the Sovereignty of Allah (Malikiyat) and the vicegerency of man (Khilafat) The Sovereignty of Allah and the permanent establishment of Allah's principles (implemented in relation to the needs and conditions of society) and Khilafat establish the liberty, rights and the duties of citizens The essential freedom and dignity of man are the basis of liberty in the Islamic social order, which binds all individuals in unity and equality Islam considers consent as the origin and consultation as the method of government "From among you" indicates the necessity of election on the basis of consent No class or group has any monopoly of office The principle of consultation (Shura) has been laid down thus "Their (Muslims) affairs are to be transacted in consultation among themselves" An elected legislature and poular representatioin is thus inherent in the political constitution of Islam

JUSTICE ECONOMIC SECURITY AND PEACE

Some of the most impartant components of the principles of Malikiyat and Khilafat are justice, economic security and peace Allah says.

"Enjoin what is right (Maruf) and forbid what is wrong (Munkar)' He has also laid down the principles of prayer (Salaat) and economic security (Zakaat) as obligatory principles. Without the establishment of compulsory economic security, no genuine Islamic state can be established

THE ISLAMIC VIEW OF MAN

Man because of his rationality, demands a conceptual reference before its place in the political and social system is determined This decision sets out the moral basis of politics

According to Islam, man is superior to other created beings God has given him the best of forms and raised him into the status of His vicegerent and imposed His trust on man God has endowed man with qualities the cultivation of which makes him the pinnacle of creation and the debasement of which makes him inferior to animals Recognising the plasticity of human nature, Islam unfolds the pattern of infinite development of man, moral and material The cultivation of virtues necessitates the existence of the state Fundamental to this conception of development of man is the conoception of equality of man and the independence and moral responsibility of every human being Thus freedom equality and responsibility are the end-products of the Islamic view of man It is the duty of the state to attain to the ideals of equality and freedom through the instrumentality of justice

POLITICS AND POLITICAL POWER

The realisation of the latent qualities in man makes politics and

political power inevitable. Although power in Islamic political theory is not end in itself, the means towards the realisation of the good life as envisaged in Islam, and the acquisition of political power, should be deemed natural, normal and legitimate It is a commonplace in discussions on Islamic politics to over emphasise the virtue of obedience and to put forward outwardly glittering generalities to the detriment of the rights of man and the reality of particular situations. In other words, the difficulties of obedience in particular circumstances and the modern Muslim's problems and doubts with regard to the effective enjoyment of liberties are seldom taken into serious consideration.

POLITICS IN MUSLIM SOCIETY

Islamic political theory presupposes the unity of all Muslims both as the end and the starting point of the Islamic social order The ideal proposition must take cognisance of the differences and divergencies within the fundamental unity.

Modern political analysis has proved beyond doubt that no politics can be ethically neutral because there are always certain social and political prerequisits in a political system Although a wide range of empirical study and political phenomena is possible and desirable, not only has political evolution only to do with the empirical validity of factors, but it is also concerned with the moral quality and process of political system, and with proper guidance in finding the good life In this context, the principle of Islamic politics is certainly a pertinent and relevant issue in Muslim society. In their turn, the Muslims must recognise honest differences of opinion and face reality honestly and squarely

THE IDEAL OF POLITICAL ORGANISATION IN ISLAM

The ideal of the political organisation in Islam is the establishment and cultivation of liberty in the light of the principles of Islam Islam does not recognise blood, kinship, wealth, status, personal achievement as criteria for the selection of rulers—it gives credit only to personal achievement coupled with integrity of character The concept of right and wrong, in this society, has a definite connatation and cannot be made to depend on mere expediency Allah says

> "Allah commands you to entrust a trust to those who are trustworthy" (4 58)

The Prophet also said not to appoint any man who is eager for it This moral emphasis is quite natural in politics because most of the basic political problems have been ethical in nature, and more so, in an ideologcial state

The morality of politics has been heightened by the unity of Muslims Divisions though there are, the pattern of stratification did not witness sharp class conflict in the Western sense Muslim society had shown a remarkable spiritual ethose mainly uniform in its essential factor and in its frame of reference and sense of values The make up of the classes had been fluid and mobile—anyone could aspire to high position Pareto's of the "Circulation of the Elites" seems to be applicable more in Muslim society than elsewhere There has been a rapid circulation of the elite groups of various kinds, military administrative, religious, and admission to them has been relatively open and free

One of the most serious thinkers in Islamic political theory says "Whereas in the Western political system, political rivalries are born of the rivalry and antagonism of the social classes, some wishing to overthrow the existing social order in order to replace it by the one which pleases them, in the Muslim political system, divergence exist only as regards the choice of means for the attainment of the common object which is to consolidate and to perfect the social order.

NECESSITY FOR A NORMAL PROCEDURE OF CHANGE IN GOVERNMENT

The Prophet of Islam did not lay down categorically any exact procedure for change in government The Prophet and the first four Caliphs, however, laid down two general principles

(I) The repudiation of hereditary succession

(II) A truly Islamic government must be based on popular consent

The second principle has been concretely demonstrated by the Khulafa-i-Rashideen through the method of election by the people and selection by the elite (or nomination by the outgoing caliph) and general confirmation by the people.

The nebulous nature of Muslim public opinion with regard to procedure of governmental change made for chaos and confusion in Muslim society and paved the way for the rule of force and unsurpation as acceptable and permanent No jurist of Islam however, recommended a despotic government perfectly on the lines of Hobbesian 'Leviathan' If the ruler shows symptoms of manifest oppression and un-Islamic behaviour, the duty will be under exceptional circumstances to stand against him, as the quicker and more accptable method, but this is only in exceptional cases and where there exists an absolute necessity of doing so and the capacity to carry

it through The dignity of man and the right of election had always been deemed fundamental principles

Thus the procedure of change in government in crisis is well laid down, but the democratic method of normally and peacefully changing the government must be evolved in all Muslim societies with a view to creating a stable political and social order.

PARTY SYSTEM AS A POLITICAL PHENOMENON

The party system constitutes the lifeline of modern politics. It has a distinct pattern and particular mode of organisation. Parties, although not wanted in Islam, emerged out of differences of political opinion Thus strife and discord led to the practical recognition of parties among Muslims and reached its height in the rise of the Kharijis or the ultra democrats of Islam In the modern political system in Islam, differing fundamentally on some of the aims of modern party politics, the party system should be reoriented in the light of Islam and viewed by modern Muslims as a normal and positive phenomenon rather than as a negative deviation

IS THE PARTY SYSTEM PERMITTED IN ISLAMIC POLITICS?

A party organisation being both necessary and inevitable in modern political life, the question may be asked Is the party system permitted in Islam? I think it should be permissible if Islam's own manner of party organisation is established allowing the parties to operate within the framework of the universal humanism and the ethical basis of Islam If the ideal of service can be constantly kept in view, the party system then would seem to be legitimate Candidates could stand in election but they should not, however, stand for their personal aggrandisement. Within the bounds of these principles, the party system should be permitted in Islam as a natural and normal political phenomenon in Muslim society

First, honest differences of opinion must be permitted. The social centres of opinion and hence power are usually plural, most particularly in a complex society in transition. Differences of opinion and social relationships must be reckoned with The greatest Jihad, says the Prophet, is to speak the truth before a tyrannical authority. Second, the growing complexity of modern life must be taken into consideration. Whereas a genuine Islamic social order will be able to tone down social complexity to some extent, the complication arising out of specialisation and scientific advancement is inevitable, more so in the growth of the market economy and the adoption of universal franchise. The uncontrolled and uncalculated impulsive behaviour in politics requires the discipline of the party system, moderating them into a calculated control scheme of the more remote environment Lastly, parties with concrete programmes and with dedicated leadership and followers are necessary with a view to improving the political and social order Parties are thus composed of joiners one is not born into (Max Weber) As the Prophet said "You must compel the wrongdoer to conform to justice and force him to do justice, (Abu Daud) Although poverty is not desirable in Islam yet the poor man is not regarded as somehow inferior He becomes poor not by his birth, but circumstances. It is, therefore, our duty to change the circumstances so that everyone would be given enough opportunity to develop his inner qualities.

CONCLUDING REMARKS

Is Party the Panacea?

The necessity of the party system and political organisation does not, however, lead to the conclusion that it is the panacea of all the evils that are eating into the vitals of Muslim society. Party is no panacea and certainly an evil in those cases where self-seekers reign supreme, offer privileges and offices without due regard to the good, and outstrip the bounds of justice and morality. If no attempt is made to attain the best possible in political life, no political system can be justified.

Hence men must have ideals—practical and universal They must have the willingness and the ability to implement them All political ideas are not born out of facts; on the contrary, facts have to conform to them as far as possible Every idea tends to become force and translates itself into facts and becomes a physical reality. Life must be viewed in its proper perspective and we must reaffirm the role of religion in the method of social adjustment and in the formation of personality

Projecting the argument to the Islamic state, it can be pointed out that Islamic society is based on certain assumptions which remain largely unfulfilled in the Muslim society The assumptions are faith in Allah and the urge for social action a balanced system of education and the economic system of Islam In a genuine Islamic state there must be free and compulsory education and economic security for all, and even distribution of wealth within the community.

By and large, modern society lacks social solidarity, for with the growth of national (political) consensus, the roots of social solidarity

(Contd. on Page 119)

HEROES OF ISLAM

HAZRAT SUHAYB RUMI

(Razi Allahu 'anhu)

By Syed Mahmood Akhtar

Hazrat Abu Yahya Suhayb bin Sanaan is ranked among such a spiritual high station and dignity as were Hazrat Bilaal Habashi, Hazrat Ammaar bin Yasir, Hazrat 'Aamir bin Fuhairah, Hazrat Khabbaab bin Aratt and Hazrat Fakih *(Razi Allahu 'anhum ajma 'een)*, in the history of Islam. They were among the Vanguard of Islam and celebrated Companions of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* These noble souls were living as strangers at Makkah and serving as slaves to their cruel masters who were die-hard enemies of Islam But the moment they heard the call of Truth these they lost no time in responding to it despite extreme heavy odds in their way.

Hazrat Suhayb originally belonged to 'Iraq His father's name was Sanaan bin Malik His mother was Salma bint Qa'eed. His family held a very distinguished position there. His father was governor of al-Ubullah under the suzerainty of Persia. Hazrat Suhayb was yet a child when the Romans attacked and ransacked al-Ubullah On their return they carried away valuable goods and chattels and captivated Hazrat Suhayb and many others with him He remained among them as a slave until he grew into a handsome young man That is the reason why he earned the epithet of Rumi attached with his name It so happened that some traders belonging to the tribe of Banu Killaab passed by the locality where Hazrat Suhayb was working They purchased him from the Romans and brought him to Makkah where he was sold to 'Abdullah ibn Jud'an who set him at liberty.

Hazrat Suhayb *(Razi Allahu 'anhu)* was a skilful and hard working man When he entered Makkah he was penniless but within a few years he turned into an affluent person of the town. When he heard the call of Truth he at once proceeded to the house of Arqam bin Abi Arqam *(Razi Allahu 'anhu)* where the Holy Prophet *(Sallallahu 'alaihi wa sallam)* had taken refuge There he embraced Islam The Holy Prophet was very much pleased from his coming into the fold of Islam He used to say of him that "Suhayb is Romans' first fruit" (Ibn **Kathir**). Thirty persons had accepted Islam by that time

Earlier on Hazrat Suhayb was a stranger in a foreign land He could have concealed his embracement of the new Faith from the polytheists of Makkah but he dared to declare it openly That was disturbing a beehive They attacked him thrashed him thoroughly, jostled him violently and threw him half-dead on the ground That sort of treatment was a routine affair against him It continued till the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* allowed the Muslims to emigrate to Madinah The result was that most of his Companions moved to Madinah, but Hazrat Suhayb still stayed on in Makkah Earlier he had already heard from the Holy Prophet himself that his followers would emigrate to Madinah one day He, therefore, had made up his mind to accompany the Holy Prophet but circumstances took such a sudden turn that the Apostle, in company with Hazrat Abu Bakr *(Razi Allahu 'anhu)* had to leave Makkah secretly When Hazrat Suhayb heard of his departure he too, became restless to move. But the polytheists intervened him in the way saying:

> "O Suhayb! when you came to Makkah you were penniless and wretched. Now you are rich and affluent. The wealth, you are now carrying with you, is ours. You hand over that to us and then go away where you like" (Baihaqi)

Hazrat Suhayb surrendered the entire wealth to them and set out for Madinah empty-handed When he made appearance before the Holy Prophet, the latter smiled and said

> "O Suhayb! You have earned a good profit" (Ibn Kathir).

It is narrated by Hazrat Suhayb himself

> "I appeared before the Holy Prophet at Quba He looked towards me and said
>
> O Abu Yahya! you have earned a good profit out of this bargain.
>
> I said O Prophet of God! No one came to you earlier than I Hazrat Jibril (Gabriel) must have given you the news about the incident." (Ibn Kathir)

At Quba Hazrat Suhayb stayed with Hazrat S'ad bin Khaysima Awsi *(Razi Allahu 'anhumaa)*. A few months after the Holy Prophet introduced the scheme of fraternization among his followers He made Hazrat Suhayb a brother-in-Islam of Hazrat Abu S'aeed Harith bin Thama Najjari Khazraji.

When the series of battles started Hazrat Suhayb participated in all battles with the Holy Prophet from Badr to Tabuk. He was exemplary

in swordsmanship and archery Many a time his superiority was acknowledged by his adversaries in the battlefield The Holy Prophet too appreciated his steadfastness, sincerity and selfless devotion Once he remarked:

"Suhayb is a good servant (of God). Had he no fear of God even then he would have not committed any sin" (Muslim).

How much regard did the Holy Prophet have for Hazrat Suhayb can be judged by the following incident

Once Hazrat Suhayb, Hazrat Salman Farsi and Hazrat Bilaal bin Rabah *(Razi Allahu 'anhum)* were sitting together Abu Sufyan, who was still a polytheist and arch-enemy of Islam, passed by that way The noble three exclaimed simultaneously

"The sword of God has not yet beheaded this enemy of God"

Hazrat Abu Bakr, who was somewhere near them, remarked

"He is a chief of the Quraish tribe You should not utter such harsh words aganist him"

Hazrat Abu Bakr, then, narrated the matter to the Holy Prophet who replied

"On your interruption they might have felt ill Their anger will imply anger of God"

Hazrat Abu Bakr shuddered to hear these words from the lips of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* He at once returned to three gentlemen and addressed them thus

"Dear brethren! Didn't you feel angry with my words?"

They replied

"No, not at all O Abu Bakr! Our heart has no malice against you May Allah pardon you" (Muslim)

Hazrat 'Umar *(Razi Allahu 'anhu)*, the second Caliph of Islam, always showed great respect to Hazrat Suhayb bin Sanaan *(Razi Allahu 'anhu)*. The Caliph set aside the State business and attended him whenever Hazrat Suhayb came to see him.

Once Hazrat Abu Sufyan, Hazrat Suhayl bin 'Amr along with other elders of the Quraish *(Razi Allahu 'anhum)* called on the Caliph. In the meantime Hazrat Suhayb, Hazrat Bilaal and Hazrat 'Ammaar bin Yasir *(Razi Allahu 'anhum)* also entered there to meet the Caliph The Caliph was inside his house A list of visitors was prepared and shown to him. Immediately Hazrat 'Umar called in Hazrat Suhayb. Hazrat Bilaal and Hazrat 'Ammaar bin Yasir altogether ignoring the priority of Hazrat Abu Sufyan, Hazrat Suhayl bin 'Amr *(Razi Allahu 'anhum Ajma 'een)* Hazrat Abu Sufyan could not bear it He felt affronted and said.

"Very strange it is! These slaves have been admitted then and there whereas we have been still waiting"

Interrupting, Hazrat Suyhayl said

"Brother! we are ourselves responsible for it. The Call of Islam was given to all of us at one and the same time They went ahead of us in accepting it while we lagged behind So if the Commander of the Faithful gives them preference over us there is nothing wrong obout it."

Once Hazrat 'Umar said to Hazrat Suhayb bin Sanaan *(Razi Allahu 'anhumaa)*

"Suhayb! You are very dear to me but I find that some of your things are not pleasing to me One, your language has a foreign accent whereas you claim to be an Arab. Two, you spend your wealth too lavishly. Three, you have adopted patronynic appellation of a Prophet whereas you have no child by the name of Yahya."

Hazrat Suhayb replied:

"O Commander of the Faithful! Certainly I am an Arab. In my childhood I was kidnapped by the Romans among whom I grew up. That is why my speech has a foreign accent. There is no fault of mine. As regards my extravagance I may say I do not waste my wealth. My actions are based on the command of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* that the best man is he who feeds others and returns salutations of others. As of my appellation I did not myself adopt it I was so called by the Holy Prophet himself"

These replies of Hazrat Suhayb fully satisfied Hazrat 'Umar He never talked on the subject again When the last hour of Hazrat 'Umar's life drew near he bequeathed that after his death, Hazrat Suhayb would lead Muslim Ummah till a new Caliph was elected He (Hazrat Suhayb) would lead his (Hazrat 'Umar's) funeral prayer also which he did accordingly For three days Hazrat Suhayb *(Razi Allahu 'anhu)* remained at the helm of the Islamic State He died in 38 A H at Madinah and was buried in Jannat-ul-Baqee' at the age of 72

AL-HADIS Hazrat Usman *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said The best amongst you is the person who learnt Al-Qur'an and taught it (Bukhari)

——:o:——

THE SHARI'AH LEGISLATION

By Syed Mahmood Akhtar

For more than forty two long and tedious years the people of Pakistan have been anxiously waiting for the introduction of **Shari'ah** in the country in fulfilment of their commitment made by them on 23rd March, 1940, and even earlier It is indeed a great credit to our Government of the day who steered fast the Shari'ah Bill, 1991, through the National Assembly despite opposition from certain quarters The resultant Act will not, by itself, Islamize the nation overnight It has, however, paved the way for achieving the goal of making Al-Qur'an and Sunnah as our supreme law Islamization is a long-drawn process which the Bill has sought to facilitate It has several shortcomings no doubt But it is certain that once we start the journey many hurdles coming in the way will be crossed Some of the ancillary features of the law are

1 The State shall make effective arrangements for the teaching of, and training in, **Shari'ah**
2 The State shall take necessary steps to Islamic education
3 The State shall take steps to Islamise economy to promote Islamic values through the mass media and to set up a **Bait-ul-Maal.**
4 The State shall take effective legislative and administrative measures to protect honour life, liberty, property of the citizens, to eliminate bribery and corruption; and to safeguard against false imputations
5 The State shall take legal and administrative measures to eradicate obscenity, vulgarity and other moral vices
6 The State shall take effective measures for the enactment of the laws to eradicate social evils.
7 The State shall take adequate measures for the establishment of the Islamic system of justice
8 The State shall enact laws for the protection of the ideology of Pakistan, to prevent acts of terrorism, and to prevent possession and display of illicit arms.

Thus it may be noticed that while the Shari'ah Act of 1991 will not by itself clean or purify the society, it definitely paves the path to our cherished end Above all, it will help to provide every opportunity to the majority of those noble citizens who want to lead their life in accordance with the injunctions contained in the Qur'an and Sunnah of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, a covenant they made with God in connection with the establishment of Pakistan

It is being said by some that the Act is a combination of unconnected issues Such critics forget that the multiple aspects of our life itself are not always an aggragate of plain facts Many times and in many ways they differ from one another Once the Shari'ah laws are enforced they will, we are sure discover their harmony soon It is also remarked that the hurried passage of the Bill betrayed that it was rushed in a hurry as if to meet a certain deadline Do they think that in spite of our idly wasting nearly half a century, we should not have at last shown a hurry in this regard? The present government have quickly set the Islamization train in motion and it will gain its momentum surely without delay As regards the comment of meeting some deadline, it should be borne in mind that those who want to do something substantial, always have short time at their disposal

We, also, are aware that there are several shortcomings in the present Shari'ah Act For example, it provides statutory protection to the present economic system without replacing it with the Islamic economic structure It should nevertheless be borne in mind that it will not be possible to shake or overturn the long prevailing system in one go, particularly in the face of the prevailing present international perspective The same is the position of the educational system There are going to be two commissions to preface the ground for the Islamization of the economic and the educational systems respectively by stages within three years

In the end we welcome the moves towards Shari'ah and pray for their success at the earliest May Allah help us **Ameen!**

(Contd from page 119)

him who fails in performing his duties towards the Almighty but he who commits sin against his fellow beings will never be forgiven unless the persons concerned forgive him

—**(Courtesy:** QURANUL HUDA)

AL-HADIS Abul-Yasar *(Razi Allahu 'anhu)* reported I heard the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* say **Whoso gives respite to a debtor or grants him remission, Allah will give him shade under His shade —Muslim**

WHY I EMBRACED ISLAM

By Lady Evelyn Zeinab Cobbold (England)

I am often asked when and why I became a Muslim? I can only reply that I do not know the precise moment when the truth of Islam dawned upon me. It seems that I have always been a Muslim This is not so strange when one remembers that Islam, is the natural religion that a child, left to itself, would develop. Indeed as a Western critic once described it, "Islam is the religion of common sense"

The more I read and the more I studied, the more convinced I became that Islam was the most practical religion, and the one most calculated to solve the world's many perplexing problems, and to bring to humanity, peace and happiness Since then I have never wavered in my belief that there is but one God, that Moses, Jesus, Muhammad and others (peace be on all of them) were Prophets, divinely inspired, that to every nation God has sent an apostle, that we are not born in sin, and that we do not need any redemption, that we do not need anyone to intercede between us and God Whom we can approach at all times, and that no one can intercede for us, not even Muhammad or Jesus, and that our salvation depends entirely on ourselves and on our actions

The word 'Islam' means surrender to God It also means peace A Muslim is one who is in harmony with the decrees of the Author of this world, one who has made be exaggerated To be a member of that huge congregation gathered together from the four corners of the earth, on this sacred occasion and on the sacred spot, and to join with this mass of humanity in all humility, in the glorification of God, is to have one's consciousness, impressed by full significance of the Islamic ideal, is to be privileged to participate in one of the most soul-inspiring experiences that have ever been granted to human beings To visit the brithplace of Islam, to tread the sacred ground of the Prophet's struggle to call erring humanity back to God to re-live those halowed by the memories of Muhammad *(Sallallahu 'alaihi wa sallam)* long toil and sufferings in glorious years of sacrifice and martyrdom, is to have one's soul kindled by that celestial fire his peace with God and His creatures.

Islam is based on two fundamental truths (a) the Oneness of God and (b) the Brotherhood of Man, and is entirely free from any encumbrances of theological dogma. Above everything else it is a positive faith.

The influence of the Hajj cannot which lighted up the whole earth but this is not all. The Hajj, above everything else, makes for unity among Muslims If there is anything that unifies the scattered forces of Islam and imbues them with mutual sympathy it is the pilgrimage It provides them with a central point to which they rally from all corners of the earth It creates for them annually an occasion to meet and know one another, to exchange views and compare experience and unite their various efforts to the common good Distances are annihilated Differences of sect are set aside Divergences of race and colour cease to exist in this fraternity of faith that unites all Muslims in one great brotherhood and makes them conscious of the glorious heritage that is theirs.

To create a healthy social order, Islam laid great stress on protecting the honour of every individual. It forbade people from accepting scandalous news without fully ascertaining the facts (49 6) In case he was in possession of the facts a man was obliged to give evidence to help others (2 283) but false evidence before a court of law was made a cognizable crime (24 4)

Islam thus guaranteed justice to every individual In order to ensure its implementation man's action was divided into his duty towards God and his duty towards his creatures. Huquqallah and Huququl-Ibad God may forgive

(Contd on page 118)

(Contd from Page 115)

are weakened There must, therefore, be the supreme binding element — sincere devotion to a common ideal beyond party and group considerations and "the rediscovery of justice in the rediscovery of Allah"

Muslim society is placed better in this context But it must project its fine social equality to the political and economic spheres of life For Muslims, as for others, organisation is as vital as the ideal To be fruitful, this ideal must extend beyond nationalism to universal humanism recognising diversity within a large unity. Control of material environment is necessary but spiritual perfection is the ultimate goal of life As Levi Bruhi has said "Modern knowledge and the logical method tend to deform the human reflex of imperceptible reality" The spiritual science of man should, therefore be properly cultivated along with the material science to reach the goal of good life and perfection

(Courtesv: BULLETIN—Forum for Social Studies, London)

ANNUAL SUBSCRIPTION OF YAQEEN INTERNATIONAL (CURRENT VOLUME)

Within Pakistan. Rs. 100/- plus Rs. 10 00 in case of Payment by cheque ex-Karachi.

Outside Pakistan	Pakistan Currency or equivalent U.S. Dollar
AIR MAIL	**Rupees**
Algeria, Bangladesh, Egypt, Iraq, Iran, Jordan, Syria & Turkey	160.00
Afghanistan, Abu Dhabi, Bahrain, Burma, Doha, Dubai, India, Kuwait, Sri Lanka, Sharjah & Saudi Arabia	220 00
African & European Countries, China, Indonesia, Japan, Malaysia & Singapore	240.00
Australia, Canada, Fiji Islands, New Zealand & U. S A.	280 00
Panama, South America & West Indies	300 00
SEA MAIL	
(a) Algeria, Bangladesh, Egypt, Iraq, Iran, Jordan, Oman, Syria & Turkey	120 00
(b) All other countries.	175 00

PRICE PER COPY (Including Postage)

Within Pakistan: Rs. 5.00 Outside Pakistan: By Air Mail U S. Dollar 1.00

AVAILABLE OLD BOUND VOLUMES OF YAQEEN INTERNATIONAL

Nos. 13 to 18 & 25 to 39 @ Rs. 170 00 each plus Postage

LIFE MEMBERSHIP

For Residents in Pakistan — Rs. 1,000.00
For Residents Outside Pakistan U.S. Dollars 250.00

ALL PAYMENTS TO BE MADE IN ADVANCE

YAQEEN INTERNATIONAL
Stands for Right Guidance
Recommend it to friends.

REMITTANCES IN POUND STERLING

Remittances from Countries outside Pakistan towards

(i) Subscription of Yaqeen International

(ii) Purchases of Books etc , from MAKTABA Darut Tasnif, and (iii) Donations, Zakat etc., for Madrasa Talimul Islam (Tablighi College) can be deposited directly in Darut Tasnif (Private) Limited A/C No. 01/05121/04 with National Bank of Pakistan, 18, Finsbury Circus, London EC 2M 7BJ, ENGLAND, under intimation to Darut Tasnif (Private) Ltd., Mujahidabad, Hub River Road, Karachi 75700 (Pakistan).

All Correspondence should please be addressed to:
The Manager,
Yaqeen International
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Saddar, Karachi-74400 (Pakistan)
Phone 5684325

Editor M. M Ansari,
Published by Syed Irshad Ali,
Printed at MATBA DARUT TASNIF,
Iqbal Mansion. Shahrah-e-Liaquat,
Saddar, Karachi-74400 (Pakistan)
Phone 5686997.

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ṣ̤=ث	ḥ=ح	z̤=ذ	ṣ=ص	ḍ=ض	ṭ=ط	ẓ=ظ	'=ع	ـ=' (Jerk)	
Bold	Madd	آ=ââ	وٓ=ōō	ىٓ=ēē	Fine	Madd	ا=āa	و=ōo	ى=ēe

RU-KOO 4 (Contd.)	SECTION 4 (Contd.)	ركوع ٤ (متبع)
44 Wa khuz bi-ya-di-ka digh-ṣan faḍ-rib bi-hee wa laa taḥ-naṣ̤	44 (We said) And take a bundle of sticks in your hand and strike therewith (your wife) and do not break the oath	وَخُذْ بِيَدِكَ ضِغْثًا فَاضْرِب بِّهِ وَلَا تَحْنَثْ
In-naa wa-jad-naa-hu ṣaa-bi-raa Ni-mal-'abd	Indeed, We found him patient An excellent servant he was!	إِنَّا وَجَدْنَاهُ صَابِرًا نِّعْمَ الْعَبْدُ
In-na-hōō aw-waab	He was indeed one who turned (to Us) repentantly	إِنَّهُ أَوَّابٌ
45 Waz-kur 'i-baa-da-nāa ib-raa-hee-ma wa is-ḥaa-qa wa ya'-qoo-ba u-lil-ai-dee wal-ab-ṣaar	45 And remember Our servants Abraham and Isaac and Jacob men of action and insight	وَاذْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِي الْأَيْدِي وَالْأَبْصَارِ
46 In-nāa akh-laṣ-naa-hum bi-khaa-li-ṣa-tin zik-rad-daar	46 Surely We distinguished them with a chosen quality — the keeping in mind of the (last) abode (of the Hereafter)	إِنَّا أَخْلَصْنَاهُم بِخَالِصَةٍ ذِكْرَى الدَّارِ
47 Wa in-na-hum in-da-naa la-mi-nal-muṣ-ṭa-fai-nal-akh-yaar	47 And They are, in Our sight, indeed, among the elect, the best (people)	وَإِنَّهُمْ عِندَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ
48 Waz-kur is-maa-'ee-la wal-ya-sa-'a wa zal-kifl	48. And remember Ishmael and Elisha and Dhulkifl	وَاذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ
Wa-kul-lum-mi-nal-akh-yaar	and everyone of them was from among the best men	وَكُلٌّ مِّنَ الْأَخْيَارِ

49	*Haa-zaa zikr. Wa in-na lil-mut-ta-qee-na la-ḥus-na ma-aab*	49	This is a Reminder. And for the God-fearing there is an excellent place of return,	هذا ذكر وإن للمتقين لحسن مآب
50	*Jan-naa-ti 'ad-nim-mu-fat-ta-ḥa-tal-la-hu-mul-ab-waab*	50	Gardens of eternity the gates of which will stand open for them;	جنت عدن مفتحة لهم الأبواب
51	*Mut-ta-ki-ee-na fee-haa yad-oo-na fee-haa bi-faa-ki-ha-tin ka-ṡee-ra-tinw-wa sha-raab*	51	Reclining therein they shall call therein for plentiful fruit and drink	متكئين فيها يدعون فيها بفكهة كثيرة وشراب
52	*Wa 'in-da-hum qaa-ṣi-raa-tuṭ-ṭar-fi at-raab*	52	And with them shall be maidens of modest glances of equal age.	وعندهم قصرت الطرف أتراب
53	*Haa-zaa maa too-'a-doo-na li-yau-mil-ḥi-saab.*	53	This is what you are promised for the Day of Reckoning	هذا ما توعدون ليوم الحساب
54	*In-na haa-zaa la-riẓ-qu-naa maa la-hoo min-na-faad*	54	Surely, this is Our provision which shall never fail	إن هذا لرزقنا ما له من نفاد
55	*Haa-zaa Wa in-na liṭ-ṭaa-ghee-na la-shar-ra ma-aab*	55	This is (for the righteous) And surely for the transgressors there is an evil place of return—	هذا وإن للطغين لشر مآب
56.	*Ja-han-nam. Yaṣ-lau-na-haa Fa-bi-sal-mi-haad*	56	Hell, they shall enter it So what an evil resting place it is!	جهنم يصلونها فبئس المهاد
57	*Haa-zaa fal-ya-zoo-qoo-hu ḥa-mee-munw-wa ghas-saaq.*	57	Thus it is, now let them taste it—boiling water and pus	هذا فليذوقوه حميم وغساق
58.	*Wa aa-kha-ru min shak-li-hee aẓ-waaj*	58	And diverse other (punishments) of the same kind	وءاخر من شكله أزوج
59	*Haa-zaa fau-jum-muq-ta-ḥi-mum-ma-'a-kum.*	59	(One party of the sinners shall say): Here is an army rushing blindly along with you.	هذا فوج مقتحم معكم
	Laa mar-ḥa-bam-bi-hum In-na-hum ṣaa-lun-naar.		There is no welcome for them. Surely they are to enter the Fire	لا مرحبا بهم إنهم صالوا النار

60	*Qaa-loo bal an-tum. Laa mar-ḥa-bam-bi-kum*	60 They (the other sinners) shall say No, but you—for you there is no welcome	قالوا بل انتم لا مرحبا بكم
	An-tum qad-dam-tu-moo-hu la-naa Fa-bi'-sal-qa-raar	You brought it upon us. What an evil resting place it is!	انتم قدمتموه لنا فبئس القرار
61	*Qaa-loo rab-ba-naa man qad-da-ma la-naa haa-zaa*	61 They shall say O our Lord whoso brought this upon us	قالوا ربنا من قدم لنا هذا
	fa-zid-hu 'a-zaa-ban ḍi'-fan fin-naar	increase the punishment for him in the Fire twofold.	فزده عذابا ضعفا في النار
62	*Wa qaa-loo maa la-naa laa na-raa ri-jaa-lan*	62 And they shall say How is it that we do not see men	وقالوا ما لنا لا نرى رجالا
	kun-naa na-'ud-du-hum mi-nal-ash-raar	whom we reckoned to be among the wicked?	كنا نعدهم من الاشرار
63	*At-ta-khaz-naa-hum sikh-reey-yan*	63 Did we take them for a laughing stock	اتخذناهم سخريا
	am zaa-ghat 'an-hu-mul-ab-ṣaar	or have (our) eyes missed them?	ام زاغت عنهم الابصار
64	*In-na zaa-li-ka la-ḥaq-qun ta-khaa-ṣu-mu ah-lin-naar*	64 This indeed is the truth—the wrangling of the inmates of Hell with one another	ان ذلك لحق تخاصم اهل النار
	RU-KOO' 5	SECTION 5	ركوع •
65	*Qul in-na-māa a-na mun-zi-runw-wa maa min i-laa-hin*	65 Say (O Prophet) I am only a warner and there is no god,	قل انما انا منذر وما من اله
	il-lal-laa-hul-waa-ḥi-dul-qah-haar	except Allah, the One, the Dominant.	الا الله الواحد القهار
66	*Rab-bus-sa-maa-waa-ti wal-ar-ḍi wa maa bai-na-hu mal-'a-zee-zul-ghaf-faar*	66. Lord of the heavens and the earth and what is in between them, the Mighty, the Most Forgiving	رب السموت والارض وما بينهما العزيز الغفار
67	*Qul hu-wa na-ba-un 'a-zeem.*	67. Say That is a great tidings	قل هو نبؤا عظيم
68	*An-tum 'an-hu mu'-ri-ḍoon*	68 From which you are turning away	انتم عنه معرضون

69. *Maa kaa-na lee min 'il-mim-bil-ma-la-il-a'-lāa iz yakh-ta-ṣi-moon.*	69 I have no knowledge of the exalted assembly when they contend (with one another)	مَا كَانَ لِيَ مِنْ عِلْمٍ بِالْمَلَاِ الْاَعْلٰٓى اِذْ يَخْتَصِمُوْنَ
70 *Eeny-yoo-ḥāa i-lay-ya il-lāa an-na-māa a-na na-zee-rum-mu-been.*	70 What is revealed to me is nothing but that I am a plain warner.	اِنْ يُّوْحٰٓى اِلَيَّ اِلَّآ اَنَّمَآ اَنَا نَذِيْرٌ مُّبِيْنٌ
71. *Iz qaa-la rab-bu-ka lil-ma-lāā-i-ka-ti*	71 (Remember) when your Lord said to the angels	اِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ
in-nee khaa-li-qum-ba-sha-ram-min ṭeen	I am going to create man out of clay	اِنِّيْ خَالِقٌۢ بَشَرًا مِّنْ طِيْنٍ
72. *Fa-i-zaa saw-wai-tu-hoo wa na-fakh-tu fee-hi mir-roo-ḥee*	72 So, when I have shaped him and breathed into him of My spirit,	فَاِذَا سَوَّيْتُهٗ وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِيْ
fa-qa-'oo la-hoo saa-ji-deen	then fall you down prostrate before him.	فَقَعُوْا لَهٗ سٰجِدِيْنَ
73 *Fa-sa-ja-dal-ma-lāā-i-ka-tu kul-lu-hum aj-ma-'oon*	73 So the angels prostrated themselves, all of them together,	فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ اَجْمَعُوْنَ
74 *il-lāa ib-lees Is-tak-ba-ra wa kaa-na mi-nal-kaa-fi-reen*	74 Except Iblees (Satan) He was proud and became one of the unbelievers	اِلَّآ اِبْلِيْسَ اِسْتَكْبَرَ وَكَانَ مِنَ الْكٰفِرِيْنَ
75 *Qaa-la yāa-ib-lee-su maa ma-na-'a-ka an tas-ju-da li-maa kha-laq-tu bi-ya-daiyy.*	75 He (Allah) said O Iblees, what prevented you from prostrating yourself before him whom I created with My own hands?	قَالَ يٰٓاِبْلِيْسُ مَا مَنَعَكَ اَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ
As-tak-bar-ta am kun-ta mi-nal-'aa-leen.	were you proud or were one of the exalted ones?	اَسْتَكْبَرْتَ اَمْ كُنْتَ مِنَ الْعَالِيْنَ

CERTIFICATE

Certified that by Allah s Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

(البقية من الصفحة ٣٧)
نتعاون جميعا على سد حاجته بما تفيضه علينا أعمالنا حتى يتفرغ لعبادته . فقال عليه السلام . « كلكم خير منه » ، أى لأنكم تعملون وهو لا يعمل

وعلى أساس هذه النظرة المقدسة التى ينظر بها الاسلام الى العمل الانسانى وثمرات الجهود ، يقدس الاسلام حق العامل فى ملكية أجره . فهو يدعو الى الوفاء به ، وينذر من يجور عليه بحرب من الله ورسوله .

وفى هذا يقول عليه السلام فيما يحكيه عن ربه فى الحديث القدسى : « يقول الله عز وجل : ثلاثة أنا خصمهم يوم القيامة وعد منهم رجلا أستأجر أجيرا فاستوفى منه ولم يعطه أجره » . وهو يدعو كذلك الى التعجيل بأداء الأجر وفى هذا يقول عليه السلام « أعطوا الأجير أجره قبل أن يجف عرقه »

وكما يؤدى العمل الى ملكية الأجر ، فأنه يؤدى احيانا الى ملكية الأعيان نفسها التى يجرى عليها العمل ، ومن وذلك ملكية الفرد لما يحييه من أرض موات وملكيته لما يصيده من صيد برى وبحرى ، وذلك بالشروط والقيود المفصلة فى كتب الفقه الاسلامى .

الـرأى والعفـــاف

روى أبو داود والنسائى عن عائشة رضى الله عنها ، أن رسول الله ﷺ قال .

« إذا أراد الله بالأمير خيراً جعل له وزير صدق ، إن نسى ذكره به ، وإن ذكر أعانه ، وإذا أراد الله به غير ذلك جعل له وزير سوء ، إن نسى لم يذكره ، وإن ذكر لم يعنه »

وقال بعض الحكماء : موقع الوزير من الملك موقع الملك من العامة ، وكما أن السلطان إذا صلح صلحت الرعية ، وإذا فسد فسدت الرعية ، فكذلك الوزير إذا صلح صلح الملك ، وإذا فسد فسدت الملك . . .

وفى « كليلة ودمنة » : لا يصلح السلطان إلا بالوزراء والأعوان ، ولا الوزراء والأعوان إلا بالمودة والنصيحة ، ولا المودة والنصيحة إلا بالرأى والعفاف (بدائع السلك فى طبائع الملك)

وفقنا الله لما يحب ويرضى

يارب صل وسلم دائما أبدا — على حبيبك خير الخلق كلهم

هو الحبيب الذى ترجى شفاعته — لكل هول من الأهوال مقتحم

يده ولن يغلق دونه باب ما دام قد عرف ربه واستجاب لندائه الكريم (وأنى لغفار لمن تاب وآمن وعمل صالحا ثم اهتدى) .

التوبة المقبولة :

ان أبواب التوبة تظل مفتوحة ما لم تبلغ الروح الحلقوم ويحضر الانسان أجله ويحين حينه وحينئذ لا تغنى التوبة ولاتفيد لأنها تأخرت عن وقتها المطلوب ولحظتها الموحية بالرحمة والقبول .

على أنه يجب أن يكون راسخا فى الذهن أن الله القادر العظيم لم ولن يجعل العلاقة به من الأمور التى تحكمها الأهواء وتوجهها الأغراض .

فقد صان قدره وحصن حدوده أن تكون فى متناول العبد يقتحمها متى شاء ويعود عنها اذا شاء دون رغبة فى خير أو رهبة من شر .

مثل هذا لم يتشرب قلبه صفو الايمان ولم يستقر بنفسه نور اليقين فتراه على حالة مضطربة اذا راقت له المعصية سعى اليها واذا مل عنها أو يأس من ادراكها ركن الى التوبة مدعيا أنه قد أقلع وأناب وما هو الا متحفز لفرصة تواتيه أو مناسبة تأتيه فيعود الى ضلاله ويعيش تبعا لهواه

التوبة بين الله تعالى وبين عبده .

التوبة كلمة جامعة لمعنيين يختلفان باختلاف المصدر الذى تقع منه فقد تقع التوبة من المولى على عبيده وقد تقع من العبد الى مولاه فاذا وصف بها العبد فالمعنى أن العبد بتوبته رجع الى ربه لأنه بمعصيته كان كالهارب من ربه الآبق عن سيده الشارد عن ساحة مولاه وخالقه فاذا تاب فقد رجع عن هربه الى ربه وآب الى سيده بعد اعراض عنه وخروج عن حدوده التى رسمها له خالقه وحصنه الذى أواه اليه .

واذا وصف بها المولى تبارك وتعالى فالمعنى أنه رجع على عبده برحمته وفضله .

ولهذا كان حرف التعدى فى المصدرين يختلف فقيل فى العبد تاب الى ربه واذا نسب الى الحق عز وجل قيل تاب على عبده .

وذلك كما يفارق الرجل خدمة رئيسه فيقطع الرئيس معروفه عنه ثم يراجع خدمته فيقال : فلان عاد الى الأمير والأمير عاد عليه باحسانه ومعروفه . ولله المثل الأعلى وهو العزيز الحكيم .

✱ ✱ ✱ ✱ ✱

تشابــه وتـــــلازم

مثل السلطان كالطبيب ، ومثل الرعية كالمرضى ، ومثل الوزير كالسفير بين المرضى والأطباء ، فإن كذب السفير فقد بطل التدبير ، وكما أن السفير إذا أراد أن يقتل أحداً من المرضى وصف للطبيب نقيض دائه ، فإذا سقاه الطبيب على صفة السفير هلك العليل ، كذلك الوزير ينقل للملك ما ليس فى الرجل فيقتله . . . (سراج الملوك للطرطوشى)

التوبة والإنابة وسيلة وغاية

ــ فضيلة الشيخ محمد عبد الواحد أحمد ــ

أن الاسلام وهو دين الله الخالد والخاتم يستهدف دائما تكامل الانسان وتناسقه بين جوهره ومخبره ، وشكله ومظهره فاذا كان يحب من أهله نظافة المظهر ووضاءة الصورة وحسن السمت وبهاء الوجه فأنه يحب وبالدرجة الأولى أن تتألق روحه ويتألق وجدانه ويلطف ضميره وتطهر مشاعره لتتسق نفسه وحسه ويتحدا في الغاية والوسيلة ليستطيع أن يؤدي رسالته في هذه الحياة مطمئن النفس مستقر الخطو ثابت القلب .

واذا كانت أسباب الجمال الظاهري والكمال الخلقي ميسرة لكل راغب مما شرع من وسائل

فان التوبة من أجل الوسائل وأصدقها لتقويم النفس من داخلها وتستخرج خبثها وبواعث انحرافها حتى اذا طهرت وخلت مما يشينها أقامت التوبة من الضمير الانساني على النفس حارسا يقظا يوقظها اذا غفت وينبهها اذا غفلت ويذكرها اذا نسيت

ان الانسان الحق هو الذي يستيقظ ضميره وتتحرك نفسه ويحيا وجدانه بعد طول سبات وجمود فيؤمن بربه ويستجيب لدعوته بدوام عبادته ويستغفره ويتوب اليه

ان الخالق جل وعلا هو الأعلم بالخلائق أعلم بهم من أنفسهم . أحاط بعوامل الهدى ودواعي الضلال التي تؤثر في حياة الانسان ومن لطف الله بخلقه وحبه لهم أن رحم فيهم ضعفهم وقدر ظروفهم وأخطاءهم وأتاح لمن غلبت بشريته نورانيته فوقع في المعصية أن يتحلل منها وينزع عنها وأن يطهر صحيفته من ظلم المعصية وظلامها ففتح لهم أبواب التوبة وندبهم اليها ودعاهم لها ووعدهم بقولها « وهو الذي يقبل التوبة عن عباده ويعفو عن السيئات » نعم فان من أقبل على الله أقبل الله عليه وفتح له أبواب رحمته وقبوله وأحاطه بسياج من الأمن والطمأنينة ما دام قد استوفى شرائط التوبة وأركانها ووقف مستَرحما ربه مستعطفا اياه معلنا بلسان الاعتذار ودوام الاستغفار انه لا ملجأ له الا مولاه ولا عاصم له الا عفوه ورضاه .

أن الله جلا جلاله لن يغلق بابه دون احد ولن يرد انسانا مد اليه يده يطلب عفوه ومغفرته ورحمته .

أن الله تبارك وتعالى أرحم بعباده من الوالدة بولدها ــ وأرحم بهم من أنفسهم ومن هذه الرحمة أن يعد عباده بطرق الخير وموارد البر ــ كما أقر حدودا ينبغي أن يقف العبد وراءها حذرا أن يقع فيها ، أن تفتنه النفس فتخشع لها وجعل حقوقا اذ جل جلاله دين في عنق كل مكلف وحقوقا لعباده تستقيم على رعايتها حياة الانسان على مجتمعه الذي يتعايش معه

فمن تعدى حدود الله واقتحم حماها وتنكر لحقوق عباد الله وهو الكفيل عنهم المحيط عليهم وسقط في مهاوي المعاصي من الافراط أو التفريط وضعف أمام نوازع النفس ووسوسة الشيطان فان يد الله تظل مبسوطة اليه وبابه يظل مفتوحا أمام عينيه كما تظل دعوته له موجهة اليه بالاقبال عليه والوقوف بين يديه ولن يقبض الله عنه

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

الاسلام يحمى العمل الانسانى

— الدكتور على عبد الواحد وافى —

لما كان الانتاج لا يتوقف على رأس المال الممثل فى الملكية فحسب ، بل يتوقف كذلك على العمل الانسانى ولما كان فقراء الناس ودهماؤهم لا يملكون الا قواهم الجسمية والعقلية ، وليس لهم من رءوس الأموال الا ما يستطيعون بذله من مجهود ، لذلك يقدس الاسلام العمل الانسانى ، ويحيطه بحماية لا تقل فى قوتها عن حمايته للملكية ورأس المال

فالاسلام يحترم العمل الانسانى أيا كان نوعه ما دام داخلا فى نطاق الأعمال المشروعة ويحث عليه ويعلى من شأنه ، يقول الله تعالى فى كتابه الكريم . « هو الذى جعل لكم الأرض ذلولا ، فامشوا فى مناكبها وكلوا من رزقه » ويأمر القرآن الكريم المؤدين لصلاة الجمعة الا يطول مكثهم فى المسجد ، وأن ينصرفوا الى أعمالهم عقب انتهائهم من اداء الفريضة وما يتصل بها من سنة وختم للصلاة . فيقول « ياأيها الذين آمنوا اذا نودى للصلاة من يوم الجمعة فاسعوا الى ذكر الله وذروا البيع . ذلكم خير لكم ان كنتم تعلمون ، فاذا قضيت الصلاة فانتشروا فى الأرض وابتغوا من فضل الله . . »

بل لقد اجاز الاسلام مباشرة اعمال التجارة وما اليها فى مواسم الحج وفى أثناء اداء مناسكه ، قال تعالى « الحج اشهر معلومات ، فمن فرض فيهن الحج فلا رفث ولا فسوق ولا جدال فى الحج . . » الى أن قال « ليس عليكم جناح أن تبتغوا فضلا من ربكم » ويقول المفسرون فى تفسير هذه الآية الأخيرة انها تجويز الأخذ بأسباب الرزق ومزاولة اعمال التجارة وما اليها فى مواطن الحج نفسها ومواسمه وفى أثناء أداء مناسكه . . وقال عليه الصلاة والسلام : « ما أكل أحدكم طعاما قط خيرا من عمل يده » وروى أن النبى عليه الصلاة والسلام ، لما استقبله مرة معاذ بن جبل وصافحه عند عودته من أحدى الغزوات ، أحس النبى خشونة فى يد معاذ ، فقال : « لقد كنبت يداك يا معاذ » « أى خشنت وغلظت ، فقال معاذ « ذلك لأنى احترث بالمسحاة ، وانفق منه على عيالى » أى لأنى اشتغل بزراعة الأرض وانفق من ذلك على أسرتى ، والى ذلك يرجع السبب فى خشونة يدى » فقبله الرسول عليه السلام أو قبل يده ، وقال « تلك يد يحبها الله ورسوله» أو قال . « تلك يد لا تمسها النار» وروى ابن عباس أن قوما قدموا على رسول الله ﷺ : فقالوا، ان هذا (يشيرون الى أحدهم) يصوم النهار ويقوم الليل ويكثر الذكر . فقال عليه السلام : « أيكم يكفيه طعامه ؟ » فقالوا كلنا ، أى

(متبع على الصفحة ٤٠)

بسم الله الرحمن الرحيم

عن عبد الله بن عمر رضى الله عنهما قال : لم يكن رسول الله ﷺ فاحشا ولا متفحشا وانه كان يقول " ان خياركم احسنكم اخلاقا " .

(رواه البخارى)

يبرز هذا الحديث اهمية حسن الخلق بما فيه كف الاذى وبذل القرى وان يحب المرء للناس ما يحب لنفسه . . . الخ .

التحرير

جميع المراسلات

باسم مدير اليقين إنترنيشنل مكتب البريد. دار التصنيف ، مجاهد آباد، حب ريور رود ، كراتشى - باكستان

هواتف

المكتب الرئيسى: ٩٨-٢٢٦٥٩٧

المكتب الفرعى: ٥٢٤٣٢٥

التسديد مقدما

وَاللّٰهُ وَلِيُّ التَّوْفِيْق

أسعار الاشتراك السنوى فى اليقين إنترنيشنل

ابتداء من المجلد الـ - ٣٩ :

داخل باكستان: ١٠٠/- روبية باكستانية بإضافة ١٠/- روبيات فى حالة التسديد بشيك من خارج أى مصرف فى كراتشى.

خارج باكستان ... بالعملة الباكستانية أو ما يعادلها من دولار أمريكى

	روبيات
بالبريد الجوى	
• البلاد الأفريقية و الأوروبية و الصين واليابان و ماليزيا و سينغافورة و إندونيسيا	٢٤٠ر٠٠
• أستراليا، كندا ، جزائر فيجى، نيوزيلندة و الولايات المتحدة الأمريكية	٢٨٠ر٠٠
• الجزائر، بنجلاديش ، مصر، العراق ، إيران ، الأردن ، سورية وتركية أفغانستان، أبوظبى ، البحرين ، بورما، الدوحة ، دبى، الهند ، الكويت	١٦٠ر٠٠
• سرى لانكا ، الشارقة و المملكة العربية السعودية	٢٢٠ر٠٠
• بنامة ، أمريكا الجنوبية وجزائر الهند الغربية	٣٠٠ر٠٠
بالبريد البحرى	
(أ) الجزائر ، بنجلاديش، مصر، العراق ، إيران، الأردن، عمان ، سورية وتركية	١٢٠ر٠٠
(ب) جميع البلاد الأخرى	١٧٥ر٠٠

ثمن العدد الواحد (بما فيه أجرة البريد)

داخل باكستان : ٥ر٠٠ روبيات — خارج باكستان: بالبريد الجوى ١ر٠٠ دولار أمريكى .

أعداد المجلة السابقة للسنة الكاملة متوفرة بشكل مجلدات جميلة، الأعداد ١٣ إلى ١٨ و ٢٥ إلى ٣٨ كل منها مقابل ٢٠٠ر٠٠ روبية باكستانية وذلك فيما عدا أجرة البريد .

رسم العضوية فى المجلة مدى الحياة.

لساكنى باكستان ١٠٠٠ر٠٠ روبية ولغير ساكنى باكستان ٧٥ر٠٠ دولارا أمريكيا .

البعث الإسلامي
مجلة
دار التصنيف (برائيويت) ليمتيد

المجلد ٤٠ — ١٣ ربيع الثانى ، ١٤١٢ هـ الموافق ٢٢ اكتوبر ، ١٩٩١ م — العدد ١٢

1/1/92

الاسلام يحمى العمل الانسانى :

— الاسلام يحترم العمل الانسانى أيا كان نوعه ما دام إداخلا فى نطاق الأعمال المشروعة .

— قال صلى الله عليه وسلم : ما أكل أحدكم طعاما قط خيرا من عمل يده .

التوبة والإنابة وسيلة وغاية :

— قال تعالى : هو الذى يقبل التوبة عن عباده ويعفو عن السيئات .

— ان أبواب التوبة تظل مفتوحة ما لم تبلغ الروح الحلقوم ويحضر الانسان أجله . . .

Yaqeen International

PUBLISHED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNIF (PRIVATE) LIMITED
On the 7th & 22nd of every month

VOL. 40 27 RABI-UL-AWWAL 1412 A.H. OCTOBER 7, 1991 NO.11

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the All-Compassionate, the Most-Merciful

DEATH FOR DISPARAGEMENT OF THE HOLY PROPHET

DEATH to him who disparages the Holy Prophet of Islam· that is now going to be the law of the land in pursuance of a verdict of the Federal Shari'at Court

So far the Pakistan Penal Code provided in this behalf for death, or imprisonment for life The latter alternative for the award of a lesser penalty, or the commutation of a death sentence to life imprisonment, will no longer be available in Pakistan

We welcome the step because for the Muslims there can be no crime more heinous than to show disrespect to, or to make derogatory remarks against, their holiest of the holies He not only set a personal example of human dignity but also did his benign best to raise the man to his having been cast in the best of moulds (95 4) He showed the way to avoid the pitfalls that degrade him to lowest of the low (95 5) He is mercy for the worlds (21 107) so much so that he humanised even the battlefield He gave unto man the Divine law as well as enforced it which changed a highly immoral and brute society into an embodiment of nobility Such a man and Prophet ought to be a person commanding all round honour from the mankind as a whole He is to be respected (2.104) And if there be any who go astray, or show no respect to him, they ought to be eliminated for good through a legal process.

We know there is a class of people who profess themselves to be the exponents of amnesty, advocates of freedom of speech, and flag-bearers of humanism, who raise their eyebrows against capital punishment. We recall that in a discourse, some four decades ago, the late Mr A K. Brohi concluded that "capital punishment is, in my opinion, immoral, inhuman, and contrary to the law of spiritual evolution of man " It was the time when Mr Brohi was not yet seized of the philosophy of Islam which he so ably demonstrated in the later years of his life Even then while speaking against capital punishment, he had to confess "I do not propose to deal with the problem of capital punishment in all its comprehensiveness The question I propose to answer is—is it morally right for the State to deliberately put certain class of offenders to death after they have been found guilty? I concede that no absolute answer is admissible for the question herein raised, for much will always depend on the conditions that prevail in a given society where the application of capital punishment may come to be considered " Thus the debate is going on for more than four centuries without finding a common answer, one way or the other to the vexing question

CIRCUMSTANCES· The most recent case of disparagement of the Prophets is the infamous **The Satanic Verses** of Salman Rushdie Can any civilised society tolerate such a grotesque affront and such a despicable author of blasphemy and heresy?

The need for a legal instrument becomes necessary lest any genuine zealots take the law into their own hands and court martyrdom like our own immortal heroes — 'Abdul Rahman at Delhi, 'Ilmuddin at Lahore and 'Abdul Qayyum at Karachi

To quote Jeremy Bentham, "The general object which all laws have, or ought to have, in common, is to augment the total happiness of the community, and therefore, in the first place, to exclude, as far as may be, everything that tends to subtract from that happiness in other words to exclude happiness." Can there be anything more painful to a community than to dishonour its spiritual mentor?

PRESENT DISCONTENT If we are asked to sum up the causes of the present discontent among the younger generation, we shall answer —lack of reverence where reverence is due We are tempted to quote Thomas Carlyle in this context

"Three of the wisest men discoverable in the world have been got together to consider, to manage and supervise the function which transcends all others in importance —that of building of the young generation so as to keep it free from that perilous stuff that had been weighing us down, and clogging every step — which function, indeed, is the only thing we can hope to go on with, if we would leave the world a little better, and not the worse, of our having been in it, for those who are to follow

The Chief, who is the eldest of the three, says to Wilhelm Healthy well-formed children bring into the world with them many precious gifts, and very frequently these are best of all developed by Nature herself, with but slight assistance, where assistance is seen to be wise and profitable, and with forbearance very often on the part of the overseer of the process But there is only one thing which no child brings into the world with him, and without which all other things are of no use!

'Wilhelm', who is there beside him asks. 'And what is that?'

'All want it', says the Eldest, 'perhaps you yourself '

'Wilhelm says 'Well, but tell me what is it?'

'It is', answered the other, 'Reverence; Reverence' "

In that case if reverence is not forthcoming where it ought to come, the arm of law has to be extended to produce results That is inevitable

HONOUR TO ALL Islam does not advocate honour and reverence for only its Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, but to all the true Prophets of God. The Holy Qur'an specifically mentions by name about thirty Apostles, preceding the Prophet of Islam, who are common to the Bible and equally revered by the Judaism and Christianity. Some of them are Adam, Soloman, David, Jacob, Joseph, Lot, Noah, Abraham, Ishmael, Issac, Aaron, Moses and Jesus, peace be upon them all Belief in all such true Apostles of God from Adam to Muhammad, peace be upon them, is binding on the Muslims. This is an integral part of their Faith.

CONCLUSION: Having done its own legal homework, it is for Pakistan now also to take a lead for similar action to preserve the honour and sanctity of all the true Prophets of God through a convention of the United Nations, guarding of course carefully against any such false prophets about which the **Gospel of St. Matthews** (New Testament) warns.

> "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." (7:15).

——:o——

LOVE OF HOLY PROPHET MUHAMMAD

(Sallallahu 'alaihi wa sallam)

When we reflect on the cosmos and observe its perfect concord and harmonious concourse, we cannot help feeling that the whole universe is held together by some invisible force of love Poet Shelley (1797-1822) was very much near the truth when he discerned an affinity of love even in inanimate objects of nature In his poem Love's Philosophy he sings of love's pervading phenomenon.

The fountains mingle with the river
And the rivers with the ocean,
The winds of heaven mix for ever
With a sweet emotion;
Nothing in the world is single,
All things by a law divine
In one another's being mingle—

* * * *

See the mountains kiss high heaven
And the waves clasp one another,
No sister-flower would be forgiven
If it disdain'd its brother
And the sunlight clasps the earth,
And the moonbeams kiss the sea—

* * * *

If love be the general law of nature, how can man, created in the best of moulds (95 4), escape its powerful influence?

Mystics say that God, in essence, is Love, and Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* is His best Beloved. When a mystic loves God, he goes through a spiritual transformation and, in a state of superb ecstasy, attains superb closeness to Him. Love of God lies entirely in total submission to His will Love is reciprocal, Love breeds love. Almighty God says:

> " . . I listen to the prayer of every suppliant when he calls on Me . " (2:186).
>
> ". God loves those who do good." (2.195)

Sahih Bukhari records a Divine Saying (Hadis Oudsi), thus:

> "Nothing is more pleasing to Me, as a means for My slave to draw near unto Me, than worship which I have made binding upon him, and my slave ceases not to draw near unto Me with added devotions of his free will until I love him, and when I love him I am the hearing with which he hears, and the sight with which he sees, and the hand by which he grasps. and the foot on which he walks."

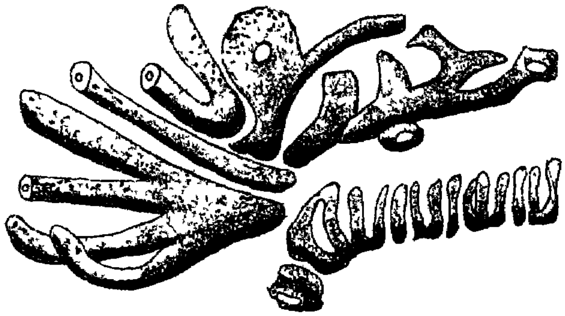
And Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* exhorted.

> "Love God for He bestows upon you His bounties: and love me because God extends His love to me." (Tirmizi).

One of the illustrations of His bounties can be found in the following Qur'anic verse·

(Contd. on Page 100)

Human body testifies to divine truth



This is the pattern of air tubes in the lung of all human beings The pattern has been worked out with extreme precision on a computer in Saudi Arabia The air pipes are distributed in the shape of declaration of the Islamic creed in the Arabic language that affirms the Oneness of Allah and the Prophethood of Muhammad (P.B.U.H). It reads "LA ILAHA ILLALLAHU MUHAMMAD-UR-RASULULLAH " · There is no deity but Allah and Muhammad (P B.U.H) is the Messenger of Allah.

This discovery is no surprise. Allah has revealed in the Holy Quran:-

"We shalll show them Our portents on the horizons and within themselves until it will be manifest unto them that it is the truth" _ (Qur'an 41·53)

(Contd. from Page 98)

"It is He Who sends the winds like heralds of glad tidings, going before His mercy, when they have carried the heavy—laden clouds, We drive them to a land that is dead, make rain to descend on it, and produce every kind of harvest with them—" (7:57).

Love of God and obedience of the Holy Prophet are spoken of in Qur'an Majeed, thus.

"Say: If you do love God, follow me, God will love you... " (3 31).

"Say Obey God and His Apostle...." (3.32)

MERCY The Companions of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* vouched that he was "full of mercy and tender of heart" (Bukhari) Almighty God has Himself testified.

"We sent you not, but as mercy for the worlds" (21·107)

In human affairs love is the motivating force behind acts of mercy. The Holy Prophet's mercy emanated from deep love The rarest quality of mercy is to show kindness to one's bitterest enemy

At Uhud (3 A H) Hind wife of Abu Sufyan had ripped open the chest of the Holy Prophet's dear deceased uncle, Hazrat Hamza *(Razi Allahu 'anhu)*, and mercilessly chewed his liver In the wake of the Conquest of Makkah (8 A H), she appeared before the Holy Prophet putting a veil on her face in order to secure immunity from prosecution incognito. She was nevertheless identified, but the Prophet of Mercy did not make any mention of her past despicable brutish deeds. Struck with such unique forbearance, Hind burst into spontaneous exclamation:

"O Messenger of God! I could think of no place more detestful to me than this tent of yours, but now I feel of no place lovable more than this." (Bukhari)

Thus was at work the love of the Holy Prophet His message to the followers of Islam was: "None of you can be a true Muslim unless he wishes for others just what he wishes for himself, and unless he loves his fellow-men for only God's sake and not out of any selfish motives." (Musand Ahmad).

LOVE FOR PROPHET There is no reward of love except love. The followers of the Holy Prophet were all love for him, not hesitating to sacrifice their all in his cause which, in fact, was to promote the cause of God Himself.

TABUK In the year 9 A H, following the Conquest of Makkah, the Holy Prophet decided to mount an expedition to Tabuk in order to forestall a possible massive attack from the Byzantines The Holy Prophet raised an unusually large force for this purpose The conditions prevailing at that time were very hard There was a continuing drought, causing scarcity of food-grain, fodder, and water The heat was oppressing The journey was long The most difficult proposition was to provide equipment and outfit to a large force The Muslim force was ill-prepared so much so that it came to be known as "Jaish-ul-'usrah", or an army in distress

To meet the situation the Holy Prophet appealed for donation in cash and kind The outstanding love and devotion of Hazrat Abu Bakr *(Razi Allahu 'anhu)* once again outshone every one else He brought his all to give Surveying his donation and seeing its magnitude the Holy Prophet asked, "Abu Bakr! Have you left behind something for the sustenance of your household?" The love-bearing mild reply of Hazrat Abu Bakr was, "God and the Prophet are enough for them!" This episode shows the high esteem and selfless love in which the Holy Prophet was held by his Companions.

On his return from Tabuk, the Holy Prophet was given a hearty welcome at Madinah. Out of their warm affection for him, even women-folk living in seclusion came out to greet him Little girls, too, were joyfully singing in chorus

The moon shone on us from
the valleys of Wida',
We owe thanks to God
as long as there breathes—
One true worshipper

S'AD Let us recall another example of tender love for the Holy Prophet The door of a Companion is locked from inside The master of the house together with his wife and son is sitting there

A familiar voice comes from outside· "As salaamu 'alai kum (peace be on you)" The outsider does not hear any response He again says "As-salaamu 'alaikum" But again he listens not any reply coming from inside For the third time he says "As-salaamu 'alai kum", and yet there comes no answer from the inmate of the house

As was his wont, after wishing thrice and getting no response, he retreated The son of the Companion was surprised He said Father! Do you not recognise who is calling?" Upon this the Companion rushes out overtakes the stranger, and embraces him out of profound affection The stranger was Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. The Companion was one of the Sa'ds *(Razi Allahu 'anhu)* who did respond to the Holy Prophet's greetings but in an inaudible voice He did so out of his fond love to listen the Holy Prophet's

comely voice sending peace greetings again and again Such was the tender love for the Holy Prophet, even for his utterance of greetings in a sweet and affectionate voice

AT HUDAIBIA: In the month of Zi-qa'd, 6 A H, a caravan of intending Pilgrims led by the Holy Prophet was held up at Hudaibia The infidel Quraish sent 'Urwa there to assess the prospects of a truce with the Muslims. When 'Urwa returned, he reported "I have had occasion to attend the royal courts of Hiracleus, Chosroes, and Negus but could nowhere see such devotion and ecstasy of love Pin-drop silence prevails when Muhammad (*Sallallahu 'alaihi wa sallam*) speaks No person can dare cast a gaze at him When he performs ablution, many of them rush up to take in their hands the water droppings When he spits, his sputum is received by his Companions on the palms of their hands and rubbed on their faces" (Bukhari) What a real scene of love for the Holy Prophet did 'Urwa draw up!

We shall continue this dissertation in our next issue, **Insha' Allah.**

—:o:—

Genealogy of Holy Prophet and his Noble Consorts

By Syed Mahmood Akhtar

Islam is the last and the only living revealed religion on the earth. It is bsaed on the last divine Scripture, Qur'an Majeed, which continues as original, intact and unchanged, as when it was revealed to the Last of the Prophets Muhammad (Sallallahu 'alaihi wa sallam), more than fourteen hundred years ago There will be no other relig on, no other revealed Scripture and no other Prophet till the end of the world

We take this opportunity to present the genealogical table of the Holy Prophet and his sacred wives below.

The Holy Prophet of Islam, MUHAMMAD (*Sallallahu 'alaihi wa sallam*) is the direct descendant of Hazrat Isma'il son of Hazrat Ibrahim (*'alaihi-mas-sallaam*). His genealogy runs as under:

MUHAMMAD, bin 'Abdullah, bin Abdul-Muttalib (whose name was Shaybah), bin Hashim (whose name was 'Amr), bin 'Abdu Manaf (whose name was al-Mughirah), bin Qusayy (whose name was Zayd), bin Kilab, bin Murrah, bin Ka'b, bin Lu'ayy, bin Ghalib, bin Fihr bin Malik bin al-Nadr, bin Kinanah, bin Khuzaymah, bin Mudrikah (whose name was 'Amir) bin Ilyas, bin Mudar, bin Nizar bin Ma'add bin 'Adnan, bin Udad, bin Muqawwam bin Nahur, bin Tayrah bin Ya'rub bin Yashjub, bin Nabit, bin Isma'il, bin Ibrahim, the Friend of Allah Most Compassionate

HAZRAT ISMA'IL bin Ibrahim had twelve sons Nabit (or Nebajoth) the eldest, Qaydhar, Adhbul Mabsha, Misma', Mashi Dimma (Dumah), Adhar, Tayma, Yatur Nabish Qaydhuma Hazrat Isma'il's wife was Ra'la daughter of Mudad bin Amr al-Jurhumi.

The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was a descendant of Nabit (or Nebajoth) the eldest son of Hazrat **Isma'il bin Hazrat Ibrahim (*'alaihi-mas-sallaam*).**

Mother of Holy Prophet:

AMINAH, bint Wahb, bin 'Abdu Manaf, bin Zuhra, bin Kilab, bin Murra, bin Ka'b, bin Lu'ayy, bin Ghalib bin Fihr.

His maternal grandmother:

BARRAH, bint 'Abdul-'Uzza, bin 'Uthman, bin 'Abdul Dar, bin Qusayy, bin Kilab, bin Murra bin Ka'b, bin Lu'ayy, bin Ghalib, bin Fihr.

His maternal great-grandmother

UMM HABIBAH, bint Asad, bin 'Abdul-'Uzza, bin Qusayy, bin Kilab, bin Murra, bin Ka'b, bin Lu'ayy, bin Ghalib, bin Fihr

His maternal great-great grandmother

BARRAH, bint 'Auf, bin 'Ubayd, bin 'Uwayj bin 'Ady, bin Ka'b bin Lu'aay bin Ghalib, bin Fihr

His foster-mother

HALIMAH, bint Abu Dhu'ayb 'Abdullah, bin al-Harith, bin Shijna, bin Jabir bin Rizam, bin Nasirah, bin Qusayya bin Nasr, bin Sa'd, bin Bakr, bin Hawazin, bin Mansur, bin 'Ikrimah, bin Khasafa, bin Qays, bin 'Aylan, bin Madhar

His foster-father

AL-HARITH bin 'Abdul-'Uzza, bin Rifa'a bin Mallan, bin Nasira bin Qusayya bin Nasr, bin Sa'd, bin Bakr, bin Hawazin.

His foster-brother

'Abdullah bin al-Harith

His foster-sisters

Unaysah and Hudhafah (al-Shaymah).

HIS FIRST WIFE

KHADIJAH bint Khuwaylid, bin Asad, bin 'Abdul-'Uzaa, bin Qusayy, bin Kilab, bin Murra, bin Ka'b, bin Lu'ayy bin Ghalib, bin Fihr

KHADIJAH's mother·
FATIMAH bint Za'ida, bin al-Asamm, bin Rawaha, bin Hajar, bin 'Abd. bin Ma'is, bin 'Amir, bin Lu'ayy, bin Ghalib bin Fihr.

KHADIJAH's grand-mother
HALAH, bint 'Abdu Manaf, bin al-Harith, bin 'Amr, bin Munqidh, bin 'Amr, bin Ma'is, bin 'Amir, bin Lu'ayy, bin Ghalib, bin Fihr

KHADIJAH's maternal great grand-mother·
QILABAH, bint Su'ayd bin Sa'd bin Sahm, bin Amr, bin Husays, bin K'ab bin Lu'ayy, bin Ghalib, bin Fihr

HOLY PROPHET's OTHER WIVES

SAUDAH, bint Zamu'ah bin Qays, bin 'Abdu Shams, bin 'Abdu Wudd, bin Nasr, bin Malik, bin Hisl, bin 'Amir bin Lu'ayy

'AYESHAH, bint Abu Bakr, bin Abi Quhafah, bin 'Amir, bin 'Amr, bin Ka'b, bin Sa'd, bin Taym bin Murrah, bin Ka'b bin Lu'ayy

'AYESHAH's Mother
UMM ROOMAN (wife of Abu Bakr) bint 'Amir bin 'Uwaymar, bin 'Abdu Shams, bin 'Atab, bin 'Azinah, bin Subaiy'a, bin Dahman bin Harith, bin Ghanam, bin Malik, bin Kananah

HAFSAH, bint 'Umar Farooq, bin Khattab, bin Nufayl, bin 'Abdul 'Uzza, bin Rabah, bin 'Abdullah, bin Qart, bin Zarah, bin 'Adi, bin Ka'b, bin Lu'ayy

HAFSAH's Mother
ZAYNAB, bint Maz'oon, bin Habib, bin Wahb, bin Huzafah, bin Jumh, bin 'Amr, bin Husays, bin Ka'b bin Lu'ayy, bin Ghalib

ZAYNAB bint Khuzaymah, bin al-Harith, bin 'Abdullah, bin 'Amr, bin 'Abdu Manaf, bin Hilal, bin 'Amir, bin Sa'sa'ah.

UMM SALMAH, bint Abu Umaiyyah (Suhayl or Huzayfah), bin al-Mughirah al-Makhzumiyah, bin 'Abdullah bin 'Umar bin Makhzum

UMM SALMAH's Mother
'ATIKAH, bint 'Amir Farasi

JUWAYRIYAH (BARRAH) bint Harith, bin Abi Dharar, bin Habib bin 'Ayez bin Malik bin Juzaymah (Mustaliq)

ZAYNAB bint Jahsh bin Ri'ab al Asadiyah, bin Ya'mar, bin Subrah, bin Murrah bin Kathir, bin Ghanam, bin Wudan, bin Khuzaymah

ZAYNAB's mother UMAYMAH, bint 'Abdul Muttalib

UMM HABIBAH, (RAMLAH) bint Abu Sufyan, bin Harb, bin Umaiyyah, bin 'Abdu Shams

UMM HABIBAH's mother
SAFIYAH, bint Abi-Al'Aas

SAFIYAH, (ZAYNAB) bint Huyayi, bin Akhtab, bin Sa'eed, bin 'Amir, bin 'Ubayd, bin Khazra', bin Habib, bin Nudhayr, bin Nah-ham, bin Maykhum (Descendants of Hazrat Harun—(*'alaihis salaam)*

SAFIYAH's mother
BARRAH or DHARRAH bint Samuel of Banu Qurayzah

MAYMUNAH, (BARRAH) Bint Harith bin Hazn bin Bujayr bin Hizm bin Ru'abbah, bin 'Abdullah bin Hilal bin 'Amir, bin Sa'sa'a, bin Mu'awiyah, bin Bakr bin Hawazin, bin Mansoor bin 'Ikramah bin Khasifah bin Qays, bin 'Aylan, bin Madhar

MAYMUNAH's mother:
HIND, bint 'Auf, bin Zuhayr, bin Harith, bin Hamatat, bin Jarash of Humayr tribe.

RAYHANAH, bint Sham'un, bin Zayd, bin Khunafah, from a Jewish family of Banu Qurayzah.

MARIYAH, She was sent as a gift to the Holy Prophet, along with her sister Sirin, by the patriarch of Alexandria through Hazrat Hatib bin Abi Balta'ah *(Razi Allahu 'anhu)*. Sirin was married to Hazrat Hassan bin Sabit *(Razi Allahu 'anhu)*.

BIOGRAPHERS OF HOLY PROPHET

1	az-Zahuri	died A H 124
2	Ibn Ishaq	died A H 151
3	Al-Waqidi	died A H 207
4	Ibn Hisham	died A H 218
5	al-Bukhari	died A H 256
6	al-Tabari	died A H 310
7	Ibnul Athir	died A H 630
8	Isma'il Abul Fida' (Ibn Kathir)	died A H 732
9	John Gagner	(1723 C E)
10	Dean Prideaux	(1723 C E)
11	Dr Spregner	(1869 C E)
12	Sir William Muir	(1858 C E)

BIBLIOGRAPHY

1 The life of Muhammad — Ibn Ishaq (A Guillaume)
2 The life of Muhammad — Haykal
3 A short History of the Saracens—Syed Ameer Ali
4 The Spirit of Islam — Syed Ameer Ali
5 Naqsh Seerat—Nisar Ahmad
6 Seerat Ahmad Mujtaba — Shah Misbahuddin Shakeel
7 Urdu Encyclopaedia of Islam —Punjab University
8 History of the Arabs—Hitti
9 Sahabiyat — Niaz Fatehpuri
10 Tazkirah Sahabiyat — Talib Hashmi

—:o:—

AL-QUR'AN

AL-QUR'AN: The Only Living Revealed Scripture

By Syed Mahmood Akhtar

Qur'an Majeed, the last revealed Scripture on the earth, is a Divine Miracle, a singular specific prescription and a well-reasoned composition for human guidance. It is like an ocean full of pearls In words and diction, in sound and symphony it is so mellifluous that it keeps a reader spell-bound In meaning and in its intrinsic implications it is a paragon of beauty No other book and no other literature can excel or even equal it because it is the Word of God, the Creator of the heavens and the earth, the Most Exalted and the Most Wise. It is the Word of One Who taught to read and

> "Who taught (man) the use of Pen and taught (him) that which he knew not " (96 4-5)

It is such an awe-inspiring book about which God said in Qur'an Majeed

> "Had We sent down this Qur'an on a mountain, verily you would have seen it (the mountain) humble itself and cleave asunder for fear of God " (59 21)

It is a voluminous book spreading six thousand six hundred and sixty-six (6,666) verses divided into thirty chapters It was revealed to the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, in portions over a period of twenty-three years through the medium of Arch-angel Gabriel in the same way as he brought revelations to the Prophets before him

All previous revelations (Scriptures) have long since vanished They catered to the requirements of their age and people. In those days the earth was sparsely populated People lived in tribes in particular tracts of land, spoke their own dialects and passed a sort of stranded life. God, however, did not abandon any of them He raised His Prophets from amongst them for their guidance He revealed His messages to the Prophets of each locality or tribe, according to their spiritual needs

It was the situation of olden days when the earth appeared of immense expanse and population was not so overmounting Means of communications were drudging and travelling was a hazardous enterprise People of one tribe or locality seldom came into contact with another tribe or locality because of the absence of travelling facilities By and by these tribe formed Nation-States Economic pressure prompted many tribes to attack and plunder other tribes living not very far from them And so islolated shells began to crack and crumble For the first time they realised that there was a world outside their sphere as well Centuries were folded in the vaults of time in that way Prophets came and went with their revelations It is established from a saying of the Prophet of Islam that 124 thousand Prophets visited the earth The revelations which they brought for their respective people were endemic prescriptions They lost their utility in due course of time Among such ephemeral revelations, meant for a particular race of mankind were the following three Scriptures, which immediately preceded Qur'an Majeed was revealed to the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*:

1. Pentateuch (Taurat) revealed to Prophet Moses (Hazrat Musa *'alaihis salaam)*.
2. Psalms (Zaboor) to Prophet David (Hazrat Daud *'alaihis salaam)*
3. The Gospel (Injeel) to Prophet Jesus (Hazrat Issa *'alaihis salaam)*.

All these revelations, too, have been abrogated because the world had now moved on to universal brotherhood It required a revelation which could guide the people of the entire world and not restricted to any particular race or locality Humanity did not drift haphazardly towards this end It was the scheme of the Great Planner to bring together all mankind into one People, with one revealed Scripture Qur'an Majeed, and following Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* It is not our wishful thinking only that we say so The recipients of previous revelations, Moses and Jesus **('alaihi mas salaam)** have also been predicting the appearance of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and advised their people to follow him Old Scriptures have, therefore, been abrogated by God. The final Scripture Qur'an Majeed, is meant to guide all mankind. It will last till Doomsday. No other Scripture (Revelation) and no other Prophet shall come till the end of the World

Qur'an Majeed was revealed in the sacred month of Ramazaan The month is regarded sacred and the Muslims, all over the world, fast in it So it teaches a Muslim the noble traits of patience and forbearance, order and discipline, spirit of sacrifice and tolerance, faith and cer-

titude. Qur'an Majeed raises man's dignity in his individual as well as social life. It stabilises his relationship with his Creator and brings about his spiritual nearness to Him It illuminates His soul and removes from the heart of the Believer any sense of frustration and despondency. It helps him to draw a line of distinction or demarcation between good and bad, falsehood and truth It teaches him how to lead a peaceful life here and in the hereafter

Qur'an Majeed is neither a book of science nor of art nor of literature But a conscious reader thereof while studying it with some understanding will find in it every department of knowledge to his surprise The more erudite will a man be in his faculty of knowledge the more thoroughly will he understand the purport or substance of Our'an Majeed because God has said in Qur'an Majeed·

> ". Those truly fear Allah among His servants who have knowledge" (35 28)

Dr Maurice Bucaille a living French scientist, was also surprised to find verses in Qur'an Majeed "whose meanings can only be understood through modern scientific knowledge" He therefore has accepted Qur'an Majeed as the book revealed by All-Knowing God

Qur'an Majeed is recited by millions of men and women throughout the world daily because it is a Book of Prayer and also a sincere Advisor It solves their very many problems. Besides, it is a book of knowledge and of wisdom too It throws light on beliefs and customs of ancient people. It tells of things to come in future and also throws light on the next world, the final abode of every man and woman after death.

Qur'an Majeed is a Miracle It will last for ever Its protection has been guaranteed by God Himself

> "We have without doubt sent down the Message (Qur'an) and We will assuredly guard it" (15 9)

Is it not a miracle, for instance, that to date its text has remained free from any change, alteration or amendment, modification and interpolation? Is it not a miracle that not a dot or dash, not a word or symbol thereof not even its arrangement and order have been disturbed despite the passage of more than fourteen hundred years Every word of it is as intact as it was originally revealed to the Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam) in the days bygone When a Muslim recites it he repeats the actual words of God Besides its safety is also assured by quite a significant number of those Muslims who memorise the entire Qur'an, mostly at their early age This noble practice, on the part of the followers of Islam will continue till Doomsday Insha' Allah!

—— o ——

WANDERERS AND THE PROMISED LAND

By IQBAL JAFAR

'And I will give unto thee, and to thy seed after thee, the land where thou art a stranger, all the land of Canaan for everlasting possession' Genesis 17 8

'And the land shall not be sold forever: for the land is mine, for eye are strangers and sojourners' Leviticus 25:23

THE story of the seed of Abraham begins with an exile 'And Abraham rose up early in the morning, and took bread and a bottle of water, and gave it to Hagar putting it on her shoulder, and the child and sent her away and she departed and wandered in the wilderness of Beersheba'.

The mother and child, Hagar and Ishmael, never returned to the house of Abraham, except when he died and 'his sons, Isaac and Ishmael, had buried him' Thereafter it is a story of paradoxes told in parables The generation of Ishmael was never to depart again The generation of Isaac was never to cease wandering The Promised Land was to remain an abiding theme and Diaspora an abiding reality 'I am a stranger and a sojourner with thee, as all my fathers were' Said David the King in one of his Psalms

David Ben Gurion was not the first stranger to claim the Promised Land Abraham and after him Isaac and then Jacob too were strangers in the land of Canaan Joseph and brothers lived and prospered in Egypt and so did their sons and daughters Many generations later Moses went forth from Egypt into the 'wilderness of Sinai' and on to the Promised Land he never had seen and never would reach His successor and yet another stranger Jeshua, did conquer most of Canaan only to be told 'I have given you land for which you did not labour, and cities ye built not, and ye dwell in them, of the kiveyards and oliveyards which ye planted not do ye eat'.

Exile and Return are recurring themes in the Jewish history, with

one odd twist in the order of events The first return to the Promised Land, under the command of Jushua, came to fruition in the late thirteenth Century B C and the first Exile, the captivity in Babylon, did not come to pass till 598 B C. And so the first Return was consummated more than 600 years before the first Exile!

Half a century of Captivity in Babylon ended with the second Return, from 538 B C to [illegible] B C when Cyrus proclaimed his command to let the Israelites go and 're-build the house of the Lord, the God of Israel' The return, spread over a period of 93 years, was hesitant and lazy, and not all the Israelites returned They had sat [illegible] of Babylon [illegible] when they remembered Zion, but when the release came most of them stayed back and Babylon [illegible] a great centre of Jewish culture for many centuries

[illegible] life in 'Exile' was [illegible] not always a release from captivity [illegible] the [illegible] of the majority. A [illegible] of the Jews has lived outside the Promised Land for the last 2500 years. It did so after the edict of Cyrus in 538 B C and it does so after the passage of the Law of Return by Knesset in 1950

But the belief in the Promise [illegible] and the Covenant with Abraham is yet invoked The Jews in and out of Israel continue to believe that their destiny lies in this strip of land between the river Jordan and the Mediterranean the land of Canaan, God gave to Abraham Even if one is persuaded to conceive of God in the role of a dealer in real estate, the idea of providential return of 'strangers' and 'sojourners' to the Promised land ever so aften, to uproot those of a different faith, and to replant their own migrant roots, is too capricious a dispensation to be accepted as divine

What then, is the divine dispensation or the immutable mandate of history? The answer lies in [illegible] constancy in the midst of ceaseless turbulence Where are the Assyrians, the Babylonians, and the Persians? Where are the Hellenes the Romans the Byzantine the Franks the Mamluks the Ottomans and others? They are lost [illegible] in the wilderness of time [illegible] seed of Abraham the generations of Ishmael and of Isaac [illegible] there — now and for the last [illegible]

The authors of the Manifesto of [illegible] seem to have been [illegible] of the mandate of history [illegible] told in the prologue [illegible] story of the generations [illegible] Abraham While demanding autonomy for themselves they did [illegible] the brother Ishmael [illegible] those who came later and [illegible] who [illegible] with conscience [illegible] hardened by resolve revolted the original guilt-haunted question [illegible] I my brother's keeper"?

[illegible] those who came later [illegible] Weizmann Ben Gurion and Begin each converted to the use of violence first the least and third the most against Arabs among whom Jews had lived peacefully throughout the Holocaust and against the Birtish who gave Jewish people the safest sanctuary in Europe ever since the East European massacres of 1648 Menachem Begin — a Pole from Brest-Litovsk — had seen all but ten of the 30 000 Jews in his home town murdered and his father shot digging a grave for a friend

In one of the strangest transformations of human personality, Begin as if possessed by the ghost of his tormentor, was to order massacre, one of many, at Deir Yassin, an Arab village that had made a pact of peace with the neighbouring Jewish settlement. Mission accomplished (April 1948), Begin [illegible] the order of the day' 'As at Deir Yassin, so everywhere, we will smite at the enemy. God, God thou hast chosen us for conquest'. [illegible] of God's diminished concern and of his people's extended mandate presumed to [illegible] whom God had chosen and for whom God however had spoken on the subject long ago 'Woe [illegible] a town with [illegible] establish the city with [illegible] (Habakkuk 2 12)

[illegible] at Deir Yassin [illegible] the enigma of the [illegible] history of the recent past [illegible] oppressed and [illegible] for endless centuries, [illegible] to be the oppressors of [illegible] How could the [illegible] people [illegible] after the Holocaust [illegible] own version of the Nazi creed of survival by [illegible]? Perhaps [illegible] universal [illegible] and satisfies [illegible] but is also rooted in that curious human trait witnessed [illegible] in the collective and individual human behaviour —contempt of the helpless for the helpless Could it be that Jewish people, the archetypal oppressed people of history return contempt for the helpless and the powerless? How else do we explain massacre of the homeless and the defenceless at Sabra and Shattila?

There are many conflicts with conscience and with their heritage that the Jewish people have to live with the first believers in the universal and monotheistic God they yield to the temptation of assigning him the role of a tribal god though victims of racial prejudice and religious persecution till recent times, they insist on the need of a race-

MEDITATION

The concept of meditaion is found in one form or other in every religion However, there is a fundamental difference in this matter between Islam and other religions That is, the goal of meditation in most religions is basically self-realisation, whereas, in Islam, the goal is God-realization.

For instance, the goal of meditation in Buddhism, as the Encyclopaedia Britannica, (1984) says in its article on 'Buddhist Mysticism' is

"All meditational techniques aim at enabling the practitioner to come closer to his (own) being"

This concept of meditation is not to be found in Islam It is because the actual reality in Islam is God God is the Creator of man, man is His creature Man's purpose in life is to realize God and worship Him

In other religions the focus of realization is either self-oriented or abstractly reality-oriented, whereas according to Islam God is separate from man He is selfexistent And man's goal in life is to try to seek this separate and permanent God at the level of consciousness

The more appropriate word for meditation in Islam is contemplation that is reflection The basis of meditation in Islam is thinking and reflecting This reflection is done on the creation that is to say to realise the creator through pondering over His creations This verse of the Qur'an provides an apt illustration of Islamic meditation

> "In the creatioin of the heavens and the earth and in the alternation of night and day, there are signs for men of sense, those that remember Allah when standing, sitting, and lying down, and reflect on the creation of the heavens and the earth (saying) 'Lord! you have not created these in vain Glory be to you! Save us from the torment of the Fire."
> (3 189-90).

Abu Dhar Ghefari, a companion of the Prophet says· Even when a bird was seen flying in the air, the Prophet would remind us to gain knowledge from it

God's universe provides the introduction to God The existence of creation speaks of the existence of the Creator The vastness of space speaks of the power of God which is unfathomably vast The co-existence of various parts of the universe is an indication of the successful planning of God The universe in continuous action is an indication that the Lord of the universe is a living being The meaningfulness of the universe is an expression of the meaningfulness of God's being

The loftiness of the mountains the shining of the sun the flowing of the rivers the blowing of the wind and from the chirping of the birds to the galaxies and black holes in spaces all are God's manifestations Meditation is to ponder over these divine manifestations and attributes in order to get to know them in their depths because it is through these signs that God can be realized This is Islamic meditation

(Courtesy· AL-RISALA)

---

faith oriented state, and despite being the only authentic citizens of the world for 25 centuries, they chose the confines of nationhood just at the moment when the rest of the world began moving towards a global view of human existence Thus, at a crucial moment in their history they failed to rise above the fog of time to see the design of destiny, for there was, it seems, a design

Half as old as time, the Jewish people had been a bridge between nations, and a link between civilizations, a catalyst for change and a witness to the flowering of great civilizations, the travellers across the frontiers, and transmitters of skills They outlived the exiles the inquisitions, and the pogroms and survived the ghettoes, the labour camps the Auschwitzs and the Sobibars, to give meaning and purpose to Diaspora We can now see that Diaspora was not so much a dispersal of bodies as of ideas and thus, an intellectual interface between civilizations separated by distance and removed in time

But overwhelmed by the act, the Jewish people denied themselves the vision of the purpose Close to the end of the journey they turned back — against their heritage, against the currents of history and against reason The obsession with the Land and the Return led them to a path that makes them strangers in the Promised Land— and every other land.

Courtesy: DAWN

AL-HADIS Hazrat Jabir (*Razi Allahu 'anhu*) says "The Holy Prophet (*Sallal'lahu 'alaihi wa sallam*) prohibited building with mortar on graves, and also placing inscriptions upon them"

——:o:——

AL-HADIS Hazrat Abu Musa (*Razi Allahu 'anhu*) reported that the Messenger of Allah (*Sallallahu 'alaihi wa ssallam*) said He who remembers Allah and the other one who does not, are likened to the living and the dead. (Agreed).

HUMAN EXCELLENCES

Once an Arab called on Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* to put certain questions about some important matters The following conversation ensued

Question O Prophet of Allah *(Sallallahu 'alaihi wa sallam)* I wish to become a scholar

Answer. Fear Allah and you will become one, that is fearing Allah and acting upon His commands automatically provides for you the treasures of learning and wisdom

Question I wish to become wealthy

Answer Be contented and you will become wealthy.

Question I wish to become the best of men

Answer The best of men is one who causes benefit to others

Question I wish to become the most just of men

Answer If you like the same for others as you like for yourself, you will become the most just and fairest of men

Question I wish to be a close friend of Allah

Answer Keep remembering Allah and your wish will be fulfilled

Question I wish to be one of the benefactors and virtuous men

Answer Worship Allah in such a way as if you are observing Him If that is not possible, worship Him in such a way as if He is observing you

Question· I wish to become perfect

Answer Improve your morals and your faith, and you will become perfect

Question I wish to become obedient

Answer Go on performing your duties and you will be counted among the obedient

Question I wish to be raised with light on the Doomsday

Answer Do not tyrannise anyone and you will be raised with light on the Doomsday.

Question I wish Allah to have mercy on me

Answer Have mercy on yourself and Allah's creatures Allah will have mercy on you

Question I wish my sins to be lessened

Answer Seek pardon from Allah and your sins will be lessened

Question I wish to become a noble person

Answer Do not complain to Allah when in trouble You will become noble

Question I wish enhancement in my livlihood

Answer Be always clean This will add to your livelihood

Question I wish to become a friend of Allah and the Prophet *(Sallallahu 'alaihi wa sallam).*

Answer Like the things which are liked by Allah and His Prophet and eschew those which they eschew.

Question· **I wish to be saved from Allah's wrath.**

Answer **Never be indignant with anyone. Allah will save you from wrath.**

Question I wish my prayers to be accepted by Allah.

Answer· Avoid forbidden things and acts.

Question I wish Allah not to disgrace me on the Day of Judgement.

Answer Be mindful of cleanliness (Taharat) and Allah will not disgrace you

Question I wish Allah to conceal my faults

Answer Conceal the faults of your brothers and Allah will conceal yours

Question Which act prevents Allah's wrath?

Answer Giving Sadaqa (offering charity) secretly, conceding the rights of your relatives and others and acting decently and generously towards one's fellows.

Question What would extinguish the fire of Hell?

Answer Prayers (Salaat) and fasting (Saum)

(Kanzul 'Ummal)

AL-HADIS Hazrat Abu Hurayra *(Razi Allahu 'anhu)* reported Allah's Messenger *(Sallallahu 'alaihi wa sallam)* as saying that Allah, the Most High observed I am for my servant as he thinks of Me and I am with him when he remembers Me, so if he remembers Me in his mind I also remember him in my mind and if he remembers me in assembly I also remember him in the assembly much better than him. (Agreed)

—:0:—

ANNUAL SUBSCRIPTION OF YAQEEN INTERNATIONAL (CURRENT VOLUME)

Within Pakistan. Rs 100/- plus Rs 10.00 in case of Payment by cheque ex-Karachi

Outside Pakistan	Pakistan Currency or equivalent U S Dollar
AIR MAIL	Rupees
Algeria Bangladesh, Egypt, Iraq, Iran Jordan Syria & Turkey	160.00
Afghanistan, Abu Dhabi, Bahrain, Burma, Doha, Dubai India Kuwait, Sri Lanka, Sharjah & Saudi Arabia	220.00
African & European Countries, China Indonesia, Japan, Malaysia & Singapore	240.00
Australia, Canada, Fiji Islands, New Zealand & U S A	280.00
Panama, South America & West Indies	300.00
SEA MAIL	
(a) Algeria Bangladesh Egypt, Iraq Iran Jordan, Oman, Syria & Turkey	120.00
(b) All other countries	175.00

PRICE PER COPY (Including Postage)

Within Pakistan Rs 5.00 Outside Pakistan By Air Mail U S Dollar 1.00

AVAILABLE OLD BOUND VOLUMES OF YAQEEN INTERNATIONAL

Nos. 13 to 18 & 25 to 39 @ Rs 170.00 each plus Postage

LIFE MEMBERSHIP

For Residents in Pakistan — Rs 1,000.00
For Residents Outside Pakistan U S Dollars 250.00

ALL PAYMENTS TO BE MADE IN ADVANCE

YAQEEN INTERNATIONAL
Stands for Right Guidance
Recommend it to friends

REMITTANCES IN POUND STERLING

Remittances from Countries outside Pakistan towards

(i) Subscription of Yaqeen International

(ii) Purchases of Books etc from MAKTABA Darut Tasnif and (iii) Donations, Zakat etc for Madrasa Talimul Islam (Tablighi College) can be deposited directly in Darut Tasnif (Private) Limited A/C No 01/05121/04 with National Bank of Pakistan 18 Finsbury Circus London EC 2M 7BT ENGLAND under intimation to Darut Tasnif (Private) Ltd Mujahidabad, Hub River Road Karachi 75700 (Pakistan)

All Correspondence should please be addressed to:
The Manager
Yaqeen International
Iqbal Mansion
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Saddar Karachi-74400 (Pakistan)
Phone 5684325

Editor M M Ansari
Published by Syed Irshad Ali
Printed at MATBA DARUT TASNIF
Iqbal Mansion Shahrah-e-Liaquat,
Saddar, Karachi-74400 (Pakistan)
Phone 5686997

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ṡ=ث	ḥ=ح	ż=ز	ṡ=ص	ḍ=ض	ṭ=ط	ẓ=ظ	‘=ع	’=ء (Jerk)	
Bold	Madd	آ=āā	وٗ=ōō	ىٰ=ēē	Fine	Madd	آ=aa	وٗ=oo	ىٖ=ee

Part 23 Wa maa li-ya ٢٣ ـ و ما لي *Chapter 38 Ṣaad* ٣٨ ـ صٓ

RU-KOO‘ 2 (Contd.)		SECTION 2 (Contd.)	ركوع ٢ (متبع)
24	*Qaa-la la-qad ẓa-la-ma-ka bi-su-aa-li na‘-ja-ti-ka i-laa ni-‘aa-jih*	24 He (David) said He has indeed wronged you in asking for your ewe (to add) to his own ewe	قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَىٰ نِعَاجِهِ
	Wa in-na ka-ṡee-ram-mi-nal-khu-la-ṭāā-i la-yab-ghee ba‘-ḍu-hum ‘a-laa ba‘-ḍin	And surely, many partners (in business) wrong one another,	وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ
	il-lal-la-zee-na aa-ma-noo wa ‘a-mi-luṣ-ṣaa-li-ḥaa-ti wa qa-lee-lum-maa-hum	except those who believe and do good deeds and very few they are!	إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ
	Wa ẓan-na daa-oo-du an-na-maa fa-tan-naa-hu	And David realised that We had put him to trial,	وَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ
	fas-tagh-fa-ra rab-ba-hoo wa khar-ra raa-ki-‘anw-wa a-naab	so he begged forgiveness of his Lord, fell down prostrate and repented (Prostration due here)	فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ۩
25	*Fa-gha-far-naa la-hoo zaa-lik.*	25 So We forgave him that (sin)	فَغَفَرْنَا لَهُ ذَٰلِكَ
	Wa in-na la-hoo ‘in-da-naa la-zul-faa wa ḥus-na ma-aab	And surely there is for him a place of nearness to Us and an excellent place of return.	وَإِنَّ لَهُ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ
26	*Yaa-daa-oo-du in-naa ja-‘al-naa-ka kha-lee-fa-tan fil-ar-ḍi*	26 O David! We have appointed you vicegerent in the earth,	يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ
	faḥ-kum bai-nan-naa-si bil-ḥaq-qi wa laa tat-ta-bi-‘il-ha-waa	so rule among men with justice and do not follow (your) desire,	فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ

fa-yu-dil-la-ka 'an sa-bee-lil-laah.	lest it should lead you astray from the path of Allah.	فَيُضِلَّكَ عَنْ سَبِيلِ اللّٰهِ
In-nal-la-zee-na ya-dil-loo-na 'an sa-bee-lil-laa-hi la-hum a-zaa-bun sha-dee-dum-	Surely, for those who go astray from the path of Allah there is a severe punishment,	إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللّٰهِ لَهُمْ عَذَابٌ شَدِيدٌ
bi-maa na-soo yau-mal-hi-saab	because they forgot the Day of Reckoning.	بِمَا نَسُوا يَوْمَ الْحِسَابِ
RU-KOO' 3	SECTION 3	ركوع ٣
27 *Wa maa kha-laq-nas-sa-maa-a wal-ar-da wa maa bai-na-hu-maa baa-ti-laa*	27 And We have not created in vain the heaven and the earth and what lies in between them	وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا
Zaa-li-ka zan-nul-la-zee-na ka-fa-roo	That is the fancy of those who disbelieve	ذٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا
Fa-wai-lul-lil-la-zee-na ka-fa-roo mi-nan-naar	So woe from the Fire is to those who disbelieve	فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ
28 *Am naj-'a-lul-la-zee-na aa-ma-noo wa 'a-mi-lus-sa-li-haa-ti*	28 Are We to treat those who believe and do good deeds	أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصّٰلِحٰتِ
kal-muf-si-dee-na fil-ar-di am- naj-'a-lul-mut-ta-qee-na kal-fuj-jaar.	as the mischief-makers in the earth or are We to treat the God-fearing as the wicked?	كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ
29 *Ki-taa-bun an-zal-naa-hu i-lai-ka mu-baa-ra-kul-*	29 (This is) a Book which We have sent down to you full of blessings,	كِتٰبٌ أَنْزَلْنٰهُ إِلَيْكَ مُبٰرَكٌ
li-yad-dab-ba-roo aa-yaa-ti-hee wa li-ya-ta-zak-ka-ra u-lul-al-baab.	that they may ponder over its verses and men of understanding may mind (it)	لِيَدَّبَّرُوا آيٰتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ
30 *Wa wa-hab-naa li-daa-oo-da su-lai-maan.*	30 And We gave to David Soloman.	وَوَهَبْنَا لِدَاوٗدَ سُلَيْمٰنَ
Ni'-mal-'abd. In-na-hoo aw-waab.	How excellent a servant he was! Indeed, he was one who ever turned repentant (to Us).	نِعْمَ الْعَبْدُ إِنَّهٗ أَوَّابٌ

31	*Iz u-ri-ḍa a-lai-hi bil-'a-sheey-yiṣ-ṣaa-fi-naa-tul-ji-yaa-du*	31	When in the evening steeds of fine quality were presented before him;	إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصّٰفِنٰتُ الْجِيَادُ ﴿٣١﴾
32	*Fa-qaa-la in-nee aḥ-bab-tu ḥub-bal-khai-ri*	32	He said Surely, I have loved the good things of life	فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ
	an zik-ri rab-bee ḥat-taa ta-waa-rat bil-ḥi-jaab		more than remembering my Lord, until (the sun) disappeared behind the veil (of night)	عَنْ ذِكْرِ رَبِّي حَتّٰى تَوَارَتْ بِالْحِجَابِ ﴿٣٢﴾
33	*Rud-doo-haa a-laiyy Fa-ṭa-fi-qa mas-ḥam-bis-soo-qi wal-a'-naaq*	33	(Then he said) Bring them back to me Then he began to stroke their shanks and necks	رُدُّوهَا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ﴿٣٣﴾
34	*Wa la-qad fa-tan-naa su-lai-maa-na wa al-qai-naa*	34	And We did indeed try Soloman, and placed	وَلَقَدْ فَتَنَّا سُلَيْمٰنَ وَأَلْقَيْنَا
	a-laa kur-seey-yi-hee ja-sa-dan ṣum-ma a-naab		upon his throne a body, then he turned repentant (to Us)	عَلٰى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ ﴿٣٤﴾
35	*Qaa-la rab-bigh-fir lee wa hab lee*	35	He said O my Lord! Forgive me and grant me	قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي
	mul-kal-laa yam-ba-ghee li-a-ḥa-dim-mim-ba'-dee		a sovereignty that may not belong to anyone after me	مُلْكًا لَّا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي
	In-na-ka an-tal-wah-haab		Surely, You are the Great Giver	إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٣٥﴾
36	*Fa-sakh-khar-naa la-hur-ree-ḥa taj-ree*	36	And We subjected to him the wind that blew	فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي
	bi-am-ri-hee ru-khāā-an ḥai-ṣu a-ṣaab		softly at his command wherever he desired	بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ ﴿٣٦﴾
37	*Wash-sha-yaa-ṭee-na kul-la ban-nāā- inw-wa ghaw-waaṣ*	37	And (we subjected also) the devils, every builder and diver,	وَالشَّيٰطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ ﴿٣٧﴾
38	*Wa aa-kha-ree-na mu-qar-ra-nee-na fil-aṣ-faad*	38	And others bound in fetters	وَآخَرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ ﴿٣٨﴾

39. *Haa-zaa a-ṭaa-u-naa fam-nun au*	39. This is Our gift (to you), so whether be bounteous or	هٰذَا عَطَآؤُنَا فَامْنُنْ اَوْ
am-sik bi-ghai-ri hi-saab	be withholding the (favours), without reckoning	اَمْسِكْ بِغَيْرِ حِسَابٍ
40 *Wa in-na la-hoo 'in-da-naa la-zul-faa wa ḥus-na ma-aab*	40 And surely, for him there is a position of nearness in Our presence and an excellent place of return	وَاِنَّ لَهٗ عِنْدَنَا لَزُلْفٰى وَحُسْنَ مَاٰبٍ
RU-KOO' 4	SECTION 4	ركوع ٤
41 *Waz-kur 'ab-da-naa ay-yoob. Iz naa-daa rab-ba-hoo*	41 And remember Our servant Job, when he cried to his Lord, (saying)	وَاذْكُرْ عَبْدَنَآ اَيُّوْبَ ۘ اِذْ نَادٰى رَبَّهٗٓ
an-nee mas-sa-ni-yash-shai-taa-nu bi-muṣ-binw-wa 'a-zaab	The devil has afflicted me with distress and torment	اَنِّىْ مَسَّنِىَ الشَّيْطٰنُ بِنُصْبٍ وَّعَذَابٍ
42 *Ur-kuḍ bi-rij-lik*	42 Strike (the ground) with your foot	اُرْكُضْ بِرِجْلِكَ
Haa-zaa mugh-ta-sa-lum-baa-ri-dunw-wa sha-raab	(and) this is a cool washing place and a drink.	هٰذَا مُغْتَسَلٌ بَارِدٌ وَّشَرَابٌ
43 *Wa wa-hab-naa la-hoo ah-la hoo wa miṣ-la-hum-ma-'a-hum*	43 And We gave him (back) his family and, with them, the like of them,	وَوَهَبْنَا لَهٗٓ اَهْلَهٗ وَمِثْلَهُمْ مَّعَهُمْ
raḥ-ma-tam-min-naa wa zik-raa li-u-lil-al-baab	as mercy from Us, and a reminder to men of understanding.	رَحْمَةً مِّنَّا وَذِكْرٰى لِاُولِى الْاَلْبَابِ

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

حسن الجزاء عند الله ويستودع الله بعض ما أعطاه ليكون له مطية تحمله الى دار السلام .

ويبشر بذلك نبينا الحبيب ﷺ فيقول (من نفس عن مسلم كربة من كرب الدنيا نفس الله عنه كربة من كرب يوم القيامة ومن يسر على معسر فى الدنيا يسر الله عليه فى الدنيا والآخرة ومن ستر على مسلم فى الدنيا ستر الله عليه فى الدنيا والآخرة والله فى عون العبد ما كان العبد فى عون أخيه) رواه أحمد ولا يغفل صاحب المال أن يدخر ما تبقى من حاجته لدى ربه فهو أوفى الأوفياء وأغنى الأغنياء وسيجد ذلك (يوم لا ينفع مال ولا بنون الا من أتى الله بقلب سليم) .

وقد سئل أمير المؤمنين عمر بن عبد العزيز رضي الله عنه — لم لم تترك لأولادك شيئا من مالك الذى آتاك الله اياه فقال لقد ادخرت ، مالى عند ربى وادخرت ربى لولدى .

لقد حددت آية الفرقان عن عباد الرحمن « والذين اذا أنفقوا لم يسرفوا ولم يقتروا وكان بين ذلك قواما » معالم السير على الجد والاستقامة فى نظام المال ففهم الفقهاء من الأمة ذلك واستجاب عقلاؤها الى هذا التوجيه الرشيد فنهضوا بتبعية الخلافة عنه فى عمارة أرضه أدوا أمانتها وحفظوا عهدها ولزموا معاها طواعية واختيارا .

سئل أعرابى عنده أبل كثيرة عجب الناس من كثرتها قيل له . لمن هذه الأبل يا أعرابى؟ فقال : هى لله تعالى عندى

ان ان المال من أجل النعم وأعونها على طاعة الله تعالى لمن وفق الله وهداه فلا تكن بهذه النعمة شحيحا ولا قتورا ولا تكن لها عبدا مأمورا ولا تعطيها طهرك وتعرض عنها فتفقدها فتقعد ملوما محسورا وانما الأمر على الوسط والاعتدال — ولتكن كما قال الله تعالى (وكان بين ذلك قواما) .

الــدين النصيحـــة

قال سفيان بن عيينة : لما ولى عمر بن عبد العزيز بعث إلى محمد بن كعب ، ورجاء بن حيوة ، وسالم بن عبد الله ، فقال لهم : قد ترون ما ابتليت به وما نزل بى ، فما عندكم ؟

فقال محمد بن كعب: اجعل الشيخ أباً، والشاب أخاً، والصغير ولداً، وبر أباك، وصل أخاك، وتعطف على ولدك.

وقال رجاء : ارض للناس ما ترضاه لنفسك . وما كرهت أن يؤتى إليك فلا تأته إليهم . واعلم أنك أول خليفة تموت .

وقال سالم: اجعل الأمر واحداً، وصم فيه عن شهوات الدنيا ، واجعل آخر فطرك فيه الموت، فكأن عمر قد . . .

فقال عمر لا حول ولا قوة إلا بالله . . . (البداية والنهاية)

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

فنحن مستخلفون فيه لا نملكه وانما هو عارية عندنا فقد كان من قبل ملكا لغيرنا من الآباء والأصدقاء ومن اذن الله له فى ذلك وقد تحقق بوصول المال الينا أن كان أمانة بين أيديهم استحوذوا عليه بعض الوقت ثم تحول عنهم الى غيرهم ونحن من بعدهم خلفا وعليه لا نملكه كما أن غيرنا ممن سبقنا لم يملكه بدليل وصوله الينا ووجوده بين أيدينا وسيرحل عنا هذا المال أو نرحل عنه الى أن يرث الله الأرض ومن عليها ويومئذ يعلونداء الحق على رءوس الأشهاد (لمن الملك اليوم ؟) فيسكت الملك ويجيب رب العالمين مقررا تلك الحقيقة التى غفل عنها الناس وهى أقرب اليهم من حبل الوريد الحقيقة التى رآها الملك كل من انس وجن وملك وهى البقاء الخالد لصاحب القدرة والارادة والايجاد يجيب الله تعالى الملك لله الواحد القهار اليوم تجزى كل نفس بما كسبت لا ظلم اليوم أن الله سريع الحساب) .

واذا كان المال بهذه الصورة من التنقل والتحول من يد الى يد ومن خازن الى آخر ومن مستخلف الى مستخلف فلم التقتير والشح والحرص الذى يؤدى بالانسان الى مهاوى الذل ومنازل الطمع والجشع ؟ ان سيطرة الاحساس بالانفراد والملكية يؤدى حتما الى الظلم ومنع الحقوق والقلق المصاحب للحراص على الدنيا وما فيها وهم يرونها تنفلت من أيديهم كما تركت من قبلهم .

ان هذا الخلق المحفوف من الحرص وما يصحبه من شح وجشع يخالف طبيعة الانسان التى خلق من أجلها ويستجيب لغريزة النفس بحب البقاء ومجاورة الحد الذى رسمه الشارع فى سياسة المال .

تلك السياسة التى تقرر أنه وديعة بين أيدينا ووسيلة الى رضا الله واستجلاب فضله ومحبته .

فان بقى المال بين يديه يقول به هكذا وهكذا كما شرع الله تعالى وأمر فهو السعيد به الحفى بوجوده وهو كذلك المستفيد بثمرته وبركاته فى الدنيا والذكر الحسن بعد وفاته والأجر العظيم عند لقاء رب العالمين .

وان تحول عنه لم يفجأه ذلك لأنه روض نفسه على هذا التحول فلم يعلق به نفسه الا بمقدار ما يعود عليه وعلى مجتمعه من خير ومنفعة لأن المال الذى كان تحت يده كان الى أجل محدود ووقته معلوم بين تارك ومتروك فلا يحزنه على شىء فاته أو مال فقده أو رزق لم ينله .

وأستمع معى الى قول الله تعالى وهو يبعث فى النفوس حقيقة الرضا والتسليم لما يقضى به المالك الوارث جل جلاله أستمع معى الى هذا البلسم الشافى والدواء النافع للهلع أو البطر عند ذهاب المال أو توارده بين يديك (لكيلا تأسوا على ما فاتكم ولا تفرحوا بما آتاكم) أى أن هذا المال وما يصحب الانسان من نعم وآلاء انما هى بتقدير الله وأثر لحكمته فلا يحزنكم ذهابها ولا يبطرنكم وجودها اذ أن الأمر فى نهايته سواء بل ربما يكون الأمر الذى تكرهه هو خيرا لك والأمر الذى تحبه يعود بالضرر عليك .

من هنا وعلى ضوء المعنى المستفاد من هذا التوجيه الالهى الحكيم الذى تضمنته الآية الكريمة (والذين اذا انفقوا لم يسرفوا ولم يقتروا وكان بين ذلك قواما) يمكن أن نتدبر وظائف المال فى مجتمع الناس فهو وفاء بحاجة صاحبه ينفقه على عياله ويهىء لهم به تربية صالحة تحقق لهم حياة طيبة ترضى الله تعالى وتسعد الانسان .

كما يصل به رحمه ويعين به ذوى الحاجات والمعسرين يفرج به كربتهم ويخفف عنهم ضوائقهم ويبعث به الروح والرحمة فى مجتمع المسلمين وهو بذلك يدخر لنفسه

ان الوسطية التي وصف الله بها هذه الأمة في كتابه الكريم تبدا من توسطها في عقيدتها فلا تغلو في التجرد الروحي فتنسى حقها في الحياة يقول تعالى (ولا تنس نصيبك من الدنيا وأحسن كما أحسن الله اليك) ولا تركن الى الرهبنة وتنبذ المتع التي أحلها الله لعباده فتهدم رسالتها في الحياة فقرر نبي الاسلام عليه السلام حق البدن على صاحبه بقوله عليه السلام (ان لبدنك عليك حقا) .

ولكي تعطي الروح حقها من الزاد المعنوي بطاعة الله وحسن التبتل اليه .

يقول تعالى . « يا أيها الذين آمنوا استجيبوا لله والرسول اذا دعاكم لما يحييكم » .

فالرسول الكريم عليه السلام الذي دعا الى الاخلاص في العبادة وشغل الحياة بطاعة الله هو الذي جمع بين قوله صلوات الله وسلامه عليه — ان لبدنك عليك حقا — مع قوله — ان لربك عليك حقا فلا تفريط ولا افراط بل الوسطية الهادفة لعز الحياتين وخير الدارين

واذا ما استقرت وسطية الانسان في عقيدته واستقام أمره على الاعتدال فيها أثر ذلك في شعوره ووجدانه وتفكيره فلا تجمد على قديم ولا تثبت على موروث بل تحد وتسير مع الحياة الى الأرقى والأفضل في ظلال العقيدة الراسخة التي تمترج بها الروح وتخالط القلب فوسطية العقيدة تجمع بين رسوخها في الفؤاد توحيدا واخلاصا وعملا بما يرضي الله عز وجل وبين رفض التشدد والعنت فما جعل الله في دينه ارهاقا ولا مشقة يقول تعالى « ما يريد الله ليجعل عليكم من حرج ولكن يريد ليطهركم وليتم نعمته عليكم لعلكم تشكرون » .

فبما تعتصم بدينها وتلتزم حدوده وتقاتل دونه بكل جهد وطاقة وتفتديه بالنفس والنفيس ولا ترضى عنه عوضا ولا بديلا هي كذلك تواكب الحياة في تطورها ونهضتها تستقبل كل تجربة رائدة بتدبر وروية وتمحصها تبعا لعقيدتها وما تقتضيه من سلوك الطريق الأمثل فالحكمة ضالة المؤمن أنى وجدها فهي حقه وهي مطلبه بل هو أحق الناس بها وأولاهم برعايتها وتنميتها بالممارسة والتنفيذ .

واذا تحققت لأمة الاسلام مكانة الاعتدال في ممارسة مظاهر العقيدة والوقوف معها أينما دارت سفينة الحياة كان عليها أن تتذوق من باطنها ما يجمل ظاهرها من الخلق الرضي والشيم الرفيعة والسجايا الرائدة نحو محامد الخلال .

فهي تعرف حق الفرد على الجماعة ومسئولية الجماعة عن الفرد تأخذ منه القليل لترده اليه أضعافا مضاعفة وتهيب بالجماعة أن تمد يدها وبلا حدود للأخذ بيد الفرد الى طريق الأمن والأمان ودرء الأضرار عنه وتحصينه مما يحط عليه قدره وكيانه وما يستعين على تحقيق ذاتيته في مجتمعه فهو يكمل الجماعة كما ان الجماعة ترعى أفرادها فهو عضو يحتاج الى زاد مستمر من أصله الذي ينتمي اليه حتى يؤدي ما عليه من حقوق لأصله الذي يرعاه .

ولقد مثل نبينا الكريم ﷺ هذا التكامل بين الأصل والفرع بقوله وما احكم قوله (المؤمن للمؤمن كالبنيان يشد بعضه بعضا) ثم هو ينفي كمال الايمان ومظهره المميز عمن بات شبعان قد أضرته الطعام وغيره يحتاج الى قوت الحياة فيقول صلوات الله وسلامه عليه (ما آمن من بات شبعان وجاره جائع الى جنبه وهو يعلم) .

ان الاسلام حين يأمر بالتوسط والاعتدال ويجعل ذلك من أوصاف عباد الرحمن ويوجه النظر الى القصد في المال جمعا وانفاقا انما يلفت النظر الى أن المال وديعة بين أيدينا

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

عباد الرحمن

— فضيلة الشيخ محمد عبد الواحد احمد —

وأنه لشرف عظيم أن أذن لهم ربهم فى الانتساب اليه بما تخلقوا به من عظيم الخصال وحميد الخلال

ومع وصف آخر من أوصافهم جملهم الله به وأثنى عليهم حين اثروه وعاشوا فى اطاره فى رضا واقتناع (والذين اذا انفقوا لم يسرفوا ولم يقتروا وكان بين ذلك قواما) فهم يمثلون حقيقة الأمة الاسلامية ويبينون وظيفتها فى هذا الوجود ويلتزمون بموقعهم بين الناس وموقفهم فى الشهادة عليهم

هم الذين اذا وجدوا أنفقوا ونفقتهم باعتدال وتدبر واذا لم يجدوا صبروا يرون فى الصبر حقيقة العبادة والتفكر انهم يعبرون عن مهمة الأمة على تنوع أفرادها طبقاتها أنهم أمة وسط والأمة الوسط هى التى تكون على الجادة والاستقامة لا ميل ولا انحراف لا أسراف ولا تقتير هى التى تقيم العدل والقسط بين الناس وهى التى ترشدهم الى الموازين والقيم وهى التى تقف فى مفترق الطرق تلوح يمينا وشمالا اعتدلوا يا عباد الله فانكم وكلاء عن ربكم فى العدل أمراؤهم فيها ولا كم الله عليه بالقسطوا الاحسان . وقوله تعالى لم يسرفوا ولم يقتروا يفيد بوجه عام معنى الاعتدال المطلق والعدل الشامل ، والعدالة الشاملة تقتضى قبول الشهادة على السابقين من الأمم فانهم وان لم يدركوا زمانهم فقد أخبرهم كتاب الاسلام ونبى القرآن بما وقع بين الأنبياء وأممهم وما تبع ذلك من جدال أدى الى سوء العاقبة وما صاحبه من تصديق وامتثال سلك بهم طريق الأمان والنجاة — ويقول تعالى (وكلا نقص عليك من أنباء الرسل ما نثبت به فؤادك) .

ان موقفهم العدل الذى ارتضاه الله تعالى لهم أضاف عليهم شرفا وأكسبهم قدرا تقدموا به من عاش قبلهم فى الأيام الخالية والعصور الغابرة .

ولقد قرر القرآن الكريم هذا الشرف صراحة معللا به مكانتهم وشرف كلمتهم فقال عز من قائل (لتكونوا شهداء على الناس ويكون الرسول عليكم شهيدا) .

بسم الله الرحمن الرحيم

عن عبد الله بن السعدى رضي الله عنه قال : وفدنا على النبي ﷺ
فقلت : يا رسول الله انى تركت قوما من خلفى وهم يزعمون ان
الهجرة قد انقطعت ، فقال : لن تنقطع الهجرة ما قوتل الكفار .
(رواه النسائى)

اوضح رسول الله ﷺ فى هذا الحديث الشريف ان الهجرة عمل لازم فى اطار الحركة الاسلامية ، وانها اذا لم تعد شرطا فى الاسلام بالنسبة للانتقال الى المدينة ، فانها كحركة ، عمل لازم فى سبيل الدعوة الى الله عز وجل .

التحرير

أسعار الإشتراك السنوى فى اليقين إنترنيشنل
إبتداء من المجلد الـ ٣٩:

داخل باكستان: ١٠٠/- روبية باكستانية بإضافة ١٠/- روبيات فى حالة التسديد بشيك من خلال أى مصرف فى كراتشى .
خارج باكستان: --- --- --- --- --- --- بالعملة الباكستانية أو ما يعادلها من دولار أمريكى

بالبريد الجوى

	روبيات
• البلاد الأفريقية والأوروبية والصين واليابان وماليزيا وسنغافورة وإندونيسيا	٢٤٠,٠٠
• أستراليا، كندا، جزائر فيجى، نيوزيلنده والولايات المتحدة الأمريكية	٢٨٠,٠٠
• الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، سورية وتركية أفغانستان، أبوظبى، البحرين، بورما، الدوحة، دبي، الهند، الكويت	١٦٠,٠٠
• سرى لانكا، الشارقة والمملكة العربية السعودية . . .	٢٢٠,٠٠
• بنامة، أمريكا الجنوبية وجزائر الهند الغربية	٣٠٠,٠٠

بالبريد البحرى

(أ) الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، عمان، سورية وتركية	١٢٠,٠٠
(ب) جميع البلاد الأخرى	١٧٥,٠٠

ثمن العدد الواحد (ما فيه أجرة البريد)
داخل باكستان: ٥,٠٠ روبيات   خارج باكستان: بالبريد الجوى ١,٠٠ دولار امريكى .

أعداد المجلة السابقة للسنة الكاملة متوفرة بشكل مجلدات جيدة، الأعداد ١٣ إلى ١٨ و ٢٥ إلى ٣٨ كل منها مقابل ٢٠٠ روبية باكستانية وذلك فيما عدا أجرة البريد .

رسم العضوية فى المجلة مدى الحياة :
لساكنى باكستان: ١٠٠٠,٠٠ روبية ولغير ساكنى باكستان: ٢٥٠,٠٠ دولارا أمريكيا .

جميع المراسلات
بإسم مدير اليقين إنترنيشنل
مكتب البريد دار التصنيف ،
مجاهد آباد ، حب ريور رود ،
كراتشى - باكستان .

هواتف .
المكتب الرئيسى: ٢٢٦٥٩٧-٩٨
المكتب الفرعى: ٥٢٤٣٢٥

التسديد مقدما

والله ولى التوفيق .

البعث الإسلامي
مجلة
دار التصنيف (برائيويت) ليمتيد
المجلد ٤٠ ٢٧ ربيع الأول ، ١٤١٢ هـ الموافق ١٧ اكتوبر ، ١٩٩١ م العدد ١١

1/1/92

عباد الرحمن :

— اذا وجدوا أنفقوا باعتدال وتدبر واذا لم يجدوا صبروا . . .

— أنهم أمة وسط والأمة الوسط تكون على الجادة والاستقامة .

— ان موقفهم العدل الذى ارتضاه الله تعالى لهم أضاف عليهم شرفا وأكسبهم قدرا . .

— المؤمن للمؤمن كالبنيان يشد بعضه بعضا

SSN 004

AN) IS TRUTH OF ASSURED CERTAINTY (

yaqeen international

LISHED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNIF (PRIVATE) LIMITE

the 7th & 22nd of every month

VOL. 40 | 12 RABI-UL-AWWAL 1412 A.H. SEPTEMBER 22, 1991 | No. 10

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

CHANGE OF GUARDS

AZAMGARH is known for raising 'Alims and 'Allamahs, but Mirza Aslam Beg chose the glitter of sword to the might of pen In the course of a distinguished military career he rose to the highest rank of the Chief of the Army Staff on August 17, 1988. He successfully completed his three year eventful term and doffed off his uniform on August 16, 1991.

General Aslam Beg will be long remembered for four things First when a sudden vacuum of power arose due to the death of General Muhammad Zia-ul-Haq in a massive plane crash and chance was offering absolute power to him on a silver platter, he preferred to promote the cause of democracy He did not yield to the temptation of a despot This in itself is a shining star of his military career Second, it was his colossal Zarb-i-Momin which demonstrated the highest skill and technical supremacy of our fighting fitness Third, his bold advocacy of the Doctrine of Strategic Defiance at the Gulf War, which even generated some controversy. Fourth, his discreet openness to share military thinking with the public at large.

NEW COMMAND While Mirza Aslam Beg is on his fading away in the midst of all round praise and honour, General Asif Nawaz Janjua has donned the COAS's uniform We bid godspeed to Mirza Aslam Beg and welcome General Asif Nawaz Janjua. We hope and pray that the change-over will be in the best interest of democracy on the one hand and that of the defence of country on the other hand

ORDER OF THE DAY· Appreciating the role of the Army in the aftermath of the August 1988 tragedy, General Asif Nawaz Janjua said that the Army was indeed the only institution that could help steer the nation back towards democracy "It performed", he said, "this task admirably, while simultaneously changing its own course towards achieving professional excellence General Mirza Aslam Beg can rightly feel proud of his role concerning both these aspects", he added.

Particularly noteworthy is the Islamic bias of the new COAS's first Order of the Day which says·

(1) Adherence to the Qur'an and Sunnah, absorb the spirit of Islam and pay special attention to ethical conduct. Follow Hazrat 'Ali's advice Take care that not for a single moment you incur the displeasure of Allah to please some human being

(2) Willing acceptance and strict adherence to the Islamic concept of accountability. Let it start with me and be applied right down the ladder

(3) Ensuring justice and fairplay at all times Merit must, I emphasise must, be nurtured and rewarded

(4) Willingness to delegate rather than spoonfeed Banish the zero-error syndrome. It is truly a recipe for disaster Errors of negligence, however, must be identified and punished

At the end of his message, the General asked the troops to consolidate their gains and develop realistic and implementable doctrines, organisations, and systems that make optimum use of available resources He also stressed the need for achieving marked acceleration of indigenisation.

We have no reason to doubt that these platitudes shall be duly and effectively put into practice.

ISLAM A good deal is being said and done in the sphere of war and peace in the modern world. Whereas the shadows of war are ever looming large on the horizon, peace continues to be elusive and evasive. To fight is one of the greater instincts of human nature. People fight to display their might and chivalry — and now to demonstrate their attainment of high scientific technology. They derive sedistic pleasure from suppressing and oppressing their fellow-beings. They cut each other's throat with the best of mtives Islam has harnessed man's fighting instinct. It stands for peace but does not rule out war for a righteous cause in the way of Allah. Qur'an Majeed clearly lays down Islam's strategy for war and peace. It says

> "To those against whom war is made, permission is given (to fight), because they are wronged.. ". (22 39).
>
> "Go you forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons, in the way of Allah. That is best for you, if you (but) knew." (9 41).
>
> "And fight them (enemies) on until there is no more tumult or oppression, and there prevail justice and faith in Allah altogether and everywhere .". (8 39)
>
> "But if the enemy incline towards peace. do you (also) incline towards peace ." (8·61).

This is the real object and spirit of Jihad And we do hope our

armed forces will revive this lesson under the new command that has prefaced its maiden Order of the Day with Al-Qur'an and Sunnah

CONCLUSION· 'Allama Iqbal has beautifully depicted the traits of the soldiers of Allah (Ghazis)·

O Allah! These soldiers, these mysterious servants of Yours,
Upon whom You have bestowed a passion of godliness;
Deserts and rivers are cleft asunder under their strokes,
And their awe reduces the mountain to a mere mole
Martyrdom is the aim and object of the believer,
Not the spoils of war, or the conquest of lands.

If we cast a critical glance over the globe, we see the world of Islam surrounded by mighty forces set out to divide the Muslim Ummah, to weaken its defences, and to tear it to bits and pieces Pakistan is strategically in a position to unite the Ummah and to make it stand together like solid rock.

May Allah grant us the wisdom to hold fast all together to the Rope of Allah and play our part to promote the common cause of the Ummah, duly, sincerely, and effectively. **Ameen!**

---:o:---

THE MOVEMENT OF ISLAM

By Dr. Alauddin Shabazz, Ph. D (USA)

The first endeavour of the Holy Prophet Muhammad *(Salla'lahu 'alaihi wa sallam)*, after the emigration **(Hijrah)** to Yathrib, later renamed Madinah, was to establish a Masjid After the Masjid was in place, he sought the rehabilitation of the emigrants from Makkah and their unification with the Ansar (Helpers in Deen Islam) of Madinah as brothers and sisters in the family of the Mu'mineen (the Believers). He built one Ummah (collective community), with one system of behaviour one set of laws for all, engineered by one book Al-Qur'an Just think how grand it would be if that "Sunnah" was emulated by immigrants and indigenous Muslims in America today.

A major part of Surah Baqarah was revealed during the supra period and contains instructions for laying a social, economic, and political infrastructure for the revolutionary Islamic State exemplified by Madinah Muslims must study the classical, historical and Islamic development in the time of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* for instructive, paramount, parallels in our time, juncture etc lest we continue to make faux pas and other blunders while claiming to "follow the Sunnah".

The strategy employed by the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* unfolded the second portion of his mission (2 129) The "wisdom" contained in Qur'an Majeed was displayed in the blueprint, if you will, followed evidently by the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and the Ummah in Madinah They presented Islam with full convictions and enthusiasm and won more and more supporters to their cause who "reverted" to Islam They challenged in a civil, rational manner, the cherished but foolish notions I chose to employ the term "reverted" instead of "converted" because I accept the Hadith, attributed to the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* that "every child is born a Muslim" and his parents (be they bioligical or environmental) make the child other than "one disposed to submit to the will of Allah the Creator"— Peruse Qur'an (30·30)

The Muslims in the time of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* challenged the ignorant, idolatrous concepts of their opponents with perspicuous Qur'anic teachings and exposed their inherent fallacies Those that were good at heart and sought comprehension through reason had no difficulty in accepting the Truth The Muslims from Makkah (the emigrants) who had forsaken their homes, business, etc, and came to Madinah, were, facing however some new problems.

If war was imposed upon them, they were groomed by genuine and true Iman (confirmed faith) to such a state of preparedness that, not withstanding their small in numbers and lack of resources, they were ready to fight up to the hilt. Their absolute trust in Allah and belief in Al-Haqq (the Truth) and the divine cause of Islam enabled them to render ineffective all the opposition that was designed to hinder the establishment of the Muslim Ummah.

Before the emigration of the Believers from Makkah, the dispersal of the revealed message was confined to the non-believers of Makkah only. At the outset the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was directed to admonish his "nearest relatives" (26:214). To them Islam was a new concept hitherto unknown to them Islam, as such was new to the Arab people Allah termed those who submitted

to His Will "Muslims" even before and also in Qur'an. (22:78).

Occidental educational programming has deluded many to think that the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was the "founder of a new religion called Islam". This is a sinister lie designed to perpetuate the fragmentation of the human family. No Prophet was the founder of Islam but all the Prophets and Messengers ever advocated and advanced Islam. The founder of Islam is Allah, the Founder of the entire universe and all the creation, which is innately "Muslim" It behooves us to impart at this juncture, Qur'anic contents to prove that Qur'an Majeed itself is not altogether a newly composed revelation, set forth by the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* but a "reminder" and a confirmation of the authentic fundamental revelations received by the Prophets before the advent of the "seal" of them all, the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* (10·37-38). In brief, Qur'an Majeed is a Divine "reminder" of "pertinent scriptures" revealed to all the Prophets (2·136), confirmed (6 92) and protected for all times. Allah in His Mercy has given humanity the Qur'an as the "pot of gold" at the end of His "chain of Prophets and Messengers" (16 36) It is, however, the final and therefore the completest version of the Books of Allah.

Few Africans or African-Americans, who are conscientious Muslims, are aware of the fact that Allah in Qur'an Majeed decreed that "twice" will their ancestors "be rewarded" who became members of the Ummah of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. Unbiased scholars of "classical" Islamic history admit that it was a group of Abyssynians (i e the so-called "Blacks") that is addressed in Qur'an Majeed (28: 52-55). There is at least one chapter in Qur'an Majeed (chapter 31) named after an "African", Luqman who was a recipient of Divine wisdom from Allah (verses 12-19) In these verses of Qur'an Majeed we are informed by Allah that "prior" to the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, an Abyssinian advocated pure Islamic concepts to his progeny, and to all of his people Surely these events (28. 52-55 and 31 12-19) are homologous and indicative of what Dr. C Eric Lincoln termed as the "Islamic genetic memory" History is best qualified to reward all research

At Madinah the teachings of Qur'an Majeed met with a problem different from that which it confronted in Makkah from ignorant Arabs steeped in pagan concepts. The "Jews" in Madinah presented a new challenge to the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and the nascent Ummah They affirmed their alleged faith in Tauheed (i e. Oneness of the Creator), Prophethood, Hereafter, Divine revelation, etc. Being followers of Prophet Musa (Moses) **('alaihis salaam)** they professed allegiance to the Deen he advocated from The Creator, that is "submission to His Will", which means Islam.

Their "religion" in its original purity was basically the same Deen as advanced by the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* (5:47) However, permissiveness spreading over centuries had spoiled their Islamic character. Free from the observance of Divine teaching, their lives had become susceptible to all kinds of practices and conventions They still had the Torah, but excessive, irrational interpolations had tarnished its original purity and vitiated the vitality of the message This problem is alluded to in Qur'an Majeed (5:16). Qur'an Majeed sought to correct this situation through the last of the Prophets of Allah — Muhammad. *(Sallallahu 'alaihi wa sallam)*,

— o —

HEROES OF ISLAM

HAZRAT 'ITBAAN BIN MALIK ANSARI

(Razi Allahu 'anhu)

By Syed Mahmood Akhtar

The battle of Badr (2 A H.) had already been fought, when one day a blindman appeared before the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. Though the man lacked eye-sight, he was full of verve for life. His brow was shining and his face was aglow with angelic light. To the Holy Prophet he spoke thus.

— "O Prophet of God! May my mother and father be sacrificed on you. As you see I am blind and disabled. Can I, in this condition, offer the prayers at my house?"

The Holy Prophet asked

— "Do your ears hear the call of the Mu'ezzin"

— "Yes, O Prophet of God", the blindman replied.

— "Go then and offer the prayer in the Mosque," said the Holy

Porphet.

The blindman made the command of the Apostle his life's commitment. He offered his five time daily obligatory prayers in the Mosque. This blindman, who was so scrupulously obedient to the Apostle's order, was Hazrat 'Itbaan bin Malik Ansari *(Razi Allahu 'anhu).*

Hazrat 'Itbaan belonged to Banu Saalim clan of the Khazraj tribe His genealogy ran as follows.

> 'Itbaan bin Malik bin 'Amr 'Ajlaan bin Zaid bin Ghanam bin Saalim bin 'Amr bin 'Auf bin Khazraj

Hazrat 'Itbaan was the chief of his tribe. He possessed a mild temperament. The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* had not as yet made his magnificent entry into Madinah when Hazrat 'Itbaan heard the soul-thrilling call of Tauheed (Oneness of God). Without losing any time he embraced Islam and became one of the Vanguard of Islam **(As-Saabiqoon-al-awwaloon)** among the Ansar. When the Holy Prophet emigrated from Makkah to Madinah, Hazrat 'Itbaan was among the most enthusiastic youngman who extended him a heartiest reception. The Apostle made Quba, a asettlement about six miles south of Madinah, his sojourn. There he stayed for four days or so. On his way to Madinah he passed through the locality of Banu Saalim Hazrat 'Itbaan bin Maalik and Hazrat 'Abbas bin 'Ubaadah *(Razi Allahu 'anhumaa)* who were both respectable persons of the tribe, offered to the Holy Prophet their houses and wished to play host to him. However, he prayed for their well-being and continued his journey which had, by then formed into a procession. Hazrat Abu Ayyub Ansari *(Razi Allahu 'anhu)* was destined to play host to the Holy Prophet in Madinah.

A few months after the arrival of the Holy Prophet in Madinah, he introduced the scheme of fraternization among the Muslims in order to firmly rehabilitate the uprooted Muhajireen of Makkah among the Ansar of Madinah, thereby eliminating any division in the newly born society. Hazrat 'Itbaan was made a brother to Hazrat 'Umar bin Al-Khattab *(Razi Allahu 'anhumaa)*, establishing between them a bond of sincere fraternity which lasted through their whole life.

In the battle of Badr Hazrat 'Itbaan fought courageously to frustrate the enemy. But soon after the battle his eyes began so sore so much so that he totally lost sight. That was the reason why he could not participate in any battle after Badr However, Hazrat 'Itbaan had an honourable place in the sight of God and His Prophet The latter appointed him as the Imam of the Mosque of Banu Saalim. Sahih Muslim has described the following four principles laid down by the Holy Prophet for selecting an Imam of a Mosque

1 He must be the best reader of Qur'an Majeed.
  If all were equal in this respect, then
2 he must be the one who knew the *Sunnah* best.
  In case there were others too who equalled him in this respect, then
3 *he must* be one who emigrated first.
  If there were others in this respect also to equal him, then
4 he should be the man most senior in age.

Selection of Hazrat 'Itbaan bin Malik as the Imam of the Mosque by the Apostle himself is proof how he held Hazrat 'Itbaan in high esteem.

Hazrat 'Itbaan was very fond of personally paying attention to the conversations of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. For this reason he wanted to attend daily the councils of the Apostle But his house was situated several miles away from the Propet's Mosque. Traversing such a distance both ways daily, especially by a blindman, meant inviting hazrd He planned, therefore, with Hazrat Abu Bakr *(Razi Allahu 'anhumaa)* for each to attend the audience-chamber of the Holy Prophet alternately and describe to the other what was heard there.

One day when he appeared before the Holy Prophet he asked Him

> "O Prophet of God! Whenever it rains, a pool of rain-water is formed between my house and the Mosque. My eyesight does not permit me to cross it safely. So, compelled by this circumstance, I offer my prayer in my house If you are pleased to take the trouble of coming to my house and lead the prayer there the spot will later serve me as the place for offering my own prayer." (Bukhari).

The Holy Prophet kindly acceded to the request of Hazrat 'Itbaan and, accompanied by Hazrat Abu Bakr, reached his house and asked him where he wanted to offer his prayer Hazrat 'Itbaan showed the Holy Prophet the place where he used to offer his prayer during rains. The Holy Prophet offered the prayer there and stayed in the house for sometime Hazrat 'Itbaan, then, presented a dish of daintily fried meat to the Holy Prophet which he, along with Hazrat Abu Bakr, was pleased to eat before returning.

Sometime after this incident Hazrat 'Itbaan, on the excuse of his blindness, requested the Holy Prophet to allow him to offer regular prayers at home. As stated above the Holy Prophet turned down that request on the ground that since Hazrat 'Itbaan could hear the call of the Mu'ezzin to prayer, he should offer the prayer in the Mosque. The concession was restricted only to rainy days.

It is mentioned in Musnad, Ahmad bin Hanbal that Hazrat Anas bin Malik *(Razi Allahu 'anhu)* counted the event of the visit of the Holy Prophet to the house of Hazrat 'Itbaan, among the most precious treasures of the Traditions of the Messenger of God.

Hazrat 'Itbaan bin Malik remained the Imam of Banu Saalim Mosque till the end of his life The date of his death is not traceable from any source. However, it is certain that he died after 52 A.H., according to a narrative quoted in Sahih Bukhari on the authority of Hazrat Mahmood bin Rabee' *(Razi Allahu 'anhu)* who said:

> "I returned from the battle of Constantinople to Madinah in 52 A H during the reign of Hazrat Amir Mu'awiah I met Hazrat 'Itbaan bin Malik He was too old and blind but he was still the Imam of his Mosque."

Hazrat 'Itbaan bin Malik is reckoned among the highly learned and virtuous Companions of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. Among his narrators of Ahadith besides him, are Hazrat Anas bin Malik, Abu Bakr bin Anas and Mahmood bin Rabee'

——:o:——

——:o:——

BABRI MASJID

MYTH OF RAMA TEMPLE

By MUKHTER ZAMAN

Four eminent Indian professors of history and archaeology have stated that there was "neither any evidence of the existence of a temple on the site of the Babri Masjid (Ayodhya) nor of the destruction of any structure prior to the construction of the mosque".

These professors include Mr. R.S. Sharma, Professor of History (Retd) University of Delhi, Mr Athar Ali, Centre of Advanced Study in History, Aligarh Muslim University, Mr Suraj Bhan Professor of Archaeology, Krukshetra University, and Mr D N Jha, Professor of History, Delhi University

The Professors submitted to Shri Subodh Kant Sahai, the Indian Minister of State for Home Affairs on May 13, 1991, a 35 page comment on the stand taken by the Vishwa Hindu Parishad on the Babri Masjid issue

In a covering letter to the minister, the four professors stated, "in a meeting held in New Delhi on January 24, 1991, we had asked for six weeks time and facilities for access to the archaeological material in the posssession of the government.

We waited for more than 12 weeks for the inspection of the material relating to Ayodhya's excavation conducted by Professor B V. Lal but despite repeated requests in writing, the home ministry did not make it available to us We however, went to Ayodhya and also examined the archaeological material for this place preserved in the records of ancient history, culture and archaeology in the Benaras Hindu University. We also looked into all the relevant resources".

The mimographed copy of the report, duly signed by the four professors, which is before the present writer, indicates that the Ram Janam Bhoomi controversy that has intensified communal hostilities and led to bloodshed in India, is the result of a figment of the imagination about the existence of a temple on the so called spot of Ram Chandra Jee's birth. But at the same time, it also underlines the redeeming feature of Indian society that scholarly, dispassionate, honest and courageous research scholars not only exist in India but are also allowed to freely express their views

The following are relevant excerpts from the professors' comments:

"The Vishwa Hindu Parishad demands that this structure, a mosque built in 1528-29 and known as the Babri Masjid, stands on the very site where Lord Rama was born ("Ram Janambhumi" or "Ram Janamasthan"), and at which sacred spot there existed a Rama temple, which was destroyed in order to build the mosque. This historical wrong done to the Hindu community nearly 450 years ago is now sought to be set right, the mosque pulled down or shifted, and a new, magnificent Rama temple built on the same spot The legalities of the dispute — the entire case is before the Allahabad High Court (Lucknow Bench) — are to be brushed aside, in view of the higher verdict of history, which the VHP has already declared to be in its favour.

"We approached the Government of India to include impartial historians in the process of forming a judgement on historical facts and to let us have access to such, evidence, archaelogical and textual, as has been presented to it or is in possession of government organisations, such as the Archaeological Survey of India. We regret to say that the Government of India's response to this was largely one of silence. The BMAC (Babri Masjid Action Committee) declared that it was ready to abide by the findings of a set of independent historians, but this position was not acceptable to the VHP.

"Two of us went to Ayodhya to examine and survey the site and the structure of the Babri Masjid. We also examined archaeological material from Professor A. K. Narain's excavation at Ayodhya, now preserved at the Benaras Hindu University. To our regret, through no lack of trying on our part, material from Professor B B. Lal's excavations at Ayodhya was not made available for inspection by us; and we had to depend on published reports only.

"The VHP's case rests on the following four major claims

(1) The Hindus have always and certainly over a long period before the construction of the Babri Masjid, believed in there being a very sacred spot at Ayodhya, where Lord Rama was born.

(2) This spot was the very site where the Babri Masjid now stands

(3) A temple dedicated to Rama stood at this holy site long before the Babri Masjid was built.

(4) The temple was pulled down to construct the Babri Masjid at this spot.

"People will be surprised to find that the VHP has been unable to cite any ancient Sanskrit text in support of its claim that there has been an ancient Hindu belief in Ram Janamasthan at Ayodhya Surely, if there were such a strong belief, there would have been numerous Vashnavite texts exhorting worshippers to visit the spot The absence of any such reference makes it very dubious that the belief in Ram Janamasthan is of such respectable antiquity as is being made out. It is even doubtful if it is earlier than the late 18th century, as we shall see

"The only Sanskrit text the VHP experts have produced in support of claims (1) and (2) is the **Skanda Purana.**

"The internal contents of the **Skanda Purana** including the mention of Vidyapati, who passed away in the first half of the 16th century, show that the core of this Purana itself was not compiled earlier than the 16th century.

In spite of these inconsistencies even if we accept the location of the birthplace of Ram as given in the Ayodhya-Mahatwya, it does not tally with the site of the Babri Masjid Two terms are used for the birthplace of Rama, Janamasthana and Janmabhumi Even if we take the two to be identical, the **Ayodhya Mahatmya** information about the location of the birthplace does not take us to the Babri Masjid site Both the Vrindaban and Bodleian versions of the Mahatmya mention the compass directions and ditance of Rama's birthplace from a few sites. According to verses 21 24 the birthplace is located 500 **dhanus** (910 metres) westward of Laumash and 1009 dhanus (1836 metres) eastward of Vignheshvāra According to local Hindu belief Laumash or the place of Lomash is identical with the present Rinamochana Ghat. On this basis, the Rama Janmabhumi should be located somewhere west, in the vicinity of the Brahmakunda close to the bed of the Sarayu. Further, according to the Mahatmya Rinamochna Ghat, or the place of Lomash, lies 700 dhanus (1274 metres) north-east of Brahmakunda. Both the direction and the distance have been found to be approximately correct by us. It is further stated that Janmaasthana lies north-east of Vighnesh According to local tradition, the place of Vighnesh is marked by a pillar, which lies south-west of Rinamochana Ghat This again excludes the Babri Masjid site and places the birthplace somewhere between Rinamochana and Brahmakunda on the bank of the Sarayu Thus, according to Hindu belief as given in the Ayodhya Mahatmya of the Skanda Purana, the birthplace of Rama cannot be located on the site where the Babri Masjid stands.

"The various versions of the Ayodhya-Mahatmya seem to have been prepared towards the end of the 18th century or the beginning of the 19th; even as late as that the birthplace was not considered to be important

The **Skanda Purana** speaks of two Svargadvara **tirthas** in Ayodhya

"The earliest mention of this tirtha appears in a Gahadavala inscription of the 11th century, which speaks of the land grant made by a king at the confluence of Sarayu and Ghaghara This grant speaks of the worship of Vasudeva at the confluence site but not of any temple (D C Sircar, Select Inscriptions, Volume II, pp 276-77, lines 20-23).

"No place in Ayodhya is associated with Rama's birth either in the

11th century or even six centuries after. When a place is associated with his birth, possibly in the late 18th century, its location given in the various Mahatmyas does not tally with the present Babri Masjid.

"While there is no ancient text testifying to the antiquity of the birth-site of Rama in Ayodhya as a recognised spot for veneration and pilgrimage, the VHP says that there existed a Rama temple on the site of the Babri Masjid; and for this it has brought forward two arguments.

(a) The Babri Masjid contains 14 black stone pillars with non-Islamic motifs, and these must have formed part of the structure of the destroyed temple.

(b) Professor B B. Lal's excavations in the neighbourhood of the Babri Masjid suggest that a pillared structure, probably a part of the original temple, extended up to his excavations

"As to the black stone pillars, we have to establish whether they originally come from the disputed site and belong to the same structure. It is significant that two such pillars have been found in a graveyard a distance of about 4 km from the Masjid We have consulted a number of art historians including Devangana Desai, M. A Dhaky, Krishna Deva, N P. Joshi, and R.C Sharma The general consensus is that some motifs suggest a date around 9th and 10th centuries while others date around the 10th and 11th centuries. It is therefore evident that the pillars cannot belong to a single structure.

The experts of the VHP assert that the carvings on the pillars show Vaishnava associations. But this is far from true. Any good Vaishnavite or even a knowledgeable historian cannot think of Vaishnavite affiliation without the representation of Sankha (conch shell), the chakra (wheel), gada (mace) and padma (lotus). These are the inseparable emblems of Vishnu. The presence of a vanamala (garland) does not specifically establish Vaishnavite associations because the garland is used by several other deities.

"It is therefore absolutely wrong to assert that these pillars are the remains of a local temple of which they formed an integral part in the beginning, and the mosque was erected over them.

As for the second argument, this is based on the recent announcement by Professor B B Lal that cetrain brick bases found by him in the close vicinity of the Babri Masjid many years ago were meant for sustaining pillars and so suggest the existence of a temple-like structure in the south of Babri Masjid Though he excavated the ground over eleven years ago and thereafter published several papers on Ayodhya diggings, he first mentioned this discovery only towards the end of 1990 (Manthan, October 1990). This delay left unexplained, is certainly strange. We wanted to clarify our ideas about the inferences drawn from these pillar bases by examining the site notebook and register of antiquities connected with the Ayodhya excavations We also wanted to have a look at the drawings, plans, photographs, excavated material, etc connected with the Ayodhya excavations of Professor Lal.

"For this purpose we wrote five letters to the Government of India and we also requested the Home Minister to make the necessary material available to us for examination. But our repeated requests did not yield even an acknowedgement of our letters. The failure to make available the relevant material raises not only questions of ethics in using archaeological material, but also makes it doubtful whether Professor Lal's new interpretation is really borne out by the actual record and material of his excavations.

"The VHP rejoinder notes that Professor. B. B. Lal does not mention the pillar bases in his reports submitted to the Archaeological Survey in 1976-77 and 1979-80 but adds that he, "does mention the floors made of lime and Kankars". But it deliberately leaves out a significant part of that report. The relevant sentence runs thus: "Several later mediaeval brick-and-kankar time floors have been met with, but the entire late period was devoid of any special interest". (Indian Archaeology, 1976-77 A Review, p. 53).

"Moreover, the mere presence of pillar bases does not make out a case for the existence of a temple. No stone pillars, architraves or roof material of the supposed temple were found in the debris of the trenches where the brick pillar bases stood. The VHP experts argue that this brick pillarbase "temple" was demolished in 1528-29, and was replaced by the Masjid.

"This seems a baseless inference. Islamic glazed ware pottery has never been used in Hindu temples. But pieces of this pottery occur in the trenches above the floors associated with the brick-pillar base structure and immediately below the general floor of Babri Masjid. This shows that the brick pillar-structure had already fallen down and gone out of use around the thirteenth century and the cite was inhabited by Muslims who also lived in other parts of Ayodhya as well, where glazed ware has been discovered in the trenches as a result of the ex-

cavation conducted by Professor A. K. Narain (material shown to us courtesy Professor Purushottam Singh, Head of the Department of Ancient Indian History, Culture and Archaeology, B.H.U.).

"This demolishes another argument of the VHP experts who assert that the suppossed Rama temple was deliberately destroyed by Babur's officials to build a mosque though there was allegedly no need for it because of the absence of the Muslim population in Ayodhya. Finds of Islamic glazed ware in the excavations conducted by both A. K Narain and B. B Lal make it clear that the Muslims lived in Avodhya from the 13th century onwards and may have needed a mosque for offering prayers.

"Finally, there is nothing to show that the pillar bases existing at a distance of about 60 feet to the south of the Babri Masjid structure are in alignment with the pillars used in the Babri Masjid".

"The VHP has been unable to present any early textual evidence that Rama's birth-site in Ayodhya was either spotted as such or recognised as a place of pilgrimage in ancient or early mediaeval India. Its archaeological evidence for the existence of a temple at the site of the Babri Masjid is, to say the least, weak and dubious".

Quoting the inscriptions on the mosque the four professors say

"These fairly long inscriptions show that the construction of the Babri Masjid was completed in 1528-29. But nowhere is any hint given in them that the edifice was built after destroying a temple or upon the site of a temple".

"Within fifty years or so of the construction of the Babri Masjid, Tulsidas composed in 1575-76 his celebrated Ramcharitmanas, the most fervent exposition of the Ramayana story in Hindi. Is it possible to believe that Tulsidas would not have given vent to heartrending grief had the very birth-site of his Lord been ravaged, its temple razed to the ground and a mosque erected at that place? Surely he could not but have known of the event, had the desecration and temple destruction taken place in 1528-29, early in his life but long before the composition of his work Knowing of it would he not have complained in his verses that fate (if nothing else) was now preventing Rama's devotees from worshipping the very sacred seat of the Lord's birth?

"Tulsidas. on the contrary, suggests that it was not Ayodhya but Paryag that was to him the principal place of pilgrimage (**tirath raj**): and so no tradition of the veneration of any spot as that of Rama's birth at Ayodhya had yet taken shape".

"In subsequent descriptions of Ayodhya of both 16th and 17th centuries no indication occurs that the Babri Masjid, or, for that matter, any other mosque, was built at the birth site of Rama".

"Clearly, the tradition till then did not confine Rama's place of birth to the existing town of Ayodhya, let alone the site occupied by the Babri Masjid".

In 1759-60 Rai Chaturman wrote his book **Chahar Gulshan.** The unpublished text says

"Ayodhya is deemed one of the select places of worship It was the birth place (zadgah) of Raja Ram chandra, son of Jasrat".

"Thus until two hundred and twenty years after the construction of the Babri Masjid, there was no suggestion anywhere, in the long contemporary inscriptions of the mosque or any other description of Ayodhya that there was a precise site of Rama's birth, where the holy structure had ben destroyed and the mosque built.

"The suggestion that the Babri Masjid had any proximity to a site associated with Rama's birth was first made by the Jesuit priest Joseph Tieffenthaler, whose work in French was published by Jahann Barnoulli from Berlin, 1788, as Description Historique **et Geographique de I'Inde".**

"No tradition even remotely existed as yet of there having been a temple here. the entire place was thought to be a part of Rama's "fortress" or "palace".

"Twenty years passed and the legend grew, so that now it came to be thought by some that a temple had previously existed here".

"Religious myths have a tendency to grow despite the clearest evidence to the contrary Now, where Hindu beliefs about the site of the mosque were clearly vague and contradictory, it was the turn of a section of the Muslims to claim with pride that at Ayodhya mosques had, indeed, been built after the destruction of temples on the sites of Hindu holy places. It was this growth of bravado which exacerbated relations between the two communities, and which resulted in a serious clash at Ayodhya under the Awadh Nawabs in 1855, Under the shadow of bitterness of that clash, a fiery tract was composed by Mirza Jan in 1272 A.H. 1855-56 A D under the title Hadiqa-ei-Shuhada This book contains a passage allegedly quoted from a Persian work **Shaifa-e-Chihal Nasaih-e-Bahadur Shahi,** said to be written by a daughter of Bahadur Shah 'Alamgir (sic'.)".

"Since much has been made of this quotation supposedly from the

pen of a Mughal princess, it is important to note that the author himself confesses that he read the books forty years before he was writing, and claims that he had then copied the passage. This on the face of it is very implausible. There are further incongruities. The princess remains unnamed, and her father Bahadur Shah is given the title 'Alamgir, which not he but Aurangzeb (d 1707) had borne

"Subsequent to Mirza Jan's tract — in fact, subsequent to the clash over the Babri Masjid in 1855 — the myth that the Masjid was built on the site of a destroyed temple became the common possession of the partisans of the communities".

"The conclusions are·

(1) No evidence exists in the texts that before the 16th century (and indeed before the 18th century), any veneration was attached to any spot in Ayodhya for being the birth-site of Rama"

(2) There are no grounds for supposing that a Rama temple, or any temple, existed at the site where Babri Masjid was built in 1528-29 This conclusion rests on an examination of the archaeological evidence as well as the contemporary inscriptions on the mosque.

(3) The legend that the Babri Masjid occupied the site of Rama's birth did not arise until late 18th century, that a temple was destroyed to build the mosque was not asserted until the beginning of the 19th century, when the observer, before whom the assertion was made, disbelieved it.

(4) The full-blown legend of the destruction of a temple at the site of Rama's birth and Sita-ki-Rasoi, is as late as 1850. Since then what we get is merely the progressive reconstruction of 'imagined history' based on faith

"If, then we have a care for historical facts, if we want to uphold the law if we have love for our own cultural heritage, we must protect Babri Masjid A country is surely judged by how it treats its past" the four professors conclude.

(Courtesy: DAWN)

WOMEN OF ISLAM

MARRIAGES : ISLAMIC PRECEPTS AND PRACTICES

By Syed Mahmood Akhtar

A Tradition (Hadith as narrated by Hazrat Abu Hurairah *(Razi Allahu 'anhu)* goes that the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* once said·

> "If a person, with whose way of life and temperament you are well-pleased, sends a proposal of marriage to you, you ought to accept it and arrange for his matrimony, or else your refusal might cause great commotion on the earth" (Tirmizi).

According to an another Tradition, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* said

> "A man marries a woman for four reasons (1) her wealth (2) her beauty, (3) for her genealogy, and (4) her piety or virtue So, he who marries her for her virtues, is fortunate. In dust be the hands of him who marries a woman for her wealth and beauty (alone)" (Bukhari)

For the Muslims the command of the Holy Prophet is tantamount to an 'implied revelation' He orders his followers to marry pious and virtuous women irrespective of their family descent, wealth or beauty in order to win his pleasure However a woman who is virtuous as well as rich and beautiful, is a gift from Allah and is therefore most covetable.

Muslim scholars so often urge young men to take for wife poor girls in order to save themselves from (1) Excessive dower (Mehr); (2) Delayed departure (*Rukhsati*) of the bride from her parents' house so as to assemble hopefully more dowry (Jehez) for the bride; (3) Lack of cooperation on bride's part; (4) Demands for exorbitant expenses from the husband, and (5) Post-marriage differences and unruly behaviour on account of the bride's richness

It is also said to be advisable that a woman should normally be inferior to the man in· (1) age (2) height (3) wealth (4) status

On the other hand, she should excel the man in (1) beauty (2) good manners (3) piety (4) habits. *(Fazaa'il Sadaqaat)*

On his part the man should always be in search of earning lawful subsistence to support his family.

Once Hazrat Shah Muhammad Yaqoob Mujaddid *(Rehmatullah 'alaihi)* fell ill A physician *(Hakeem)* came in and checked up his condition thoroughly He observed that there was nothing serious to worry about The holy man thereupon uttered

> "Is death a thing to worry about? who worries about death, destroys everything that he has learned and loses what he has so laboriously achieved in life. Things to be worried about are sins, transgressions, and moral

depravity. Things to be worried about are marriages from which Allah and His Prophet *(Sallallahu 'alaihi wa sallam)*, have turned us away. It is to be worried that Al-Qur'an and *Ahaadith* are put in abeyance and then we feel free to do as our heart pleases." (Sohbat-i-Baa Ahl-i-dil).

Hazrat Maulana Muhammad Ilyas *(Rahmatullah 'alaihi)* once participated in a marriage ceremony in Delhi. There he addressed the gathering, saying· "It is a day of rejoicing for you. It is a day when you try to please even your domestic servants. You do not even think of displeasing your maid sweeper today. Please do tell me honestly, did you ever think of pleasing the Holy Prophet *(Sallallahu 'alaihi wa sallam)* also? *(Sohbat-i-Baa Ahl-i-Dil)*.

Hakimul Ummat Hazrat Maulana Ashraf 'Ali Thanvi *(Rahmatullah 'alaihi)* regarded marriage as Major Calamity (Qiyamat-i-Kubraa) and betrothal as Minor Calamity (Qiyaamat-i-Sughraa) because of incurring lavish expenditure, practising unnecessary, rather absurd, rituals on both the occasions.

Since we the people of Pakistan are committed to introduce in the country Islam in its pristine purity as taught by Qur'an and Sunnah, it is imperative upon us to do away with all such useless and superfluous customs as are practised on the occasion of marriages and betrothals. Let us start making our society as simple as possible It is the chief characteristic of Islam that its teachings are most simple and the society it establishes runs on simplest lines too. We may mention here by way of an example of one of the most simple marriages from the history of Islam for guidance of our readers.

Hazrat Sa'eed *(Rahmatullah 'alaihi)* was a famous Taa-bi'ee (follower of the Companions of the Holy Prophet). He is counted as a great Traditionist *(Muhaddith)* He was fraquently visited by one Hazrat 'Abdullah bin Widaa'ah *(Rahmatullah 'alaihi)* Once Hazrat 'Abdullah remained absent for quite some days When he came again, Hazrat Sa'eed enquired from him the reason of his long absence Hazrat 'Abdullah replied that his wife had died and the ensuing affairs kept him preoccupied Hazrat Sa'eed said had he been informed of that he too would have participated in the funeral No sooner did Hazrat 'Abdullah rise to take his leave than Hazrat Sa'eed asked him if he had taken a second wife Hazrat 'Abdullah replied Who would offer his daughter to a pauper like me? Hazrat Sa'eed said. He would, and arranged to wed his own daughter with Hazrat 'Abdullah at nominal dower, as permissible under the Muslim law. Hazrat 'Abdullah then returned to his home, unable to contain his delight Very soon however his joy vanished A shadow of gloom fell upon his mind as to wherefrom would he bear the expenses of bringing home his wife from her father's While he was deeply absorbed in these thoughts the evening fell He was keeping the fast when the Mu'ezzin called to prayer He lit the lamp and broke the fast with crumbs of bread and some olive oil. Suddenly someone knocked at the door. Hazrat 'Abdullah called aloud as to who was there. "Sa'eed", came the answer. Hazrat 'Abdullah questioned: Sa'eed? Which Sa'eed? It did not strike his mind that it could be his mentor and father-in-law, because Hazrat Sa'eed did not step out from his abode for the last forty years, except to go to the mosque. When Hazrat 'Abdullah opened the door he found Hazrat Sa'eed there. Before Hazrat 'Abdullah could say anything. Hazrat Sa'eed himself spoke out in soft and sweet voice: I thought that since you have been lawfully married it is not proper that you sleep alone in the night. So I have brought with me your wife So saying he pressed his daughter in, closed the door, and went away The girl fell to the ground, abashed Hazrat 'Abdullah closed the door from inside, hastily removed the left-over crumbs of bread and the olive oil that were placed by the lamp, in an attempt to hide them from the glance of his newly wed wife Thereafter climbing over the roof of his house, he shouted over to his neighbours in full throat. When they assembled he narrated to them the whole story. When this news reached Hazrat 'Abdullah's mother she came running to his house She warned him not to touch the bride for three days or else she (the mother) would never look at his face During that period the mother, as she promised, would make preparations for the bride's befitting reception After three days when Hazrat 'Abdullah met his wife, he found her very beautiful, able to recite the Qur'an by heart, knowing well the Sunnah of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, and well aware of her duties towards her husband

For full one month neither Hazrat Sa'eed visited the house of his son-in-law nor did the latter go to the former. Afterwards, when Hazrat 'Abdullah appeared before him, Hazrat Sa'eed asked him how did he find that person (the bride). Hazrat 'Abdullah replied· "A good

(Contd. on Page 95 Col. 3)

THE FACTORY OF THE UNIVERSE

If you happen to visit a man-made factory, you will be shown round its various departments and its methods of functioning will be explained to you You will find instructions hung at various places telling you about the working of the machinery. There will be personnel at every point to answer your queries. Besides, the factory will provide you with ample literature containing all the necessary information.

The universe is the biggest of all these 'factories'. But nowhere is there an instruction board, nowhere is there a guide to explain it. Planning and manufacturing go on there. There is the packaging industry, and there is also a constant arrangement for supplies Here the laws of supply and demand are observed Here there is also an arrangement for the recycling of industrial waste. Here there is control and balance, as well as an arrangement for procuring raw materials There is all this and much more, but there is no one to tell us about it, no one to explain it to others The tall peaks of the mountains appear like a universal stage, but on their summits there is no speaker When the birds twitter it appears that they are going to convey some message, but we never receive it because we fail to understand their language When there is thunder and lightning, it seems as if they are the vocal chords of nature, announcing some message. but their language too remains unintelligible to man.

'Faith' is what fills this vacuum in the human being, making him the confidante of nature's secrets The believer is, in a way, a scientist A scientist explores the solar system amongst the scattered spheres of the universe He attempts to discover the hidden powers of matter. In static matter he sees a moving machine Similary a believer sees in the visible world, a world that is invisible He finds in creation the Creator, He finds in organization the Organiser.

When faith reaches its culmination, it is converted into d'awah (invitation). D'awah means to give words to the wordless melody of the universe. A da'i (preacher) is a person who converts God's slient communication into an audible one. He hears the message from the Creator and delivers it to the people. D'awah means to act as a representative of God on God's earth.

(Courtesy: AL-RISALA)

GENERAL ASIF NAWAZ ASSUMES ARMY COMMAND

Lieut General Asif Nawaz, Hilal-i-Imtiaz (military), Sitara-i-Basalat has been promoted to the rank of General and has assuumed the command of Pakistan army with effect from Augugst 16, 1991.

Following is a brief life sketch of the new Chief of the Army Staff.

General Asif Nawaz received his basic military training at Royal Military Academy, Sandhurst (UK). He was commissioned in the Sher-dil battalion of the Punjab Regiment in 1957. He belongs to a military family.

General Asif Nawaz is a graduate of Command and Staff College, Quetta and National Defence College, Rawalpindi. He participated in both 1965 and 71 Indo-Pak wars.

He served on command and staff appointments in various ranks. He has commanded an infantry brigade, an infantry division and a corps He has also served as commandant Pakistan Military Academy In his last appointment, he served as Chief of General Staff, at General Headquarters. He has been awarded Hilal-i-Imtiaz (Military), Sitara-i-Basalat for his meritorious services.

(Contd. from Page 94)

one, If a friend would see her he would be pleased whereas the enemy would be consumed in jealousy?" Hazrat Sa'eed said if he (Hazrat 'Abdullah) found in her anything disagreeable to him he should chastise her. When Hazrat 'Abdullah returned home a man came from Hazrat Sa'eed and delivered to him a handsome amount of 24,000 dirhams.

The hand of that very girl was earlier asked by King 'Abdul Malik bin Marwan in marriage for his son, the crown prince Waleed. The proposal was turned down by Hazrat Sa'eed (Fazaa'il Zikr).

There are two morals for us in the above story. One, that Hazrat Sa'eed was not satisfied with the conduct of the crown-prince, Waleed bin 'Abdul Malik bin Marwan. It was the ground which precluded him from wedding his daughter to the Prince in spite of his status and riches Rather, preference over him was given to a poor but pious man. With his way of life and temperament the holy man was satisfied. Two, the marriage was solemnised with remarkable simplicity, the hallmark of Islam The people of Pakistan have been clamouring for the introduction of Islam in its pristine purity, entirety and simplicity in the country. Let us hope and pray that we come up to the standard and our dreams for the Islamic Order come true. Ameen!

ANNUAL SUBSCRIPTION OF YAQEEN INTERNATIONAL (CURRENT VOLUME)

Within Pakistan Rs. 100/- plus Rs. 10 00 in case of Payment by cheque ex-Karachi.

Outside Pakistan	Pakistan Currency or equivalent U.S. Dollar
AIR MAIL	Rupees
Algeria, Bangladesh, Egypt, Iraq, Iran, Jordan, Syria & Turkey	160 00
Afghanistan, Abu Dhabi, Bahrain, Burma, Doha, Dubai, India, Kuwait, Sri Lanka, Sharjah & Saudi Arabia	220 00
African & European Countries, China, Indonesia, Japan, Malaysia & Singapore.	240.00
Australia, Canada, Fiji Islands, New Zealand & U. S. A.	280 00
Panama, South America & West Indies	300 00
SEA MAIL	
(a) Algeria, Bangladesh, Egypt, Iraq, Iran, Jordan, Oman, Syria & Turkey	120 00
(b) All other countries	175 00

PRICE PER COPY (Including Postage)

Within Pakistan: Rs. 5.00 Outside Pakistan By Air Mail U.S. Dollar 1.00

AVAILABLE OLD BOUND VOLUMES OF YAQEEN INTERNATIONAL

Nos. 13 to 18 & 25 to 39 @ Rs. 170 00 each plus Postage

LIFE MEMBERSHIP

For Residents in Pakistan — Rs. 1,000 00
For Residents Outside Pakistan U.S Dollars 250 00

ALL PAYMENTS TO BE MADE IN ADVANCE

YAQEEN INTERNATIONAL
Stands for Right Guidance
Recommend it to friends

REMITTANCES IN POUND STERLING

Remittances from Countries outside Pakistan towards

(i) Subscription of Yaqeen International

(ii) Purchases of Books etc., from MAKTABA Darut Tasnif, and (iii) Donations, Zakat etc., for Madrasa Talimul Islam (Tablighi College) can be deposited directly in Darut Tasnif (Private) Limited A/C No 01/05121/04 with National Bank of Pakistan, 18, Finsbury Circus, London EC 2M 7BJ, ENGLAND, under intimation to Darut Tasnif (Private) Ltd, Mujahidabad, Hub River Road, Karachi 75700 (Pakistan).

All Correspondence should please be addressed to:
The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Saddar, Karachi-74400 (Pakistan)
Phone: 52 43 25

Editor, M M Ansari,
Published by Syed Irshad Ali,
Printed at MATBA DARUT TASNIF,
Iqbal Mansion, Shahrah-e-Liaquat,
Saddar, Karachi-74400 (Pakistan)
Phone: 516997

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows.

ṣ=ث ḥ=ح z=ز ṣ=ص ḍ=ض ṭ=ط ẓ=ظ ʻ=ع (Jerk)
Bold Madd آ=āā وٓ=ōō یٓ=ēē Fine Madd آ=āa وٓ=ōo یٓ=ēe

Mak-keey-yah	Revealed at Makkah.	
Ru-koo-ʻaa-tu-haa 5	SECTIONS 5	سُورَةُ صٓ مَكِّيَّةٌ (٣٨)
Aa-yaa-tu-haa 88	VERSES 88	
Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem.	In the name of Allah, the All-Compassionate, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
RU-KOOʻ 1	SECTION 1	رکوع ١
1 *Ṣāād wal-qur-aa-ni ziz-zikr*	1 Ṣāād By the Qur'an full of admonitions	صٓ وَالْقُرْاٰنِ ذِی الذِّكْرِ ۞
2. *Ba-lil-la-zee-na ka-fa-roo fee ʻiz-za-tinw-wa shi-qaaq*	2 No, but those who disbelieve are in false pride and discord	بَلِ الَّذِیْنَ كَفَرُوْا فِیْ عِزَّةٍ وَّشِقَاقٍ ۞
3. *Kam ah-lak-naa min qab-li-him-min qar-nin*	3 How many a generation did We destory before them,	كَمْ اَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ
fa-naa-daw-wa laa-ta ḥee-na ma-naaṣ.	then they cried when it was no longer the time for escape!	فَنَادَوْا وَّلَاتَ حِیْنَ مَنَاصٍ ۞
4. *Wa ʻa-ji-bōo an jāā-a-hum-mun-zi-rum-min-hum*	4 And they wonder that a warner from amongst themselves has come to them,	وَعَجِبُوْۤا اَنْ جَآءَهُمْ مُّنْذِرٌ مِّنْهُمْ
wa qaa-lal-kaa-fi-roo-na haa-zaa saa-ḥi-run kaz-zaab	and the unbelievers said. This is a sorcerer, a great liar.	وَقَالَ الْكٰفِرُوْنَ هٰذَا سٰحِرٌ كَذَّابٌ ۞

5. *A-ja-'a-lal-aa-li-ha-ta i-laa-hanw-waa-ḥi-daa.*	5. Has he replaced the (many) gods by One God?	أَجَعَلَ الْآلِهَةَ إِلَٰهًا وَاحِدًا ۖ
In-na haa-zaa la-shai-un 'u-jaab.	This is indeed a thing astonishing.	إِنَّ هَٰذَا لَشَيْءٌ عُجَابٌ ۝
6. *Wan-ṭa-la-qal-ma-la-u min-hum*	6 And the chiefs from amongst them went away (saying):	وَانْطَلَقَ الْمَلَأُ مِنْهُمْ
a-nim-shoo waṣ-bi-roo 'a-lãa aa-li-ha-ti-kum In-na haa-zaa la-shai-uny-yu-raad.	Go and stick to your gods. Surely, this is a thing which is intended (against you).	أَنِ امْشُوا وَاصْبِرُوا عَلَىٰ آلِهَتِكُمْ ۖ إِنَّ هَٰذَا لَشَيْءٌ يُرَادُ ۝
7. *Maa sa-mi'-naa bi-haa-zaa fil-mil-la-til-aa-khi-rah*	7 We never heard of it in the last creed	مَا سَمِعْنَا بِهَٰذَا فِي الْمِلَّةِ الْآخِرَةِ
In haa-zãa il-lakh-ti-laaq	It is nothing but a forgery.	إِنْ هَٰذَا إِلَّا اخْتِلَاقٌ ۝
8 *A un-zi-la 'a-lai-hiz-zik-ru mim-bai-ni-naa.*	8 Has the Book of warning been sent down to him (alone) out of all of us?	أَأُنْزِلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا ۚ
Bal hum fee shak-kim min zik-ree.	No, but they are in doubt about My Reminder.	بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي ۖ
Bal-lam-maa ya-zoo-qoo 'a-zaab	But they have not yet tasted My punishment	بَلْ لَمَّا يَذُوقُوا عَذَابِ ۝
9. *Am 'in-da-hum kha-zãa-i-nu raḥ-ma-ti rab-bi-kal-'a-zee-zil-wah-haab*	9 Or have they the treasures of the mercy of your Lord, the Mighty, the Munificent,	أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ۝
10. *Am la-hum-mul-kus-sa-maa-waa-ti wal-ar-ḍi wa maa bai-na-hu-maa*	10. Or have they the kingdom of the heavens and the earth and what is in between them?	أَمْ لَهُمْ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۖ
fal-yar-ta-qoo fil-as-baab.	(If so), then they should climb up (to the heavens) by means of ropes.	فَلْيَرْتَقُوا فِي الْأَسْبَابِ ۝
11. *Jun-dum-maa hu-naa-li-ka mah-zoo-mum-mi-nal-aḥ-zaab.*	11. A host out of the allies was routed there.	جُنْدٌ مَا هُنَالِكَ مَهْزُومٌ مِنَ الْأَحْزَابِ ۝

12. *Kaz-za-bat qab-la-hum qau-mu noo-ḥinw-wa 'aa-dunw-wa fir-'au-nu zul-au-taad.*	12. Before them the peoples of Noah and of 'Ad and of Pharaoh of the stakes denied (their Messengers).	كذبت قبلهم قوم نوح وعاد وفرعون ذو الأوتاد
13. *Wa ṡa-moo-du wa qau-mu loo-ṭinw-wa aṣ-ḥaa-bul-aiy-kah.*	13 And (so did the tribes of) Thamud and the people of Lot and the inhabitants of Aikah (the woods).	وثمود وقوم لوط وأصحب لئيكة
U-lāā-i-kal-aḥ-ẓaab.	Those were the hosts.	أولئك الأحزاب
14. *In kul-lun il-laa kaz-za-bar ru-su-la*	14 All these did not but deny the Messengers.	إن كل إلا كذب الرسل
fa-ḥaq-qa 'i-qaab.	So My punishment became justly due against them.	فحق عقاب
RU-KOO' 2	SECTION 2	ركوع ٢
15 *Wa maa yan-ẓu-ru hāa-u-lāā-i il-laa ṣai-ḥa-tanw-waa-ḥi-da-tam-maa la-haa min fa-waaq*	15 These people wait for nothing but a single blast	وما ينظر هؤلاء إلا صيحة واحدة
	which will not allow any respite	ما لها من فواق
16 *Wa qaa-loo rab-ba-naa 'aj-jil-la-naa qiṭ-ṭa-naa qab-la yau-mil-ḥi-saab*	16 And they say. Our Lord, hasten on for us our record before the Day of Reckoning	وقالوا ربنا عجل لنا قطنا قبل يوم الحساب
17 *Iṣ-bir 'a-laa maa ya-qoo-loo-na waz-kur 'ab-da-naa daa-oo-da zal-aid.*	17 Bear with what they say and remember Our servant David, the man of strength,	اصبر على ما يقولون واذكر عبدنا داود ذا الأيد
In-na-hōo aw-waab	surely, he was one who turned repentantly to Allah	إنه أواب
18 *In-naa sakh-khar-nal-ji-baa-la ma-'a-hoo yu-sab-biḥ-na bil-'a-sheey-yi wal-ish-raaq*	18 Surely We subjected the hills to celebrate with him Our praise at nightfall and sunrise.	إنا سخرنا الجبال معه يسبحن بالعشي والإشراق
19 *Waṭ-ṭai-ra maḥ-shoo-rah*	19. And (subjected) the birds assembled together (to do the same)	والطير محشورة
Kul-lul-la-hōo aw-waab.	All turned to him repentantly.	كل له أواب

20.	*Wa sha-dad-nāa mul-ka-hoo wa aa-tai-naa-hul-ḥik-ma-ta wa faṣ-lal-khi-ṭaab.*	And We strengthened his kingdom and granted him the decisive (faculty of) address.	وَشَدَدْنَا مُلْكَهُ وَآتَيْنَاهُ الْحِكْمَةَ وَفَصْلَ الْخِطَابِ ۝
21.	*Wa hal a-taa-ka na-ba-ul-khaṣm.*	Has the story of the adversaries come to your knowledge?	وَهَلْ أَتَاكَ نَبَؤُا الْخَصْمِ
	Is ta-saw-wa-rul-miḥ-raab	When they scaled the sanctuary.	إِذْ تَسَوَّرُوا الْمِحْرَابَ ۝
22	*Iz da-kha-loo 'a-laa da-oo-da fa-fa-zi-'a min-hum*	When they entered in upon David he was frightened at them	إِذْ دَخَلُوا عَلَىٰ دَاوُودَ فَفَزِعَ مِنْهُمْ
	Qaa-loo laa ta-khaf khaṣ-maa-ni ba-ghaa ba'-ḍu-naa 'a-laa ba'-ḍin	They said· Do not be frightened. We are only two adversaries some of us has wronged the other,	قَالُوا لَا تَخَفْ خَصْمَانِ بَغَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ
	faḥ-kum bai-na-naa bil-ḥaq-qi wa laa tush-ṭiṭ wah-di-nāa i-laa sa-wāā-iṣ-ṣi-raaṭ	so judge rightly between us and do not be unjust and show us the right way	فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَىٰ سَوَاءِ الصِّرَاطِ ۝
23	*In-na hāa-zaa a-khēe La-hoo tis- 'unw-wa tis-'oo-na na'-ja-tanw-wa li-ya na'-ja-tanw-waa-ḥi-dah*	(He went on saying.) This is my brother. He has ninety-nine ewes and I have only one ewe.	إِنَّ هَٰذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ
	Fa-qaa-la ak-fil-nee-haa wa 'az-za-nee fil-khi-ṭaab.	Now he says: Make it over to me and he prevails over me in speech.	فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is *free from errors of printing*

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

للأمة الاسلامية وحدتها ويصون جماعتها ويحمى عزتها ويضمن لها التفوق على سائر الأمم وذلك حيث يقول : « وتعاونوا على البر والتقوى ولا تعانوا على الأثم والعدوان » ويقول : « ان الله يحب الذين يقاتلون فى سبيله صفا كأنهم بنيان مرصوص » والتعاون على البر والتقوى أن لا يتحقق الا باتحاد افراد الأمة وتلاقى طبقات الشعب على صعيد المحبة والوفاء ويقول ﷺ : « المؤمن للمؤمن كالبنيان يشد بعضه بعضا » ويقول : « مثل الاخوين اذا التقيا كمثل اليدين تغسل أحداهما الأخرى » ويقول « الناس بخير ماتعاونوا » وفى الحديث القدسى يقول الله عز وجل يوم القيامة : « أين المتحابون بجلالى اليوم أظلهم بظلى يوم لا ظل الا ظلى » .

كل هذه الأحاديث تؤكد أن الاتحاد والتآخى والمحبة ضرورة من ضروريات الوجود الانسانى فالانسان لا يستطيع أن يعيش وحده ولن يكون لوجوده أثره العظيم الا اذا اتحد مع اخوانه ودخل معهم اطار الحب والإخاء ومد لهم يد العون والمساعدة ووقفوا جميعا صفا واحدا يواجهون صعاب الحياة . وان أعظم شىء امتن الله به على عباده هو نعمة اتحاد والألفة والاخاء وجمع الكلمة ووحدة الهدف والغاية قال تعالى : « واعتصمو بحبل الله جميعا ولا تفرقوا وأذكروا نعمة الله عليكم اذ كنتم أعداء فالف بين قلوبكم فأصبحتم بنعمته أخوانا » وقد حذرنا القرآن الكريم من الفرقة والشتات والتنازع والتنافر حتى لا تتمزق وحدتنا وتنحل روابطنا ويستهين بنا الاعداء فقال:

« ولا تنازعوا فتفشلوا وتذهب ريحكم وأصبروا ان الله مع الصابرين » .

واذكروا أيها الاخوة حال المسلمين الأوائل عندما أتحدت كلمتهم واجتمع أمرهم كيف دانت لهم الدنيا بأسرها وانفسحت أمامهم آفاق البطولات التى هزت أنحاء العالمين واخضعوا الشعوب جميعا لارادة الأمة الاسلامية الفتية وأجبروا التاريخ أن يمشى فى ركابهم يسطر أمجادهم ويخلد آثارهم ولقد كان ذلك كله ثمرة من ثمار الاتحاد ونتيجة من نتائج المحبة والائتلاف وعرسا من غراس الألفة والاخاء . فبالاتحاد وحده تستطيع الأمم ان تشق طريق الحياة وتذلل صعابها وتقوم معوجها وتصلح فاسدها . أيها المسمون . الاتحاد معنى من أمر الله يتدفق مع فى طريقه الخير ويستقر فى رحابه البر وتنبت فى أرضه أمهات الفضائل ويمشى فى ركابه الخلود وتصغر فى سبيله العظائم وترخص من أجله الغوالى قال عزمن قائل مخاطبا نبيه عليه السلام : « لوانفقت ما فى الأرض جميعا ما الفت بين قلوبهم ولكن الله الف بينهم » ولقد وجه القرآن الكريم جماعة المسلمين الى قطع دابر الخلاف ادا ما شجر بينهم ما يعكر صفو اتحادهم ويهدد وحدتهم ويفرق صفهم فقال وقوله الحق : « وأن طائفتان من المؤمنين اقتتلوا فاصلحوا بينهما فان بغت احداهما على الأحرى فقاتلوا التى تبغى حتى تفىء الى أمر الله فان فاءت فأصلحوا بينهما بالعدل وأقسطوا ان الله يحب المقسطين » .

* * * * *

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم
هو الحبيب الذى ترجى شفاعته لكل هول من الأهوال مقتحم

ثم انى شرحت فى الفصل الأخير جميع هذه الأفكار وتعرضت للحقائق التاريخية التى حكمت عالم الحضارة فى القرون الوسطى ، وبينت كيف أن حضارة الاسلام كانت فى حقيقة الأمر ، وبما ليس فيه مجال للقيل والقال ، واعتمادا على أوثق المصادر العلمية والتاريخية الحديثة ، الأساس الجوهرى الذى ترتكز عليه الحضارة الحديثة . ونحن اذ نقرر هذا التقرير لا نلقى القول على عواهنه ، وانما يكفى أن نذكر هنا الآن أقوال عدد من كبار علماء الغرب ، تفصح ايما افصاح عن هذه الحقيقة التى شغلتنى أكثر من عشر سنين ، حاولت فيها بكل طاقتى وبما وصل اليه علمى أن أبثها وأثبتها ، وأعممها فى أفكار بنى جلدتى ، وأهدى بها الجيل الجديد من ابناء العرب الكرام الى حقيقة تاريخية هامة جدا ينبغى لهم أن يعوها تماما ، وان يعملوا على نشرها .

يقول الأستاذ همبولد : ينبغى لنا أن ننظر الى العرب باعتبارهم المؤسسين الحقيقيين للعلوم الطبيعية آخذين هذه التسمية من مفهومنا للعلوم الطبيعية فى عصرنا هذا .

ويقول الأستاذ ليبرى : لو لم يظهر العرب على مسرح التاريخ لتأخرت نهضة أوربا الأدبية عدة قرون .

ويقول الأستاذ كارا دى فو : ان مكتشفات العرب فى الرياضيات تمكن فى اساس الحضارة الجديدة .

ويقول : الأستاذ نيكلسون . ان مؤلفات العرب التى اتصفت بالدقة وسعة الأفق قد استمد منها العلم الحديث — بكل ما تحمل هذه العبارة من معان — مقوماته بصورة اكثر فاعلية مما نفترض .

ابادر بالاستشهاد بهؤلاء الأساتذة ، وهم من كبار الباحثين الأوربيين ، حتى اكون اقرب الى عقول ابناء وطنى العربى الذين بلبلت افكارهم دعايات المستعمرين والمبشرين والشعوبيين ، وحتى لا يظن البعض انى اجرى وراء او هام ، او انى انساق فى دوامة من العاطفة الوطنية المتأججة . كلا ثم كلا ! فهذه حقيقة تاريخية كبرى ، ان لم يقتنع بها اليوم الا فئة ممتازة من المثقفين الذين الموا بتفاصيل هذا التاريخ ، واستطاعوا ان يخرجوا من الكماشة التى ضربتها الدعاية الغربية ضد العرب والاسلام ، فانى على يقين من ان الأيام كفيلة بتحقيق ما ارمى اليه .

الاتحــــاد فى الإســــلام

الحمد لله الذى جعل الاتحاد من أعظم مبادىء الاسلام واكرم غايات الايمان فما من أمة انعم الله عليها بنعمة الاتحاد الا عز جانبها وسما شانها وأرتفع ذكرها وما من أمة استهانت بالاتحاد وبقدسيته الا تمزقت او صالها وهان على الناس أمرها وفقدت صلاحيات البقاء والخلود وصلى الله على سيدنا محمد الذى أمر بالاتحاد ودعا اليه وحذر من الفرقة والشتأت لأن أعظم ما يصيب الأمم من البلاء هو تفرق الكلمة وفقدان الألفة وانفصام الوحدة وذيوع البغضاء وأشهد أن لا اله الا الله وحده لا شريك له القائل فى كتابه (ان هذه أمتكم أمة واحدة وانا ربكم فأعبدون) وأشهد أن محمدا رسول الله جمع الله به كلمة المسلمين ووحد بدعوته بين صفوف المؤمنين . . وبعد . . .

فان الاتحاد هو قوام الشعوب وعصمة الأمم وهو السبيل الوحيد لرقى النوع البشرى وتمكين حضارته فى الأرض وهو تأكيد للمثل العليا والمعانى الرفيعة ولقد دعا القرآن الكريم الى التعاون والتضامن والاتحاد حتى يحفظ

العرب ، ونور الدنيا ، ومعجزة الانسانية ، وانحصرت الخطة التي انتهجتها في كتابة هذا التاريخ فيما يلي :

حافظت بقدر الامكان على سياق النصوص القديمة التي وصلتنا عن ائمة كتاب السيرة ورواة الأحاديث ذلك أن هذه النصوص لا تزال في الحقيقة من حيث سلاستها وسهولتها وكأنها بنت اليوم ، فضلا عن جمالها اللغوي وبيانها . ولم أدخل عليها الا بعض تعديلات قليلة اذا اقتضى الأمر تغير كلمة مهجورة بكلمة حديثة ولم أحاول أن أدخل على السيرة من الخطابيات والحماسيات والنظريات التي تحتمل القيل والقال شيئا ، بل انى تعمدت أن أترك السيرة كما وصلتنا عن القدماء بكل جلالها وروعتها تعبر تعبيرا صادقا عن مختلف الأحوال والملابسات والعقائد والأفكار التي كانت سائدة في ذلك العصر ، وعما تنطوى عليه من عبقرية الشعب وعبقرية القائد في اطارها البدوى الساذج ثم وضعت هذا كله في اطار من أفكاري وتعلقاتي ولم آخذ عن احد من المحدثين شيئا يستوجب الاشارة اليه ، وأن كنت قد استنرت بكتبهم ولا شك ، ولذلك لم أشر في هوامش الصفحات الى المراجع ، وانما أشرت اليها جملة في نهاية الكتاب .

ثم انى ملت مع ميزان الفكر الحديث ، وبينت بجلاء كيف ان الشعب الذي ظهر فيه محمد عليه السلام كان شعبا يتمتع بكثير من المقومات الأخلاقية الدافعة نحو حضارة عظمى ، وأن عابته بعض المثالب التي نهاه عنها الاسلام ، فأصبح به خير امة اخرجت للناس . ولا غرو فان محمدا ذاته كان دائم الفخر بعروبته وبيته الهاشمى.

ولم أحفل بالرد على مهاترات أعداء الاسلام الذين أرادوا الانتقاص من النبي بالشوشرة الفارغة حول بعض تصرفاته ، أو بالطعن في بعض مفاهيم الاسلام ، وأكتفيت بإظهار فكرة كبرى ، هي أن الاسلام ونبي الاسلام قد أحدثا ثورة هائلة في القرون الوسطى في تاريخ الفكر الانسانى عموما ، والفكر العلمى بخاصة ، وانقذ العالم من عصور الظلام ، ووضعاه على عتبة العصر الحديث بكل ما تحمل هذه العبارة من معان . ماذا جنت البشرية من ظهور محمد والاسلام ؟ هل تقدم العالم تحت نظام الاسلام ام تأخر ؟ هل كان الاسلام نظاما تقدميا بالنسبة للأنظمة الموجوده في عصره ام لا ؟

وهنا أعتقد أنه ينبغى للكثيرين من الذين يجنحون في مناقشاتهم الى استعمال بعض العبارات الحديثة مثل « الدين أفيون الشعوب » أن يدركوا تمام الادراك أن الدين الاسلامى لحسن الحظ لم يكن ولا ينبغى أن يكون في أى وقت من الأوقات ، ولا تحت أى ظرف من الظروف أفيونا للشعوب . لأن الدين الذي يحض على الاستعلاء في هذه الدنيا ، ويمجد الحرية ، ويشيد بالعلم والعلماء — الدين الذي تأمر روحه العام حلمة المسلمين بأن يقف في الناس فيقول لهم كما قال أبو بكر ، « ان أحسنت فأعينوني وإن أسأت فقوموني إن عصيت الله ورسوله فلا طاعة لى عليكم » أو كما قال عمر « من رأى منكم في اعوجاجا فليقومه » وهذه هي روح الاسلام الحقيقة ، لا يمكن أن يكون أفيونا للشعوب . وتاريخ الاسلام في عصر ازدهاره وقوته ، أى في عصر الرجولة الاسلامية ، ملىء بمواقف لعدد كبير من الخلفاء ، والحكام ، والقضاة تعبر أحسن تعبير عن هذا المتجه ، وعن هذه الروح . ويكفى الاسلام أو أى نظام اجتماعى آخر فخرا أن يكون في عصره نظاما تقدميا لا انتكاسيا . ومن هنا ينبغى لكل المفكرين والتقدميين على الأخص أن ينظروا للاسلام باعتباره نظاما تقدميا من النظم التقدمية التي أحدثت فعلا وحقيقة تقدما رائعا في تاريخ الانسان الحضارى ، في عصر كانت فيه الحضارة في أمس الحاجة الى دفعة نورانية تزيح عنها الظلمات التي خيمت عليها .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

محمد رسول الله ﷺ سيرته وأثرها فى الحضارة

— الأستاذ حلال مظهر —

عكفت على دراسة حضارة العرب والاسلام أكثر من عشر سنين ، كتبت فى خلالها ثلاثة كتب فى أثر الحضارة العربية الاسلامية فى الحضارة الأوربية والحق أننى كلما أردت معرفة بتاريخ حضارة العرب والاسلام وبتاريخ العلم ، ازداد يقينى بالأثر الجوهرى الذى احدثته هذه الحضارة فى أبان ازدهارها فى القرون الوسطى فى حضارة اوربا ، ومن ثمة فى الحضارة الحديثة

ولما كان محمد عليه الصلاة والسلام هو مؤسس هذه الحضارة ، أصبح لزاما على ان اربط سيرته بها ، وأصبح ضروريا ، بل لقد أصبح من واجبى ، أن أعود الى النبع الذى انبثقت منه هذه الحضارة .

ثم اننا لا نستطيع فى واقع الأمر أن نعى حقيقة الدور الذى أدته حضارة الاسلام للتقدم الانسانى عامة من غير أن نبحث فى أحوال العالم الذى ورث الحضارة القديمة ، والذى أستولى عليه المسلمون فى ذلك الوقت وأثروا فيه ، وهو عالم الرومان والمسيحية فى المقام الأول. يستتبع ذلك أن نعقد مقارنة بين المفاهيم التى أرستها المسيحية فى هذا العالم — والتى دعت الى ترك الدنيا وانتظار ملكوت السماء ، أو الى احتقار العلم والعلماء ، أو الى غير ذلك من المفاهيم التى أدت فى نهاية الأمر الى انهيار الحضارة القديمة والقضاء على كل مظاهر العلم — وبين المفاهيم التى أرستها حضارة الاسلام فى هذا العالم ذاته بعد أن أستولى عليه المسلمون ، وكيف قلبته رأسا على عقب ، وكيف نتج عن المفاهيم التى شاعت فى دولة الاسلام ، مثل القول بأن الكتابة أشرف المهن بعد الخلافة ، والتى تبناها خلفاء الاسلام وحكامه وأمراؤه ، نهضة حضارية علمية عظيمة الشان ، كانت سببا مباشرا فى انقاذ العلوم القديمة من الضياع ، فضلا عن ابتكار علماء المسلمين لعلوم جديدة تكمن فى أساس الحضارة الحديثة بشهادة جلة من العلماء الأوربيين المحدثين أنفسهم .

هذه النهضة الكبيرة التى أحدثتها دولة الاسلام فى التاريخ الدينى ، والاجتماعى ، والعلمى ، والحضارى عموما فى القرون الوسطى ، انما يرجع الفضل فيها الى رجل عربى أمى كانت أمه تأكل القديد ، عاش فى صحراء العرب ، وخرج يوما ما من مسقط رأسه طريدا يقاتله قومه أشد القتال، فكافح كفاحا بطوليا ، ثم أنتصر عليهم، وأسس فى النهاية دينا يدين به الآن مئات الملايين من البشر فى جميع انحاء العالم ، ودولة انبثقت عنها أكبر أمبراطورية عرفتها القرون الوسطى ، بل ربما لانكون مغالين اذا قلنا انها كانت أهم أمبراطورية فى تاريخ الحضارة الانسانية العلمى على الأخص .

من هنا بدأت أكتب سيرة هذا النبى الأمى ، بطل

بسم الله الرحمن الرحيم

وعن ابن عمر قال قال رسول الله ﷺ ان الله لا يجمع امتى او قال امة محمد على ضلالة ويد الله على الجماعة ومن شذ شذ فى النار .

(رواه الترمذى)

يحث الحديث المسلمين على الاتحاد واندماجهم فى جماعة متماسكة متعاونين فيما بينهم على البر والتقوى فان الجماعة تجلب نصرة الله وبركاته وفى التشتت والتفرقة الشقاق والخسران .

التحرير

أسعار الإشتراك السنوى فى اليقين إنترنيشنل

إبتداءً من المجلد ال - ٣٩ :

داخل باكستان: ١٠٠/- روبية باكستانية بإضافة ١٠/- روبيات فى حالة التسديد بشيك من خلال أى مصرف فى كراتشي .

خارج باكستان: --- -- --- --- --- -- --- --- بالعملة الباكستانية أو ما يعادلها من دولار أمريكى

بالبريد الجوى

	روبيات
• البلاد الأفريقية و الأوروبية و الصين و اليابان و ماليزيا و سينغافورة و إندونيسيا	٢٤٠,٠٠
• أستراليا ، كندا ، جزائر فيجي ، نيوزيلندة و الولايات المتحدة الأمريكية ..	٢٨٠,٠٠
• الجزائر ، بنجلاديش ، مصر ، العراق ، إيران ، الأردن ، سورية وتركية . أفغانستان ، أبوظبى ، البحرين ، بورما ، الدوحة ، دبي ، الهند ، الكويت	١٦٠,٠٠
• سرى لانكا ، الشارقة و المملكة العربية السعودية .. .	٢٢٠,٠٠
• بناما ، أمريكا الجنوبية وجزائر الهند الغربية	٣٠٠,٠٠

بالبريد البحرى

(أ) الجزائر ، بنجلاديش ، مصر ، العراق ، إيران ، الأردن ، عمان ، سورية وتركية ..	١٢٠,٠٠
(ب) جميع البلاد الأخرى	١٧٥,٠٠

ثمن العدد الواحد (بما فيه أجرة البريد)

داخل باكستان : ٥,٠٠ روبيات خارج باكستان: بالبريد الجوى ١,٠٠ دولار امريكى .

أعداد المجلة السابقة للسنة الكاملة متوفرة بشكل مجلدات جميلة ، الأعداد ١٣ إلى ١٨ و ٢٥ إلى ٣٨ ، كل منها مقابل ١٠٠,٠٠ روبية باكستانية وذلك فيما عدا أجرة البريد .

رسم العضوية فى المجلة مدى الحياة :

لساكنى باكستان : ١٠٠٠,٠٠ روبية ولغير ساكنى باكستان: ٢٥٠,٠٠ دولارا أمريكيا .

لاحظر

على نقل المواد المنشورة فى مجلة اليقين انترنيشنل إقتباسا أو ترجمة أو بأية طريقة أخرى ، على أن يذكر مصدر المواد المنشورة و يتم تزويدنا بنسخة منها ، إلا إننا لا نسمح بنقل ترجمة القرآن الكريم الإنجليزية أو الكتابة الصوتية بالحروف الرومانية التى تنشر على صفحات اليقين قرين النص العربى على التوالى فى كل عدد من المجلة .

جميع المراسلات

باسم مدير اليقين إنترنيشنل مكتب البريد دار التصنيف ، مجاهد آباد ، حب ريلور رود ، كراتشي - باكستان .

هواتف :

المكتب الرئيسى: ٢٢٦٥٩٧-٩٨

المكتب الفرعى: ٥٢٤٣٢٥

التسديد مقدما

والله ولي التوفيق ه

البعث الإسلامي

مجلة

دار التصنيف (برائيوت) ليميتد

المجلد ٤٠ — ١٢ ربيع الأول ، ١٤١٢ هـ الموافق ٢٢ سبتمبر ، ١٩٩١ م — العدد ١٠

محمد رسول الله ﷺ سيرته وأثرها فى الحضارة :

— . . . أسس فى النهاية دينا يدين به الآن مئات الملايين من البشر .

— ولا غرو فان محمدا ذاته كان دائم الفخر بعروبته وبيبته الهاشمى .

— أن الاسلام وبنى الاسلام قد أحدثا ثورة هائلة فى القرون الوسطى فى تاريخ الفكر الانسانى .

الاتحاد فى الإسلام :

— ان الاتحاد هو قوام الشعوب وعصمة الأمم .

— أن الاتحاد والتآخى والمحبة ضرورة من ضروريات الوجود الانسانى .

تُطبع آيات القرآن الكريم والأحاديث النبوية المقدسة لمنفعة قرائنا الكرام ، فننا شدهم أن يؤمّنوا حرمتها . من الواجب أن يتم التخلص من الصفحات المطبوعة بها بالطريقة الإسلامية اللائقة . وشكرا .

AND SU... IS TRUTH OF ASSURED C...

yaqeen international

PUBLISHED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNIF (PRIVATE) LIMITED
On the 7th & 22nd of every month

VOL. 40 | 27 SAFAR 1412 A.H. | SEPTEMBER 7, 1991 | No. 9

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

HORSE-TRADING

LOYALTIES ON SALE!

"HORSE-TRADING' is a comparatively new entrant in the English vocabulary. Figuratively, it stands for "shrewd bargaining" In political slang it means to sell one's vote to the highest bidder against compensation in cash or kind.

It pains us to restate that our recent political history has beaten all records of horse-trading Even the highest positions, it is alleged, are manipulated somehow by means of horse-trading on a large scale. The whole disgraceful exercise has the scenario of a livestock market or a stock exchange where loyalties are freely bought and sold.

The political parties system in its basic concept presupposes people's allegiance on the basis of the respective party's charter, manifesto, and past performance Once a commitment is made it has to be fulfilled up to the hilt. In case, however, the party concerned betrays its set ideal, a member has the right to resign and choose another party out of his free-will In such an event he must also give up any office of profit held by him by dint of his membership of his abandoned party In this whole process one's conscience and integrity will be the determining factors, nothing else There are strict laws in force against party deflections or the crossing of the floor, as it is called. This notwithstanding, unscrupulous politicians contrive to manage with impunity their wayward swings of political affiliations. Therein lies the cause of the failure of our so-called democratic system, of our falling cabinets, and of the dismissals of our National Assembly. This is natural when personal gains and greed become the order of the day and the public cause goes by the board.

We profess to be Muslims. We pretend to be the torchbearers of Islam in a world infested of deceit and delusion We have taken upon ourselves the onerous task of reestablishing the laws of Shari'ah in our individual and collective lives. If, however, the evil of horse-trading persists in our midst and self-before-service remains our vicious motto, all our seeming efforts to Islamize our country and nation will prove counter-productive and all our constitutional gimmicks are going to founder to the ground To set a noble cause before ourselves and to pledge our unflinching allegiance to it must go hand in hand if real success is to be attined

The history of Islam is replete with examples of faith and steadfastness in the noblest cause, that is the Cause of Allah, which we propose to promote in our country and in our times. We may recall here only three examples of fealty, pledge, or allegiance — **ba'it,** in Arabic.

(1) **First Pledge of 'Aqabah:** A little time before the Emigration **(Hijrat),** small batches of the people of Madinah used to visit Makkah to meet the Messenger of Allah and to embrace Islam. A group of twelve of such converts took the following pledge before the Holy Prophet·

"WE will not associate anything with Allah, we will not steal, nor commit adultery nor fornication. We will not kill our children. We will abstain from calumny and slander. We will obey the Messenger of Allah in everything that is right, and we will be faithful to him in weal and woe." (Ibn Sa'd).

(2) **Second Pledge of 'Aqabah:** In the twelfth year of the Holy Prophet's mission another batch of 72 Madinite visted Makkah for pilgrimage They accepted Islam and also expressed their wish to invite the Messenger of Allah to Yathrib (Madinah) The Holy Prophet first recited to them a passage from Qur'an Majeed and then asked:

— Do you pledge to defend me as you defend your women and children?

Baraa bin Marur, one of the chiefs among them, gave the Messenger of Allah the assurance of protection on behalf of the Yathribites Then another chief, 'Abdul Hatham bin Taiyhaan, interjected·

— O Messcenger of Allah- We have certain terms with the local Jews Maybe those terms would be broken If Islam does succeed and attains glory, we fear you might decide to leave us in order to be again with your people in Makkah.

Thereupon the Holy Prophet, with a smile on his face, made a declaration as follews.

— Your blood is my blood. You are of me and I am of you.

I am at war with your enemies
and at peace with your friends.

After this all the Yathribites who were present there took the pledge at the hands of the Holy Prophet, This is called the Second Pledge of 'Aqabah.

(3) **Pledge under the Tree:** Let us now shift the scene to the year 6 A.H at Hudaibiyah where the Holy Prophet was working hard with the Makkan Quraish to secure a peaceable passage for himself and his Companions for the performance of pilgrimage at Ka'ba. Emissaries were coming and going to strike an agreement. When the Holy Prophet sent Hazrat 'Uthman *(Razi Allahu 'anhu)*, he was detained in Makkah and a rumour was set afloat that he was put to the sword. That was the climax. The Holy Prophet was inspired to seek a renewed allegiance from his Companions They flocked together in a state of eager emotion offering their hand to the Messenger of Allah, each proclaiming:

> "O Messenger of Allah! I do pledge you my allegiance for that which is in your heart."

This took place under an acacia tree that was green with its spiring foliage. It is known as Ba'it-al-Rizwan because. Almighty Allah was pleased with it He revealed

> "Good Pleasure of Allah was on the believers when they swore Fealty to you under the Tree—" (48·18).

These instances underscore the relevance and importance of the pledges of allegiance to the cause of the community's common good These oaths are to be sincerely adhered to and fulfilled in word and spirit under all circumstances.

HORSE-TRADING: On the contrary, those who sell their loyalties to reap an undue gain are hypocrites to their party and violators of their oaths of allegiance to the charter and manifesto of their political party Allah has described as follows such men of shifting loyalties

> "There are certainly among you men who would tarry behind if a misfortune befalls you—, but if fortune comes to you from Allah, they would be sure to say— Oh I wish I had been with them: a fine thing should I then make of it!" (4 72-73).

How well this description sits on the political time-servers of our own times

For those who lie and cover up their lies with quick oaths, Allah warns

> "Heed not the type of despicable man ready with oaths" (68 10)

Almighty Allah warns·

> "And take not your oaths to practise deception between yourselves with the result that someone's foot may slip after it was firmly planted—" (16 94)

CONCLUSION Exercise your political options with shrewd discretion and prudence and once you have taken a decision to the best of your sincerity and belief, remain steadfast, and neither harbour doubts nor waver.

May Allah be our Helper and Guide to keep us on the Straight Path. **Ameen!**

——:o:——

HEROES OF ISLAM

HAZRAT KHAALID BIN WALEED

(THE SWORD OF GOD)

III

With the passing away of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* the Muslim polity, with its nerve centre at Madinah, appeared to be in a state of disintegration. There was a general upsurge of apostasy and a tendency among the tribal chiefs to refuse to pay Zakaat to the government exchequer throughout the Arabian peninsula. Islam was being adhered to only at Makkah, Madinah, Ta'if and among some of the bedouin tribes. A number of false prophets also had cropped up in open defiance of the Islamic faith

When Hazrat Abu Bakr *(Razi Allahu 'anhu)* was elected as the first Caliph of Islam, he immediately devised ways and means of consolidating the power of Islam against all the disrupting elements. He despatched a strong army to Syria under the command of Hazrat Usaamah Bin Zaid *(Razi Allahu 'anhu)* who had been appointed to that office by the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, but the Prophet's illness had delayed Hazrat Usaamah's departure.

Hazrat Abu Bakr *(Razi Allahu 'anhu)* raised eleven Divisions, each one with a separate banner and with a veteran general at the head of it who was handed over an edict from the Caliph to be read over to and fully understood by the renegades before taking severe punitive against them The following were the generals and duties assigned to them by Hazrat Abu Bakr:

1 Hazrat Khaalid Bin Waleed— He was assigned the duty of first crushing Tulaihah Bin Khwailid Asadee the impostor-prophet, at Bazaakhah and, then Maalik Bin Nuwairah, the apostate, at Butaah.

2. Hazrat 'Akramah Bin Abu Jahl was appointed to crush another impostor-prophet, namely Musalimah Kazzaab of Banoo Hunaifah.

3. Hazrat Shurahbeel Bin Husnah was directed to follow up and reinforce Hazrat 'Akramah in his fight against Musailmah and proceed to Hadramawt and attack Banoo Kandah over there.

4 Hazrat Muhaajir Bin Umaiyah went to San'aa to confront Aswad 'Ansee.

5. Hazrat Huzaifah Bin Mohsin proceeded to 'Umaan.

6 Hazrat 'Arafjah Bin Harsmah to punish the people of Mohrah.

7. Hazrat Swaid Bin Muqran was despatched to Yaman and fight against Banoo Tihaamah

8. Hazrat 'Alaa Bin Hazramee was told to proceed to Bahrain

9 Hazrat Turaifah Bin Haajiz set out to Hawaazin to fight against Banoo Sulaim.

10 Hazrat 'Amr Bin 'Aas was deputed to crush Banoo Quzaa'ah.

11 Hazrat Khaalid Bin Sa'eed was despatched to the Syrian border to subjugate the tribes living over there.

Only Hazrat Khaalid Bin Waleed was given two assignments — of first crushing the imposter-prophet Hulainhah Bin Khwailid and, then the apostate Maalik Bin Nuwairah. Hazrat Khaalid accomplished both these tasks admirably. When however, Hazrat 'Akramah Bin Abu Jahl and after him Hazrat Shurahbeel Bin Husnah, suffered discomfiture at the hands of Musalimah Kazzaab, Hazrat Khaalid to destroy him too

Musailmah with his forty thousand troops was awaiting Hazrat Khaalid at 'Aqrabaa, a suburb of the city of Yamaamah (Yaaqoot). A battle was fought. Musailmah ran for his life and entered a garden. His followers too took to their heels and in confusion entered the same garden and shut its gate from inside Seeing that Harzat Bara' Bin Maalik, an elderly Companion of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, scaled the wall and opened the gate A severe fighting started in the garden Musalimah, the imposter-prophet along with twenty-one thousand of his supporters belonging to Banoo Hunaifah were killed Among the followers of Islam one thousand Faithful, mostly Huffaaz (who had learnt Qur'an Majeed by heart), had laid down their lives on that day.

Prior to this engagement, Musailmah Kazzaab had deputed one Mujaah'ah Bin Muraarah with a troop comprising sixty soldiers on the mission of attacking Banoo 'Aamir by night (At-Tabaree). By chance they encountered the Muslim vanguards reconnoitring there In a short skirmish all the infidels were killed and Mujaa'ah Bin Muraarah was taken prisoner and made a hostage

When Musailmah Kazzab and his supporters were killed Mujaa'ah told Hazrat Khaalid Bin Waleed that he should not feel complaisant by his victory over Banoo Hunaifah; a large number of their fighters were garrisoned within the walls of the city of Yamaamah. Should he like to avoid bloodshed he (Mujaa'ah) was willing to go to them and convince them for peace Hazrat Khaalid allowed him to proceed but warned him that as a result of any Peace Treaty with the citizens of Yamaamah, the lives of his (Mujaa'ah's) own people would not be spared When Mujaa'ah entered the city he did not find any man there excepting women, children and old persons

Mujaa'ah clothed all women in armour and posted them each behind a battlement of the fort wall, giving Hazrat Khaalid the false impression that the town was well defended. The idea in the mind of Mujaa'ah behind this strategy was to impress upon Hazrat Khaalid about the readiness of the people of the town to fight and thereby secure terms of treaty to their maximum benefit.

When Hazrat Khaalid threw a glance over the wall of the fort he saw iron-clad soldiers standing on it with shining swords and spears in hand throughout his visible distance.

After defeating Banoo Hanifah in which Musalimah Kazzaab had been killed, the Muslim troops, led by Hazrat Khaalid Bin Waleed, were disgusted of fighting and wanted rest. Hazrat Khaalid knew it well He therefore, agreed to terms of treaty favourable to the residents of the town After signing it, Hazrat Khaalid entered the town and was surprised to see that there was no man there. He found women, children and old men everywhere. He looked with anger towards Mujaa'ah and asked about the reason for that deceit. Mujaa'ah told Hazrat Khaalid that he did it because it was his duty to save his people from destruction. That plea was accepted by Hazrat Khaalid.

After a few days Hazrat Khaalid received a message from Hazrat Abu Bkar, the Caliph of Islam with the purport of killing every adult person of that tribe but the treaty had already been signed. It would have been a breach of treaty had Hazrat Khaalid complied with the instruction of the Caliph. When Hazrat Khaalid informed the Caliph of the facts he accepted them Banoo Hunaifah, however, accepted Islam. Hazrat Khaalid Bin Waleed sent a delegation of theirs to Madinah to show themselves up

to Hazrat Abu Bakr (*Razi Allahu 'anhu*).

Hazrat Khaalid Bin Waleed stayed for sometime in Al-Wabar, a valley near Yamaamah, where he received instructions from the Caliph to proceed to Syria and Iraq and also to subjugate Persia.

After crushing Musailmah Kazzaab and other impostors and apostates, the military strength of Islam grew in dimension. Its horizon began to extend to the territories of Syria (Shaam) which had been under the Roman occupation since its conquest by Alexander (332 B.C) The Hellenistic culture had ingrained itself deep among the urban population whereas Arabic character was mostly intact in the rural areas of Syria.

With the fall of Yamaamah to the Muslims, Islam loomed large and intimidated the Roman Byzantine and the Persian Sasanid empires. They fully understood the fact that ths Arabs were "a fresh and vigorous stock (of people) fired with new enthusiasm, imbued with the will to conquer and emboldened by their utter contempt of death inclucated by their new faith" (Hitti). They, therefore, began to make preparations to nip this new growing power in the bud

Syria and Iraq had been virtually turned into two military camps against the emerging strength of Islam, where the Romans and the Persians were concentrating their armies.

Hazrat Abu Bakr *(Razi Allahu 'anhu)* the first Caliph of Islam, was fully conscious of these developments taking place in Syrian and Iraqi camps of Emperors Heraclius and Chosrau respectively. He had scented the tremors of the two pronged invasion on the infant State of Islam. He immediately deputed a brave and veteran soldier named Hazrat Musannah Bin Harisah to Iraq with instructions to firghten and dissuade the Persians from invading Arabia by keeping them engaged in minor skirmishes at the border. Hazrat Musannah, however, requested the Caliph, at one stage, to send more reinforcement Hazrat Abu Bakr directed Hazrat Khaalid, who was camping at Al-Wabar, to proceed to Lower Iraq and start his military campaigns from Al-Ubullah Hazrat 'Iyaaz Bin Ghanam was, on the other hand, despatched to invade Upper Iraq from Maseekh, near Hawraan.

Hazrat Khaalid put up a fierce battle at Al-Ubullah and emerged victorious against the Persian army which was fighting under Hormuz, brother of Ardashir, the Emperor. Hormuz was killed by Hazrat Khaalid himself Hazraet Khaalid sent to Hazrat Abu Bakr one-fifth of the war-booty collected from the enemy and distributed the rest of it among his soldiers Among it was a cap of Hormuz stuck with diamonds worth one hundred thousand Dirhams Hazrat Abu Bakr returned the cap to Hazrat Khaalid Bin Waleed, as a prize of war, for his own use

After subduing the Persians at Al-Ubullah, Hazrat Khaalid bagged in quick succession the towns of Al-Mazaar, Al-Walijah, Ullais and Amgheesia before he occupied Al-Hirah The capitulation of this town was "the first major acquisition of Islam outside the peninsula and the first apple to fall from the Persian tree" (Hitti)

The towns of Al-Anbaar, 'Ainut Tamr, Dumatul Jandal, Al-Haseed, Al-Khanaafis, Al-Museekh, Az-Zameet, and Al-Faraaz fell one after the other, like ninepins in the game of skittles, to the advancing conqueror Then with dramatic suddenness and without intimating to his comrades-in-arms Hazrat Khaalid Bin Waleed whisked away from the battle front and performed Hajj at Makkah (At-Tabaree). Such disappearance of Hazrat Khaalid was not, however, appreciated or approved by the Caliph but he forgave him.

Hazrat Khaalid remained in Iraq for one year and two months, that is from Muharram 12 A.H. to Safar 13 A.H. and fought fifteen battles all with success (At-Tabaree).

At Al-Faraaz Hazrat Khaalid received a letter from Hazrat Abu Bakr through Hazrat Abdur Rahman Bin Jameel Al-Jumhee directing him to proceed to Yarmook (Shaam) and help the Muslim commanders, namely Yazeed Bin Abu Sufyaan, Shurahbeel Bin Husnah, Abu 'Ubaidah Bin Al-Jarraah and 'Amr Bin Al'as *(Razi Allahu 'anhum)*, who were deputed to fight against the Roman Byzantine legion there

On arrival at Yarmook Hazrat Khaalid assumed supreme command of the Muslim army which numbered 40,000 in comparison with the enemy numbering 240,000 soldiers On the last day of the Jamaadi-us-Saanee, 13 A H., the eventual battle, known in the history of Islam as the Battle of Yarmook, took place The Romans sustained a thorough defeat in which their loss is said to have been 140 000, whilst the Muslim who laid their lives were only 3000 men (Coussin de Perceval)

Hazrat Abu Bakr passed away while the Battle of Yarmook was still being fought In fact the news of his death had been received in the camp but it was not considered expedient to make it known in the thick of the battle. The same messenger brought the news about the election of the next Caliph Hazrat 'Umar *(Razi Allahu 'anhu)* and also his orders about appointing Haz-

ISRAEL'S HOLOCAST OF LEBANON 1982

By Robert Fisk

(These are excerpts from PITY THE NATION: LEBANON AT WAR **Published by Oxford University Press.'**

The Muslim Lebanese were now the subject of repeated exhortations from the Israelis. They should leave the west of the city and flee their homes if they valued the lives of their families. In leaflets dropped from the air, in Arabic language radio broadcasts, it was a recurring insistent motif But the Muslims did not want to abandon their homes Tens of thousands of them were too poor to move elsewhere and those with possessions were not inclined to leave their houses to gunmen and looters Besides west Beirut was their home, the place where they were born, educated, married, had children.

In these initial days of siege, many Lebanese in the west of the city discovered how much they loved Beirut In opposing the Israeli demands, they discovered something within themselves that they had never before perceived — that there was more to being a citizen than enriching one's family They wanted the Palestinians to leave west Beirut and they knew that they were powerless to force the PLO from the city But the Lebanese of west Beirut debated their own future endlessly in the columns of An Nahar and As Safir, the two leding newspapers, over Beirut radio and at long candle-lit meetings with friends and distant family members whom they had lost the habit of visiting

Resilience was best word to describe this new quality My landlord appeared at the front door when I returned home for breakfast one morning after reporting a series of dawn air raids He was holding a net full of fish 'Mr. Robert, see what I have here?' he shouted 'Fish I caught them I went down there to the rocks and I caught the fish We have no electricity, we have no gas, we have no water, we have no telephones but we can live. See? And he held the net of lugubrious, grey fish in front of my face. He had learned that he could look after himself, that he did not have to leave west Beirut just because the Israelis had told him to. It would be easy to exaggerate the effect of the siege on the people of west Beirut Their sad mixture of hospitality, suspicion and cynism was in some ways strengthened. But they acquired a new sense of identity which was to sustain them through the terrible years to come

So too, did the Palestinians. But their new self-respect was to undergo an ordeal by fire. The Palestinians of the camps would die in their hundreds over the coming weeks while the PLO prevaricated fought, negotiated, cajoled and threatened on their behalf But fight the PLO would. with great courage, to realise that perhaps the Palestinians were playing the role of David against an Israeli Goliath .

THE ISRAELI AIR RAIDS INTENSIFIED..

The Israeli air force hit another apartment block that morning and killed everyone inside it The pilots presumably meant to drop their bombs on the scruffy Mourabitoun militia office on Coriche Mazraa, but they missed Instead, their handiwork was spread in fire and rubble half the length of Abu Chaker Street and the people of this miserable little lane — those who survived, that is — colud not grasp what had happened to them

It would be a cliche to say that the street looked like the wartime newsreels of European cities, because all aerial bombing of civilian areas tends to create the, same effect. Abu Chaker Street was in ruins, its collapsed apartment blocks

---

rat Abu 'Ubaidah Bin Al-Jarrah as Supreme Commander of the Faithful in place of Hazrat Khaalid Bin Waleed (As-Seeratul Halbiyah)

Hazrat Khaalid Bin Waleed in true soldier-like and martial tradition handed over the command to Hazrat Abu 'Ubaidah and felt pride to serve under him as an ordinary soldier without any grudge or malice against him or the new Caliph

Hazrat Abu 'Ubaidah too did not abandon Hazrat Khaalid. He took him to further north and with Hazrat Khaalid's practical assistance and advice added Antioch, Aleppo. Ba'labakk, Hims, Hamaah (Epiphania) and Qinnaasireen (Chalcis) to the list of Muslim conquest

Hazra Khaalid died in 21 AH (642 C E) at the age of sixtv years at Hims (Ibn Sa'ad) Before his death Hazrat Khaalid once said

"I fought nearly three hundred battles I have scars of wounds on every part of my bodv caused by swords, spears or arrows But I am dying on bed, short of martyrdom" (Al-Isti-'áab)

He left only a horse and some arms as assets after him, which he willed to be given in the way of God (Al-Isti'aab).

(Concluded)

still smoking, some of the dead still in their pancaked apartments, between hundreds of tons of concrete. Across the road lay the detritus of their lives: mattresses, broken paintings, pieces of a wooden chair with a child's carving on them, old food, smashed toys and small unthinkable puddles where the flies had congregated.

The perspiring ambulance crews had so far counted 32 dead, most of them men and women who were hiding in their flats when an Israeli bomb exploded on the roof of their block and tore down half the building. A sofa still hung precariously over one floor, there were pictures askew on two walls; and on the fifth floor, a ghostly halo amid the dust, there hung a chandelier, its lights still burning from some maverick power line that the bombs had failed to disconnect.

Two women pulled some clothes from beneath shards of concrete just down the street and an old man, a butcher who have his name as Shehadi Denowi, walked up to us while we were inspecting the flames which still licked around someone's kitchen. His daughter had been taken to hospital, he said And he described briefly, almost without emotion, how her stomach had been torn out by shrapnel from the Israeli bomb. An unshaven man with deep, bloodshot eyes, Denowi was still in a state of shock. He was shaking slightly but he spoke slowly, coherently and with care 'This was a civilian area,' he said. 'The planes are terrorising us. This is no way for soldiers to fight.' Then we heard the jets again....

The end of these latest raids came almost magically. Exactly three minutes after Alexander Haig resigned as US Secretary of state, the shelling and bombing stopped, as if someone had turned off a switch. Philip Habib called up Saeb Salam, a former Lebanese Prime Minister and another of the Muslim politicians whom Arafat was using to negotiate with the Americans, and announced that a new ceasefire was in progress, a truce that was, as Salam puts it, 'definite and total.' Thus, it seemed, did a change in American foreign policy bring instantaneous silence to the darkened city of Beirut The political power that could produce such a transition, so suddenly, was astounding

Haig had given tacit approval for the Israeli invasions. his 'green light', according to the Israelis, was his friendly response to Sharon on 20th May when the Israeli defence minister first disclosed his plans for the attack on Lebanon. Haig had never disguised his pro-Israeli sympathies and State Department officials would later confide that he had seen political 'opportunities' for the United States in a pacified, pro-Western Lebanon.

While remaining outwardly calm, the Saudis, however, had sent a series of urgent messages to Washington, imploring Reagan to put pressure on the Israelis to halt their invasion. Reagan did not receive these initial warnings; Haig apparently blocked them at the State Department Only when the besieging Israeli army seemed on the point of smashing its way into west Beirut did the Saudis threaten to pull a switch of their own. According to Saudi diplomats in Beirut, King Fahd of Saudi Arabia warned that his country would withdraw all its investments from the United States at once and impose oil sanctions against the West within hours if the Israeli army was not brought under control. Reagan was at last made aware of the gravity of the crisis and Haig—who has always denied that he gave Israel a 'green light' — resigned Lebanon had claimed another victim.

Few of us really thought this would offer anything more than a temporary respite from the Israeli siege...

Although they constituted only a tiny proportion of the 600,000 population, hundreds of residents of west Beirut were now leaving the besieged sector of the city, some of them taking truckloads of household furniture It was the Phalange, not the Israelis, who searched their vehicles when they crossed into east Beirut. The Israeli army would make increasing use of the Phalangists in the coming weeks, refusing to interfere when the Christian gunmen threatened motorists or stole food from Muslim families, even when this was done under the eyes of Israeli troops..

On the morning of 28 June, the leaflets fluttered down again upon west Beirut, an unseasonal autumn of green and yellow paper that now carried a special urgency, words of warning so coarse and inelegant that they reminded one of the threats which medieval barons would send to the occupants of a besieged castle 'You in west Beirut should remember today that time is running out and with every delay the risk to your dear ones increases .' the leaflets said The Israelis did not wish to harm innocent civilians 'Hurry up. Save the lives of your dear ones before it is too late.' Most of the papers were dropped over Corniche Mazraa, where several hundred civilians had already died in Israeli air attacks.

The Israelis now put pressure on the Western press in Beirut. To correspondents in the east of the city, the Israelis privately acknowledge that journalists in the western sector were, as one of them put it, 'a thorn in our side'. Reports from west Beirut were biased in favour of the 'terrorists', the Israelis claimed. After a news conference in east Beirut, an Israeli officer said that reporters in the Muslim area should leave at once, 'for safety reasons'....

The consistent and accurate reporting of this human suffering was our most important journalists duty now that the earlier battles and the movement of great armies had frozen along the front lines around the west Beirut perimeter Earleen Tatro had assiduously collected the lists of casualties from hospitals and from the Red Cross. Now Nick Tatro and I wanted to check the cemeteries. The Israelis still claimed that the casualty figures were lies, that the information came from the PLO rather than from our own investigations Not once did they ever produce evidence to the contrary, the dead do not rise from their graves. But if the Israelis were prepared to go on denying the truth, what did the gravediggers of Beirut say about all this?

Tatro and I drove to a little cemetery on the corner of Sabra, perhaps only half a mile from the front line where many of the pine trees had been torn apart by Israeli shellfire. The cicadas hissed and crackled so loudly in the surviving evergreen trees that the cemetery seemed alive with sound. But Abu Tayeb was oblivious to them. 'I have never seen so many dead as this last month,' he said, and led us down a dirt path where we walked carefully over his gravedigger's shovels and trowels. There were small communal graves beneath the trees, the earth still fresh on them and a carpet of flies that lay upon ths ground. Under shelllfire, Abu Tayeb did not have time to bury the bodies deep.

They were the victims of the Israeli air raids, civilians for the most part but guerrillas as well, thrown in panic into these earthen pits as the bombardment swept over Sabra. Their graves were unmarked but Abu Tayeb kept grubby, brown-covered diary, its pages sometimes stained with earth, in which he had recorded their names and a few details of their role in life. He pointed to a square of brown clay to our left. 'In here,' he said, 'are the following fifteen people.' And he read through their dead identities like a preacher in a pulpit: 'Jamal Muhammed Ibrahim, an old man, Muhammad Ibrahim, an old man, Muhammed Ahmed Bakru, a Syrian soldier. Ashraf Muhammed Acca, a nine-year-old boy....'

Abu Tayeb was a middle-aged man in a dirty cardigan whose teeth appeared to have been worked over in vain by a score of dentists. He smiled occasionally, especially when he failed to understand why the statistics of civilian deaths were politically important. Only a palestinian official who stood beneath the trees realised this, which is that he need not bother to tell us that Ghabi Hussein, whose corpse also lay beneath us, was a member of the Popular Front for the liberation of Palestine.

But most of the newly buried dead there were civilians. Abu Tayeb had interred 250 since the Israelis invaded Lebanon on 6 June, fourteen of them in a communal earthern tomb on 13 June, thirty in another mass grave on the following day, fifteen more bodies buried together on 22 June. 'Some of them were women and many were children,' he said. Abu Tayeb's own four children — the two teenage boys were gravediggers themselves — listened to all this with the wisdom of great age.

Abu Tayeb had dug most of the 1,800 graves there since he arived in Beirut in 1970. There were rows of Palestinian 'martyrs' there too, guerrillas who died in the civil war of 1975-76 and in the factional fighting that followed. Photograph of their faces, shielded from the sun by plastic and steel frames, stood above each tomb, usually with a map of mandate Palestine attached to the picture. Other graves carried the photographs of young women or children in shiny white dresses. Some of the 300 Lebanese and Palestinians who were killed in an Israeli air raid in Beirut in 1981 also lay there. But if just this small corner of Sabra contained 250 casualties from the last months of fighting, there had to be thousands of dead scattered across west Beirut's eight much larger cemeteries. We already had the names of 270 men, women and children who died on just the second day of Israeli bombing in Beirut in June.

From beneath our feet came a sharp smell to remind us of the shallowness of those new graves. Across the trees, in a corner of the cemetery, some Israeli shells had fallen — probably aimed at a Palestinian guerrilla position 400 yards away — and the graves tones there had been smashed to shards, the marble and plastic flowers and photographs strewn across the earth. Abu Tayab had dug three more communal graves in anticipation that the ceasefire would not last. After that, he said, his little graveyard be full.

As if the casualty figures were not embarrassing enough for the Israelis, there now emerged growing evidence that they were using cluster bombs against west Beirut. These weapons had been purchased by Israel from the United States on the strict condition that they would never be employed against civilians. President Reagan had already spoken of his concern at the use of cluster bombs during the invasion of Lebanon but the Israelis, it now transpired, had not only dropped these bombs on tanks and smaller vehicles — for which they were designed — but had employed them as anti-personnel weapons in civilian areas Tatro and Randal and I had discovered several of the weapons unexploded in and around the Palestinian camps in Beirut and a number of the plastic bomb casings-still clearly marked with the code and date of American maunfacture — had been found in the capital and in other parts of Lebanon

What made the cluster bomb so fearful was its indiscriminate nature It killed by showering anyone close to its detonation with clouds of steel balls and metal fragments Used in a residential area, it was a murderous weapon....

We found children in the Barbar hospital who had been wounded by the bomblets In some cases, they had been hurt because they had found them lying in the streets outside their homes, had failed to recognise their significance and had played with them until they exploded in their hands We made notes on all this, hundreds of pages of notes. We were continually visiting hospitals, talking to the International Red Cross, driving — sometimes running on foot — to apartments blocks that had been bombed by Israeli planes. Amid the muck and *the human remains, we scribbled away on jotters and pieces of paper. In a sense, each of our notebook* became a gravedigger's diary.

With such sophisticated weaponry now being used against west Beirut, the mournful exodus of citizens continued, their family cars caparisoned with beds, mattresses and stoves In some areas of west Beirut, Lebanese gunmen fought with each other for possession of abandoned homes, but the seafront south of Raouche was now deserted except for wandering groups of guerrilla fighters, rifles in hand, transistor radios in the other The radio had become a lifeline for civilian and militiaman alike Of all Beirut's sieges — by the crusaders, by Salahuddin in the twelfth century, by the Anglo-Turkish fleet in 1840 —none were on such a scale as the city's twentieth-century encirclement by the Israeli army Almost all the Western embassies — including the British — had now left west Beirut The Norwegians and the Canadians bravely stayed on, although the Canadian ambassador was shortly to be bombed out of his residence by an Israeli air raid

On the morning of 5 July, the Israelis switched off the electrical power circuits to west Beirut and cut the water supply No more food was to be allowed in In the last moments of the latest 'ceasesfire', I watched Israeli troops grabbing baskets of food from Muslim women crossing to the west and throwing them into a ditch. At the museum crossing point, we observed Israelis carrying out their new duties with such enthusiasm that they confiscated two sandwiches from a policeman who was walking from east to west Beirut I saw a Phalangist militiaman at Galerie Semaan grab two bottles of water from an old woman who had heard that the water supply had been cut and was hoping to take them to the west. He smashed them on the roadway in front of four Israeli soldiers — your sister,' the Phalangist shouted at the old woman, and the four Israelis laughed.

She must have been 65, maybe 70 She had white scarf round her head She was overweight, fat, and she was perspiring with fear as much as with the heat Why were they doing this? It was puzzling to me, standing there near the woman, that the Israelis did not intervene. The Phalangist was screaming at the woman now. 'You whore. Were you taking this water to the terrorists?' The Israelis were still laughing .

It seemed as if all the compassion which the Israelis might normally have felt for the old woman had suddenly dried up. Was this the word, 'terrorists', that came into their minds when they thought of the civilians of west Beirut? Terrorist Like an instruction on a computer screen, it was a code, it gave permission for something, a dispensation, a blessing upon future action Would the Israeli army bomb west Beirut to the ground?

Courtesy DAWN

—·o—

AL-HADIS Hazrat Abu Hurairah *(Razi Allahu 'anhu)* narrated that the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* said· "Time will become shorter, good deeds will decrease, greediness will increase, afflictions will appear and there will be much *Harj*. They said "O Allah's Apostle! what is *Harj*?" The Holy Prophet said: "Killing, Killing"

—:o:—

EMINENT MUSLIMS

ALLAMA WAQIDI

A VERSATILE LUMINARY

By Syed Mahmood Akhtar

Abu 'Abdullah Muhammad Bin 'Umar bin Waqid was born at Madinah in 130 A.H. He is generally known as Al-Waqidi after his grandfather Waqid. His maternal grand father's name was 'Issa bin J'afar bin Sa'ib Kha-shir.

EDUCATION

Waqidi received his early education at his home town. In those days the system of education was mostly based on hearsay. Whatever the disciple heard from his teacher or teachers he memorised and assimilated it fully. In his book **(Kitabul Mughazi)** he has quoted some couplets of poet Asbagh bin 'Abdul Aziz saying that he heard them while he was in his adolescence

PASSION FOR RESEARCH

Waqidi possessed a very inquisitive mind He used to put to his teachers many questions and he noted them in his **Kitab al-Mughazi.** In the context of the battle of Badr (2 A.H.), Waqidi writes:

> "I asked 'Abdul Hameed bin Jafar After the assassination of Abu Jahl whom had the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* delivered his accoutrement? He replied There are different versions about it. Some say it was taken by Mu'az bin Amr bin Jumuh whereas others think that the Holy Prophet gave it to 'Abdullah bin Mas'ood. Then I asked Abdul Hameed: Who told that to you He replied. The first version was narrated by Kharjah bin Abdullah bin Ka'ab whereas the narrator of the second was Sa'eed bin Khalid al-Qarzi."

Waqidi did not improve his knowledge from attending the assemblies of scholars only. He acquired useful information from the common man as well. Besides he counterchecked the news by himself visting the concerned historical places.

ASSOCIATES WITH HAROON RASHID

Ibn S'ad has narrated that, in the year 170 A H. Caliph Haroon Rashid (d. 193) desired to visit the places of Madinah Munawarah during his first pilgrimage. He asked his minister Yahya bin Khalid Barmaki (d 190) to search for a man who knew fully the places of Madinah worthy of visiting and their history as well. Yahya made enquiry from the people. They all commended the name of Waqidi for that purpose. Waqidi was, therefore, called up He conducted the Caliph and his minister to various historical places in and around Madinah for a whole night to their full satisfaction Caliph Haroon Rashid appreciated Waqidi's services and awarded him ten thousand Dirhams Waqidi was in very straitened circumstances at that time. The award money gave him much relief. With it he could as well get a child of his married off.

According to Khatib Baghdadi, Waqidi, besides his literary pursuits, traded in wheat at Madinah But in the year 180 A.H. he suffered a loss in this business to the tune of one hundred thousand Dirhams. Since the working capital belonged to others, Waqidi was burdened with a huge debt. In such a state of distress and perturbation, Caliph Haroon Rashid and Yahya Barmaki came to his mind. He left Madinah after consulting his wife Umm Abdullah to seek their assistance.

Ibn S'ad has narrated in some detail the story of Waqidi's travel in his 'Tabaqaat'. Its brief account is:

From Madinah Waqidi first reached Baghdad. There he knew that the Caliph and his minister were staying at Riqah. He was thereupon much confused. Taking some young strangers for his guides, he reached Riqah. But he could not get any chance of meeting with the minister. At last he approached the Qazi of Riqah, Wahab bin Wahab Abdul Bakhtari, so as to make him a means of reaching the Caliph's minister. But the Qazi could not render him any help in this respect Waqidi, dejected and disgusted, letf Riqah. On the way, however, he met with Bakkar bin 'Abdullah Zuberi (d. 195) who was going to Riqah to receive from the Caliph a letter of his appointment to the governorship of Madinah In view of Waqidi's very good relations with him, Bakkar bin 'Abdullah consoled him and presented him before minister Yahya welcomed Waqidi in a manner beyond his expectation. During his stay Waqidi was paid five hundred Dinar every night. The minister could thus secure thirty thousand Dirhams for him from the Caliph, besides many precious gifts He was sent back to Madinah at the government expense with great honour and dignity.

KAZI OF BAGHDAD

Both Ibn S'ad as well as Khatib Baghdadi have stated that after that

incident Waqidi left Madinah and settled in Baghdad where he was appointed Qazi. Ibn S'ad (d. 230) and Ibn Qutaybah (d. 276) have stated that Caliph Mamun Rashid appointed Waqidi as Qazi of Baghdad and he held that position for your years (from 204 to 208).

GENEROUS AMIDST ADVERSITY

Waqidi, by temperament, was generous and liberal. That is why he was mostly indigent and in debt In this context Waqidi himself has narrated an interesting incident as quoted in Tabaqaat Ibn S'ad:

"Twenty days of the month of Shabaan had passed. There was neither flour, Sattu (parched barley powder), nor articles of daily use in our house. I thought of three persons with whom I had brotherly relations. I decided to place my need before them. Then I went to my wife, Umm Abdullah On seeing me she abruptly asked: O Abu Abdullah! What arrangements have you made? The month of Ramazaan is approaching and I have neither flour, Sattu, nor any other article of daily use in my house I replied· I have three persons in my mind She asked: Whether they are residents of Madinah or Iraq? I said· Madinite and Iraqi both. She asked me to name them. I named them Of the one she said· Yes he is of good birth as well as wealthy, but he boasts of his conferred favours. I think it is no use of going to him. As regards the second, he too is of good birth and wealthy. but he is a miser You do not go to him either As for the third, he is noble and of good birth too, but he has nothing with him to spare. I think there is no harm if you go there. I went to the house of the third man, knocked at his door, and stepped in. He welcomed me heartily, made me sit beside him, and asked me the reason of my visit, I told him of the approach of the holy month and of my own distress. He fell into deep meditation for a while. Then he said· Well, you lift the fold of the couch, pull out the purse, shake it well and take it I noticed there were some Dirhams in it I took the purse and returned home I called out my servant and asked him to write down — ten bags of wheat, one bag of rice, etc In the meantime I heard a knock on my door. I said to my maid to go to the door and see who was there. She told me it was so bin so bin 'Ali bin Husain bin 'Ali bin Abi Talib I said· Call him in When he entered I stood up to welcome him, made him sit beside me, and asked: O progeny of the Prophet! What brings you here? He replied· Ramazaan is drawing near and we have nothing with us. I thought over it for a while then spoke to him Please lift the fold of the couch, pull out the purse, and take it When he left the house Umm Abdullah appeared and asked me of what I did for that young man. I replied· I gave him the purse. She said· You did very good. Regard it as guidance from God "

A friend of mine resided near me. I thought of him but hesitated first to go to him. Putting on my shoes then I made my way to him, knocked at his door, and went in. He accosted me, made me sit beside him, and asked me the reason of my coming to him. I told him of the approach of the blessed month and of my own affliction. He appeared somewhat pensive. Then turning to me again he said: Lift the fold of the couch, pull the purse from there, and take half from it, leaving the remaining half to me. I was struck with amazement when I saw that it was my own purse. I took five hundred Dirhams from it and left the other five hundred for him When I returned home again I asked the man to write down the necessary items.

In the meantime, someone knocked at the door. I asked the maid servant to see who was there. She told me it appeared to be some noble man's slave. I called him in. He handed a letter from Yahya bin Khalid Barmaki. He had called me immediately. I changed my clothes and accompanied the slave He took me to Yahya who was sitting in the courtyard of the house I saluted him. He welcomed me and made me sit beside him and said· O Abu Abdullah! Do you know why have I called you? I said No He said· I did not sleep for the whole night because of the concern that the month of Ramazaan is approaching and I do not know if you have anything for that I said· May God save the Minister my story is very long He replied: The real enjoyment of the story is in its being a long one. I narrated to him the whole story from the beginning to its end Yahya, thereupon, asked his slave to bring the inkstand. He then

wrote a note on a piece of paper to the treasurer. At once a purse containing five hundred Dinars was brought by the slave. Yahya said. Take that Abu Abdullah for the sacred month of Ramazaan Then he sent another chit to the treasurer who sent two hundred Dinars in a purse. Yahya gave it to me for my wife Umm Abdullah for her sagacity. Likewise Yahya handed over to me two purses more, each containing two hundred Dinars. This time, one for the the young man who had come to me and the other for the friend and benefactor who had spared half of the amount for me from his purse. Then he bid me good-bye. First of all I went to my friend who had given me half of his Dirhams and paid him two hundred Dinars. He seemed almost to have suffered a death-blow of overjoy on receiving the amount. I told him the whole story of Yahya. Then I went to the young man of Abu Talib's lineage. I repeated to him the story of Yahya and handed over the purse containing two hundred Dinars. He thanked and prayed for Yahya's well-being. In the end I returned home and gave the purse to Umm Abdullah who also prayed for him."

Yahya bin Khalid Barmaki died in 190 A H. It may, therefore, be safely presumed that this incident happened sometime between 180 and 190 A.H.

'Allama Shibli N'umani too has mentioned a similar story in his book **Al-Mamun.**

PROLIFIC WRITER

Waqidi wrote a very large number of books, numbering into hundreds. Ibn Nadim has mentioned twenty eight of his books in his **Al-Fahrist.**

Among his books, which have ecsaped from the ravage of time, is **Kitab-ul-Mughazi.** Ibn Nadim and Yaqut have described its full title as **Kitab-ul-Mughazi-wal-Mub'ath.** The question is whether it is one book comprising three parts or were they three regular books? Orientalist Marsden Jones opines that these are three parts of a single voluminous book. If we accept his opinion it then appears that only one part of Waqidi's book namely Kitab-ul-Mughazi has reached us The other two have been lost.

Kitab-ul-Mughazi was first published by Von Kremer in typed letters in 1855-56 at Calcutta. Its 2nd edition was published at Newal Kishore Press in 1287 A.H. Morsden Jones published its 3rd and complete edition in three volumes in 1966 C.E. at Oxford University Press. It is based on a hand-written manuscript of the British Museum, London According to C. Brockelmann, a short German translation of Kitab-ul-Mughazi was published at Berlin in 1882 C.E.

ACCLAIMED GENIUS

Waqidi's station as a great scholar and historian is acknowledged by his contemporaries and later writers·

Abu Aamir Al-'Uqdi (d 204 A H) says We gathered at Madinah most of the information about the teachers of Ahadith and of Ahadith from Waqidi **(Tarikh Baghdad).**

Abdullah bin Mubarak (d. 181 A.H.) says: "Whenever I came to Madinah nobody could confer any favour nor guide me to the teachers of Ahadith except Waqidi. **(Tarikh Baghdad).**

Ibn S'ad (d. 230 A.H.) said: Waqidi had great knowledge of Maghazi, Seerat and Islamic conquests." (Tabaqaat).

Abu Abdullah al-Hakim (d. 405 A.H.) has said: "Waqidi is very superior to others in respect of Seerat and Maghazi". **(Al-Mustadrak).**

Doctor Ahmad Amin (d. 1373 A.H.) writes; Waqidi was the greatest scholar of his age on Mughazi, Seerah and Islamic history. His knowledge of Ahadith and Fiqh (Jurisprudence) was very wide. **(Swakhil Islam, Cairo, 1943).**

HIS DEATH

As regards the year of Waqidi's death there appears to be some difference *of opinion. But generally it* is belived that he died in the reign of Caliph Mamun Rashid at Baghdad in 207 A.H., at the age of 77. Khatib Baghdadi, on the authority of Muhammad bin Abdullah Hazrami has mentioned it as 209, which Mas'udi and Ibn Khalikan have also mentioned while giving preference to 207 A.H. There is, however, consensus among Ibn Nadeem (d. 290), Yaqut Hamawi and Ibn Khalikan that Waqidi died in the month of Zil Hijjah on Monday, the eleventh day of the month in the evening and was buried in the graveyard of Khubzaran at Baghdad His funeral prayer was led by Qazi Muhammad bin Sama'at, Tamimi Hanafi (d. 236). Ibn S'ad states that at the time of his death Waqidi was in debt which was paid off by Caliph Mamun, according to the wish of the deceased His funeral expenses too, were borne by the Caliph.

—:0:—

YAQEEN INTERNATIONAL
Stands for Right Guidance
Recommend it to friends.

REMITTANCES IN POUND STERLING

Remittances from Countries outside Pakistan towards
(i) Subscription of Yaqeen International
(ii) Purchases of Books etc , from MAKTABA Darut Tasnif, and (iii) Donations, Zakat etc., for Madrasa Talimul Islam (Tablighi College) can be deposited directly in Darut Tasnif (Private) Limited A/C No. 01/05121/04 with National Bank of Pakistan, 18, Finsbury Circus, London EC 2M 7BJ, ENGLAND, under intimation to Darut Tasnif (Private) Ltd , Mujahidabad, Hub River Road, Karachi 75700 (Pakistan).

All Correspondence should please be addressed to:
The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Saddar, Karachi-74400 *(Pakistan)*
Phone: 52 43 25.

Editor, M. M. Ansari,
Published by Syed Irshad Ali,
Printed at MATBA DARUT TASNIF,
Iqbal Mansion, Shahrah-e-Liaquat,
Saddar, Karachi-74400 (Pakistan)
Phone· 516997

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ث=ṡ	ح=ḥ	ز=ẓ	ص=ṣ	ض=ḍ	ط=t	ظ=ẓ	ع='	ء=' (Jerk)	
Bold	Madd	آ=āā	وٓ=ōō	ىٓ=ēē	Fine	Madd	آ=āa	وٓ=ōo	ىٓ=ēe

Part 23 *Wa maa li-ya* ٢٣ - ومالى *Chapter* 37 *Aṣ-ṣāāf-faat* ٣٧ - الصّٰفّٰت

RU-KOO' 5 (Contd.)	SECTION 5 *(Contd.)*	ركوع ٥ (متبع)
142 *Fal-ta-qa-ma-hul-ḥoo-tu wa hu-wa mu-leem*	142 Then the fish swallowed him, for he was held blameworthy	فالتقمه الحوت وهو مليم ۝
143 *Fa-lau-lāa an-na-hoo kaa-na mi-nal-mu-sab-bi-ḥeen,*	143 So, had it not been that he was one of those who glorified (Allah),	فلولا انه كان من المسبحين ۝
144 *la--la-bi-ṡa fee baṭ-ni-hee,*	144 He would surely have remained in its belly,	للبث في بطنه
i-laa yau-mi yub-'a-ṡoon	until the Day of Resurrection	الى يوم يبعثون ۝
145 *Fa-na-baz-naa-hu bil-'a-rāā-i wa hu-wa sa-qeem*	145 Then We cast him on a barren shore while he was ill.	فنبذنه بالعراء وهو سقيم ۝
146 *Wa am-bat-naa 'a-lai-hi sha-ja-ra-tam-meeny-yaq-ṭeen.*	146 And We made a gourd plant grow over him.	وانبتنا عليه شجرة من يقطين ۝
147 *Wa ar-sal-naa-hu i-laa mi-a-ti al-fin au ya-zee-doon*	147 And We sent him towards a hundred thousand (peoples) or more.	وارسلنه الى مائة الف او يزيدون ۝
148 *Fa-aa-ma-noo fa-mat-ta'-naa-hum i-laa ḥeen*	148 And they believed (in his message). We let them enjoy (this life) for a while.	فامنوا فمتعنهم الى حين ۝
149. *Fas-taf-ti-hum a-lli-rab-bi-kal-ba-naa-tu wa la-hu-mul-ba-noon*	149. Now ask them (i.e. the disbelievers): Are daughters for your Lord and sons for them?	فاستفتهم الربك البنات ولهم البنون ۝

150.	*Am kha-laq-nal-ma-laa-i-ka-ta i-naa-ṣanw-wa hum shaa-hi-doon.*	150.	Or did We create the angels females, while they (the disbelievers) were witnesses (to it.)?	أَمْ خَلَقْنَا الْمَلَٰٓئِكَةَ إِنَٰثًا وَهُمْ شَٰهِدُونَ ۝
151.	*A-lāa in-na-hum-min if-ki-him la-ya-qoo-loo-na*	151.	Beware! It is their own lie that they say that	أَلَآ إِنَّهُم مِّنْ إِفْكِهِمْ لَيَقُولُونَ ۝
152	*wa-la-dal-laa-hu wa in-na-hum la-kaa-zi-boon.*	152	Allah has begotten (children); and they are certainly liars.	وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَٰذِبُونَ ۝
153.	*Aṣ-ṭa-fal-ba-naa-ti 'a-lal-ba-neen.*	153.	Has He preferred daughters to sons?	أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ۝
154	*Maa la-kum, Kai-fa taḥ-ku-moon*	154	What is the matter with you? How do you judge?	مَا لَكُمْ كَيْفَ تَحْكُمُونَ ۝
155	*A-fa-laa ta-zak-ka-roon*	155	Will you not then reflect?	أَفَلَا تَذَكَّرُونَ ۝
156	*Am la-kum sul-ṭaa-num-mu-been*	156	Or have you a clear proof?	أَمْ لَكُمْ سُلْطَٰنٌ مُّبِينٌ ۝
157	*Fa'-too bi-ki-taa-bi-kum in kun-tum ṣaa-di-qeen*	157	Then bring your book, if you are truthful.	فَأْتُوا بِكِتَٰبِكُمْ إِن كُنتُمْ صَٰدِقِينَ ۝
158	*Wa ja-'a-loo bai-na-hoo wa bai-nal-jin-na-ti na-sa-baa*	158.	And they impute kinship between Him and the Jinn.	وَجَعَلُوا بَيْنَهُۥ وَبَيْنَ الْجِنَّةِ نَسَبًا ۚ
	Wa la-qad 'a-li-ma-til-jin-na-tu in-na-hum la-muḥ-ḍa-roon		And indeed the Jinn know that they shall be brought up (before Him).	وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ۝
159.	*Sub-ḥaa-nal-laa-hi 'am-maa ya-ṣi-foon.*	159	Glorified be Allah above what they attribute (to Him),	سُبْحَٰنَ اللَّهِ عَمَّا يَصِفُونَ ۝
160	*Il-laa 'i-baa-dal-laa-hil-mukh-la-ṣeen.*	160	Except the chosen servants of Allah.	إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ۝
161	*Fa-in-na-kum wa maa ta'-bu-doo-na*	161	So, you and what you worship (beside Allah)	فَإِنَّكُمْ وَمَا تَعْبُدُونَ ۝
162.	*māa an-tum 'a-lai-hi bi-faa-ti-neen.*	162.	You cannot seduce any one against Him,	مَآ أَنتُمْ عَلَيْهِ بِفَٰتِنِينَ ۝

163. *Il-laa man hu-wa ṣaa-lil-ja-ḥeem.*	163. Exept him who is to go to Hell.	إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ ۝
164. *Wa maa min-naa il-laa la-hoo ma-qaa-mum-ma'-loom.*	164. And there is none among us (angels) but has a known place;	وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَعْلُومٌ ۝
165. *Wa in-naa la-naḥ-nuṣ-ṣaaf-foon*	165 And surely we do stand in rows (to serve Him);	وَإِنَّا لَنَحْنُ الصَّافُّونَ ۝
166 *Wa in-naa la-naḥ-nul-mu-sab-bi-ḥoon.*	166 And surely, we do celebrate His praise.	وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ ۝
167 *Wa in kaa-noo-la-ya-qoo-loo-na*	167. And yet they (the unbelievers) used to say:	وَإِنْ كَانُوا لَيَقُولُونَ ۝
168 *lau an-na 'in-da-naa zik-ram-mi-nal-aw-wa-leen.*	168 If we had a message with us from those of old,	لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِنَ الْأَوَّلِينَ ۝
169 *La-kun-naa 'i-baa-dal-laa-hil-mukh-la-ṣeen.*	169 We would surely have been Allah's chosen servants.	لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ۝
170 *Fa-ka-fa-roo bi-hee fa-sau-fa ya'-la-moon*	170 But they disbelieved in it (the Divine Message) and soon they shall know (the result)	فَكَفَرُوا بِهِ فَسَوْفَ يَعْلَمُونَ ۝
171 *Wa la-qad sa-ba-qat ka-li-ma-tu-naa li-'i-baa-di-nal-mur-sa-leen*	171 And indeed Our word has gone forth in favour of Our servants sent as Messengers,	وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ۝
172 *In-na-hum la-hu-mul-man-ṣoo-roon*	172 (That) they surely are those who will be helped.	إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ۝
173 *Wa in-na jun-da-naa la-hu-mul-ghaa-li-boon*	173 And indeed Our hosts will be the victorious.	وَإِنَّ جُنْدَنَا لَهُمُ الْغَالِبُونَ ۝
174 *Fa-ta-wal-la 'an-hum ḥat-taa ḥeen*	174. So (O Prophet), turn away from them for a while,	فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ۝
175 *Wa ab-ṣir-hum fa-sau-fa yub-ṣi-roon*	175 And watch them and they too shall soon see (the result).	وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ۝
176 *A-fa-bi-'a-zaa-bi-naa yas-ta'-ji-loon.*	176 Do they seek to hasten on Our punishment?	أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ۝

177. *Fa-i-zaa na-za-la bi-saa-ḥa-ti-him*	177. So, when it (the calamity) comes down in their courtyard,	فَإِذَا نَزَلَ بِسَاحَتِهِمْ
fa-sāā-a ṣa-baa-ḥul-mun-za-reen.	then evil shall be the morning for those who have been warned.	فَسَاءَ صَبَاحُ الْمُنْذَرِينَ ۝
178. *Wa ta-wal-la 'an-hum ḥat-taa ḥeen.*	178. And (O Prophet!) Turn away from them for a while	وَتَوَلَّ عَنْهُمْ حَتّٰى حِينٍ ۝
179. *Wa ab-ṣir fa-sau-fa yub-ṣi-roon.*	179. And watch (them), and they too shall soon see (the result).	وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ۝
180 *Sub-ḥaa-na rab-bi-ka rab-bil-'iz-za-ti 'am-maa ya-ṣi-foon*	180. Glory be to your Lord, the Lord of Majesty (Who is) above what they attribute (to Him).	سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ۝
181. *Wa sa-laa-mun 'a-lal-mur-sa-leen*	181. And peace be upon the Messengers	وَسَلٰمٌ عَلَى الْمُرْسَلِينَ ۝
182 *Wal-ḥam-du lil-laa-hi rab-bil-'aa-la-meen*	182 And all praise be to Allah, the Lord of the worlds.	وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِينَ ۝

CHAPTER 37 AṢ-ṢĀĀF-FAAT ENDS HERE تمت هنا بحمد الله سورة ٣٧ - الصّٰفّٰت

إلى حضرات القراء الكرام : تجدون على هذه الصفحات ترجمة معاني القرآن الكريم باللغة الإنجليزية المتداولة السهلة الفهم إلى جانب الكتابة الصوتية للنص العربي بالحروف الرومانية والغرض من هذا مساعدة إخوتنا القراء على قراءة الكتاب المقدس بالأسلوب الصحيح المنشود والله ولي التوفيق .

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Knateeb

وأبرز الرسول ﷺ قيمة العمل ، فقال : « ما أكل أحد طعاماً خيراً من عمل يده ، وإن نبي الله داود كان يأكل من عمل يده » وقال « لأن يحتطب أحدكم حزمة على ظهره خير له من أن يسأل أحدا فيعطيه أو يمنعه » .

أما القيم الأخلاقية التي أرساها الرسول في الميدان السياسي ، فهي القيم التي شيد عليها بنيان الدولة الإسلامية ، فكانت بفضل هذه القيم دولة قوية عزيزة الجانب ، توفر لبنيها مطالب عيشهم ، وتصون لهم حقوقهم

وهذه القيم الأخلاقية السياسية ذات شقين

قيم أرسى بها الرسول الكريم أساس عمل الحاكم ، وقيم حدد فيها حقوق المحكوم وواجبه إزاء الحاكم والدولة الأسلامية .

أما أساس عمل الحاكم فهو العدل بين الرعية بالمفهوم الواسع « للعدل » كقيمة سياسية . فقال عليه الصلاة والسلام « سبعة يظلهم الله في ظله يوم لا ظل إلا ظله : إمام عادل ، وشاب نشأ في عبادة الله تعالى ، ورجل قلبه معلق بالمساجد ، ورجلان تحابا في الله اجتمعا عليه وتفرقا عليه ، ورجل دعته امرأة ذات منصب وجمال فقال إني أخاف الله ، ورجل تصدق بصدقة فأخفاها حتى لا تعلم شماله ما تنفق يمينه ، ورجل ذكر الله خالياً ففاضت عيناه » ، وقال : « إن المقسطين عند الله على منابر من نور : الذين يعدلون في حكمهم في أهليهم وما ولوا » .

وأمر الرسول الحاكم أن يتخذ لنفسه وزيراً صالحاً ، فقال « إذا أراد الله بالأمير خيرا ، جعل له وزير صدق : إن نسي ذكره ، وإن ذكر أعانه . وإذا أراد الله به غير ذلك جعل له وزير سوء ، إن نسي لم يذكره ، وإن ذكر لم يعنه »

أما حقوق المحكومين وواجباتهم ، فقد أجملها الرسول ﷺ في قوله : « على المرء المسلم السمع والطاعة فيما أحب ذكره ، إلا أن يؤمر بمعصية فإذا أمر بمعصية ، فلا سمع ولا طاعة » .

هذه قيم هي قمة في السمو والرفعة أرساها رسول الله ﷺ بأقواله وأفعاله ، فكانت الأسس الخالدة للحضارة الإسلامية ، وكانت الينابيع الصافية التي استقت منها أحكام الشريعة الإسلامية الخالدة . وكانت — وستظل — النبراس الذي يهدي المسلم — بل الإنسان عامة — إلى ما يصلح له حياته ودينه ، ويرقى به إلى مستوى حضاري جدير بكرامة الانسان ، الذي كرمه ربه ، فأمر الملائكة أن تسجد له .

نسأل الله تعالى أن يوفقنا إلى استلهام هذه القيم الخالدة في نظم حياتنا على تنوعها ، فنكون على المستوى الحضاري الذي أراده لنا الرسول الكريم .

ونسأله تعالى أن يجزي الرسول عنا خير ما يجزي به نبي عن أمته ، ورسول على قومه ، لقد بلغ الرسالة وأدى الأمانة . ولم يعرف تاريخ البشرية الطويل رجلا أسدى لبني البشر من الفضل ، وعبد لهم من الطرق ، ويسر لهم من السبل ، وحقق لهم من المصالح ، مثلما فعل رسول الله صلى الله عليه وسلم .

* * * * *

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائما أبداً على حبيبك خير الخلق كلهم

هو الحبيب الذي ترجى شفاعته لكل هول من الأهوال مقتحم

كان الرسول على هذا القدر من الزهد فى متاع الحياة ، وهو رئيس للدولة الإسلامية ، ولو شاء أن يتخذ لنفسه قصوراً . وأن يتناول أطيب الطعام ، ويرتدى أفخر اللباس لما اعترضه أحد ، ولكنها همته التى تعلقت بالقيم والمعنويات فكان ذلك على حساب الماديات الزائلة .

القيم الإسلامية التى تكون البيت السعيد

أما القيم الأخلاقية التى أرساها الرسول ﷺ فى نطاق العلاقات العائلية ، فقد كانت الركيزة للأسرة المسلمة ، وكانت القاعدة الأخلاقية التى بنى عليها تنظيم الأسرة فى الشريعة الإسلامية

أمر الرسول بحسن العلاقة بين الزوجين .

فأمر الزوج بأن يحسن عشرته لزوجته ، فقال « أكمل المؤمنين إيماناً أحسنهم خلقاً ، وخياركم خياركم لنسائهم » وقال . الدنيا متاع ، وخير متاعها المرأة الصالحة

وأمر الزوجة أن تطيع زوجها وتحترمه وتحفظ عهده ، فقال : « لو كنت آمراً أحداً أن يسجد لأحد لأمرت الزوجة أن تسجد لزوجها » .

وأمر الرسول الآباء بالإنفاق على أبنائهم والقيام على شئونهم : فقال « دينار أنفقته فى سبيل الله ، ودينار أنفقته فى رقبة ، ودينار تصدقت به على مسكين ، ودينار أنفقته على أهلك ، أعظمها أجراً الذى أنفقته على أهلك » وأمر الرسول ببر الوالدين : فقد سئل صلى الله عليه وسلم : أى العمل أحب إلى الله تعالى ، قال « الصلاة على وقتها » ، قيل : « ثم أى » ، قال : « بر الوالدين » ، قيل : ثم أى ، قال : « الجهاد فى سبيل الله » .

أما القيم الأخلاقية التى أرساها الرسول الكريم فى نطاق المجتمع الكبير ، فهى عديدة ، وتكاد تكون غير قابلة للحصر ، وهذه القيم هى أساس التنظيم الإسلامى للعلاقات الاجتماعية كافة .

نهى الرسول الناس عن أن يؤذى بعضهم بعضا ، فقال : « المسلم من سلم المسلمون من لسانه ويده ، والمهاجر من هجر ما نهى الله عنه » وقال « من اقتطع حق امرئ مسلم بيمينه فقد أوجب الله له النار . وحرم عليه الجنة » . وقال : « اتقوا الظلم ، فإن الظلم ظلمات يوم القيامة ، واتقوا الشح ، فإن الشح أهلك من قبلكم ، حملهم على أن سفكوا دماءهم واستحلوا محارمهم »

وحرص الرسول ﷺ على إرساء مجموعة من القيم الأخلاقية الاجتماعية ، فيما يلى أهمها .

حرص الرسول ﷺ على نشر قيمة المحبة والمودة بين الناس . فقال : « لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه » .

وحرص على إرساء قيمة الوفاء بالوعد وإنجاز العهد ، فقال : « آية المنافق ثلاث إذا حدث كذب ، وإذا وعد أخلف ، وإذا أؤتمن خان » .

وحرص على إبراز قيمة التعاون فى العلاقات بين الناس ، وقيمة التضامن والتكافل فى مواجهة المصائب والكوارث ، فقال « المسلم أخو المسلم لا يظلمه ولا يسلمه ومن كان فى حاجة أخيه ، كان الله فى حاجته ، ومن فرج عن مسلم كربة فرج الله عنه كربة من كرب يوم القيامة ، ومن ستر مسلماً ستره الله يوم القيامة » . وقال : « مثل المؤمنين فى توادهم وتراحمهم كمثل الجسد إذا اشتكى منه عضو تداعى له سائر الأعضاء بالسهر والحمى » .

الله ﷺ إلى الأقسام التالية :

القسم الأول . يضم القيم التي تتعلق بالسلوك الشخصي ، أي ما يتعين أن يلزم به الإنسان نفسه من الفضائل ، على نحو تكون معه الفضيلة سمة لشخصيته

والقسم الثاني يتعين بالقيم الأخلاقية في نطاق الصلات العائلية

والقسم الثالث : يتناول القيم الأخلاقية في مجال العلاقات الاجتماعية العامة

والقسم الرابع : يتناول القيم الأخلاقية السياسية ، أي القيم التي يتعين أن يلتزم بها الحاكم المسلم ، وتلتزم بها الرعية إزاءه

فإذا تناولنا القيم الأخلاقية الشخصية ، وجدنا دور الرسول في إبرازها وتعليمها للمسلمين دوراً رائداً كبيراً

لقد كان رسول الله ﷺ متصفاً بالرفق والحلم فقال « إن الله رفيق يحب الرفق ، ويعطي على الرفق ما لا يعطي على العنف ، وما لا يعطي على سواه » وقال « إن الرفق لا يكون في شيء إلا زانه ولا ينزع من شيء إلا شانه » .

وكان رسول الله ﷺ يعفو عمن أساء إليه ، وكان آية في امتلاك نفسه عند الغضب ، فقال « ليس الشديد بالصرعة ، إنما الشديد من يملك نفسه عند الغضب » .

وكان رسول الله ﷺ شديد الحياء وأمر به فقال « الحياء لا يأتي إلا بخير » . وقال : « الايمان بضع وسبعون شعبة ، أفضلها قول لا إله إلا الله ، وأدناها إماطة الأذى عن الطريق والحياء شعبة من الإيمان » .

وأمر الرسول الله ﷺ بالطيب من الكلام واللين من العبارة ، وأمر بطلاقة الوجه عند اللقاء . فقال : « لا تحقرن من المعروف شيئاً ولو أن تلقى أخاك بوجه طلق » وقال : « الكلمة الطيبة صدقة »

وكان الرسول الكريم يلزم نفسه بالوقار والجدية ، ويحرص على نفسه السكينة والاتزان . وقد قالت أم المؤمنين عائشة رضي الله عنها في ذلك « ما رأيت رسول الله مستجمعاً قط ضاحكاً حتى ترى لهواته . إنما كان يتبسم » .

وقد كان رسول الله ﷺ شديد التواضع فقال . « إن الله أوحى إلى أن تواضعوا حتى لا يفخر أحد على أحد ، ولا يبغي أحد على أحد » وقال : ما نقصت صدقة من مال ومازاد الله عبداً بعفو إلا عزا ، وما تواضع أحد لله إلا رفعه » ونهى عن التكبر في عبارات قاطعة ، فقال . « لا يدخل الجنة من كان في قلبه مثقال ذرة من كبر » .

زهد الرسول وورعه :

وكان الرسول ﷺ شديد الزهد في متاع الحياة وماديأتها ، كانت القيم والمثل والمعاني تستغرق عليه تفكيره وتستنفد منه طاقته ، فينظر إلى ماديات الحياة من مأكل ومشرب وملبس ومسكن على أنها أمور ذات نصيب محدود من الأهمية . وقد قالت في ذلك أم المؤمنين عائشة « ما شبع آل محمد من شعير يومين متتالين حتى قبض » . وقال ابن عباس رضي الله عنهما : « كان رسول الله ﷺ يبيت الليالي المتتابعة طاوياً وأهله لا يجدون عشاء ، وكان أكثر خبزهم خبز الشعير » وقالت عائشة رضي الله عنها : « كان فراش رسول الله ﷺ من أدم حشوه ليف » .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله

حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

الرسول ﷺ وإرساء القيم الأخلاقية الإسلامية

الدكتور محمد نجيب حسني

ان دور رسول الله ﷺ فى إرساء القيم الأخلاقية الإسلامية هو دور بارز كبير فلقد كان الجانب الأخلاقى أهم جوانب شخصية الرسول عليه الصلاة والسلام :

لقد كان صلى الله عليه وسلم فى أقواله وأفعاله جميعاً — سواء على المستوى الشخصى البحت أو على مستوى علاقاته العائلية ، أو على مستوى علاقاته مع سائر أفراد المجتمع الإسلامى — مثلا عالياً فى الخلق الكريم الرفيع

ولقد شهد الله تعالى لرسوله الكريم برفعة الخلق ، فقال تعالى « وإنك لعلى خلق عظيم » . وشهد له بأهم الفضائل الأخلاقية ، ووصفه له بالرحمة فى قوله « فبما رحمة من الله لنت لهم ، ولو كنت فظاً غليظ القلب لانفضوا من حولك » .

وسئلت أم المؤمنين عائشة رضى الله عنها عن خلقه صلى الله عليه وسلم ، فقالت «كان خلقه القرآن» وهذا وصف بليغ لخلقه صلى الله عليه وسلم ، إذ يعنى أن الرسول الكريم كان يجسد فى أقواله وأفعاله كل الفضائل والقيم الأخلاقية الكريمة التى أودعها الله تعالى فى كتابه العزيز.

أهمية الأخلاق فى الإسلام :

ولقد تعددت الأحاديث التى أمر فيها الرسول بحسن الخلق عامة وجعله صفة للمؤمن الصادق . فقال « ما من شئ أثقل فى ميزان العبد المؤمن يوم القيامة من حسن الخلق ، وإن الله يبغض الفاحش البذئ » . وقال « أكمل المؤمنين إيماناً أحسنهم خلقاً » وقال : إن المؤمن ليدرك بحسن خلقه درجة الصائم القائم » .

وأهمية الخلق الرفيع لرسول الله ﷺ لا تقتصر على على شخصه وتصرفاته الخاصة ، وإنما هذا الخلق هو تعاليم لأبناء أمته : فجميع الفضائل التى تمسك بها الرسول وكل القيم التى التزم بها يتعين على المسلمين كافة الالتزام بها إعمالا لقول الله تعالى « لقد كان لكم فى رسول الله أسوة حسنة» .

ولذلك فإننا حين نتأمل تصرفات الرسول ونتحرى علو قدرها إنما نتحرى فى الوقت ذاته القيم الأخلاقية التى يتعين أن يلتزم بها المسلمون كافة ، ونتحرى — على هذا النحو — القيم الأخلاقية التى يتعين أن تبنى عليها الحضارة الإسلامية وأن تستمد منها الشريعة الإسلامية .

القيم الإسلامية التى أرساها الرسول فى المجتمع الإسلامى :

ونقدم الكلام فى القيم الإسلامية التى أرساها رسول

بسم الله الرحمن الرحيم

عن ابي الدرداء رضي الله عنه ان رسول الله صلى الله عليه وسلم كان يقول : دعوة المرء المسلم لاخيه بظهر الغيب مستجابة ، عند رأسه ملك موكل كلما دعا لاخيه بخير قال الملك الموكل به : آمين ولك بمثل .

(رواه مسلم)

يبرز الحديث الشريف اهمية الدعاء من قبل مؤمن فى حق اخيه وبذلك يشير الى المحبة والتعاون والتضا من فيا بين الامة المسلمة .

التحرير

لا حظر

على نقل المواد المنشورة فى مجلة اليقين انترنيشنل اقتباسا أو ترجمة أو بأية طريقة أخرى، على أن يذكر مصدر المواد المنشورة و يتم تزويدنا بنسخة منها ، إلا اننا لا نسمح بنقل ترجمة القرآن الكريم الإنجليزية أو الكتابة الصوتية بالحروف الرومانية التى تنشر على صفحات اليقين قرين النص العربى على التوالى فى كل عدد من المجلة .

جميع المراسلات

باسم مدير اليقين انترنيشنل مكتب البريد : دار التصنيف ، مجاهد آباد ، حب ريور رود ، كراتشى - باكستان .

هواتف :

المكتب الرئيسى: ٢٢٦٥٩٧٠-٩٨

المكتب الفرعى: ٥٢٤٣٢٥

التسديد مقدما

والله ولى التوفيق .

أسعار الإشتراك السنوى فى اليقين إنترنيشنل إبتداء من المجلد الـ ٣٩ :

داخل باكستان: ١٠٠/- روبية باكستانية بإضافة ١٠/- روبيات فى حالة التسديد بشيك من خارج أى مصرف فى كراتشى .

خارج باكستان: --- --- -- --- --- --- --- --- بالعملة الباكستانية أو ما يعادلها من دولار أمريكى

بالبريد الجوى روبيات

• البلاد الأفريقية و الأوروبية و الصين واليابان و ماليزيا و سينغافورة و إندونيسيا	٢٤٠,٠٠
• أستراليا ، كندا ، جزائر فيجى ، نيوزيلندة و الولايات المتحدة الأمريكية .	٢٨٠,٠٠
• الجزائر ، بنجلاديش ، مصر ، العراق ، إيران ، الأردن ، سورية وتركية .. أفغانستان ، أبوظبى ، البحرين ، بورما ، الدوحة ، دبى ، الهند ، الكويت	١٦٠,٠٠
• سرى لانكا ، الشارقة و المملكة العربية السعودية	٢٢٠,٠٠
• بنامة ، أمريكا الجنوبية وجزائر الهند الغربية	٣٠٠,٠٠

بالبريد البحرى

(أ) الجزائر ، بنجلاديش ، مصر ، العراق ، إيران ، الأردن ، عمان ، سورية وتركية	١٢٠,٠٠
(ب) جميع البلاد الأخرى	١٧٥,٠٠

ثمن العدد الواحد (بما فيه أجرة البريد)

داخل باكستان: ٥,٠٠ روبيات **خارج باكستان: بالبريد الجوى** ١,٠٠ دولار امريكى .

أعداد المجلة السابقة للسنة الكاملة متوفرة بشكل مجلدات جميلة ، الأعداد ١٣ إلى ١٨ و ٢٥ إلى ٣٨ ؛ كل منها مقابل ٧٠,٠٠ روبية باكستانية وذلك فيما عدا أجرة البريد .

رسم العضوية فى المجلة مدى الحياة :

لساكنى باكستان : ١٠٠٠,٠٠ روبية ولغير ساكنى باكستان : ٢٥٠,٠٠ دولارا أمريكيا .

اليقين
مجلة
دار التصنيف (برائيويت) ليميتد

المجلد ٤٠ — ٢٧ صفر ، ١٤١٢ هـ الموافق ٧ سبتمبر ، ١٩٩١ م — العدد ٩

الرسول ﷺ وإرساء القيم الأخلاقية الإسلامية :

— لقد كان صلى الله عليه وسلم مثلا عالياً فى الخلق الكريم الرفيع .

— قال صلى الله عليه وسلم أكمل المؤمنين ايماناً احسنهم خلقاً .

— لقد كان رسول الله ﷺ متصفاً بالرفق والحلم

— نهى الرسول الله ﷺ الناس عن أن يؤذى بعضهم بعضا .

— أبرز الرسول ﷺ قيمة العمل فقال : ما أكل أحد طعاماً خيراً من عمل يده .

...IS TRUTH OF ASSURED CERTAINTY...

Yaqeen international

...UBLISHED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNIF (PRIVATE) LIMITE...
...n the 7th & 22nd of every month

VOL. 40 — 10 SAFAR 1412 A.H. AUGUST 22, [illegible] — No. 8

10/2/92

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

SLIPS OF THE PEN

WRITING in the Magazine Section of a leading English newspaper of the country, Madam Amina Jilani says:

> "From a Karachi English newspaper of June 23, page 2, news report on camel slaughter — 'Sacrificing a camel may be something challenging for the elders, but for the children it is a great festivity. No sooner a gang of teenagers get wind of sacrificing of camels, it hastens to throng at the place of sacrifice and enjoy throughly the rites.' Then to page 7, and a column on the meaning of this most recent Id: 'The purpose underlying sacrifices is to motivate ourselves with this noble idea that if it becomes necessary for the sake of God or for promoting His cause we will forego our ambitions and aspirations, our ideas and ideals and even our life and honour for His sake' **Something very, very wrong somewhere (emphasis added).**"

The first slip of the pen here is that God does not need sacrifice of a believer's ambitions aspirations, ideas, ideals, or honour, so long as they are righteous. He rather protects them. As regards life, if there be conflict between the right and the wrong and the protection of the right needs one's life sacrifice, it is the noblest in the sight of God. One's life or property is a gift from God. He says:

> "God has purchased the believers their persons and their goods, for theirs (in return) is the Paradise... ." (9:111).

But the crux of the matter is in its concluding sentence — the proverbial sting in the tail — a subtle stinker and satire on the very sanctity of the ritual in a way. This is the second slip of the pen: **"something very, very wrong somewhere,** i.e. in the religious precept or its practice.

We wish to explain that to offer sacrifice is a natural built-in tendency of humans. The good among them sacrifice their wealth in righteous causes. The parents sacrifice their comforts for the welfare of their children. The soldier sacrifices even his life for a noble cause. But there is a still greater cause that demands sacrifice from human beings It is the cause of their Creator, To respond to His compassion, to give thanks for His countless blessings, is human.

Sacrifice is not something that began with Islam. We read of the sacrifice that was presented to God by the two sons of Adam, the first man and the first prophet of God, (peace be upon him). (5 30). We read of the sacrifice offered to God (37: 107) by Patriarch Abraham, (peace be upon him), who is an exalted and honoured prophet of Jews, Christians, and Muslims, equally.

Like so many other rituals, the rite of sacrifice also fell into disarray Instead of God the Creator, people started offerings of animals, as well as human life, to please and placate their so-called angry deities in order to ward off epidemics and calamities. Islam only corrected this misplaced reverence to non-Gods and restored the forgotten glory of the true God.

Animal sacrifice by those Muslims who can afford it, is a solemn occasion. Children being sensitive and inquisitive by nature might derive some excitement from the scene but there is nothing playful about it. Since the meat of the sacrificed animals is largely meant for the poor, they too appear on the scene to make it a crowd. The ultimate purpose is elucidated by God Himself:

> "It is not their (animals') meat nor their blood that reaches God: it is your piety that reaches Him. . . . ." (22:37).

Our sincere advice to the lady journalist is that when she notices a diffrence between a religious precept and its related uttrances or practices, the place of honour should go to the precept. Otherwise the sensibilities of the faithful followers of the religion are bound to be injured.

Even in mundane, political affairs satire and sarcasm need to be avoided. Good humour is good enough. To quote Stephen Leacock, **"Humour may be defined as the kindly contemplation of the incongruities of life and the artistic expression thereof.** — Students of writing will do well to pause at the word **kindly** and ponder it well. The very essence of humour is that it must be kindly. 'Good jest', said Kin Charles the Second, 'ought to bite like lambs, not dogs; they should cut, not wound' The minute they begin to bite and wound that is not humour. That is satire, and as it gets more and more satirical the humour dries out of it leaving only the snarl and rasp of sarcasm."

HEROES OF ISLAM

HAZRAT KHAALID BIN WALEED

(THE SWORD OF GOD)

II

The concept of oneness of God is the basis of Islam. It denounces the belief in polytheism or any kind of partnership or association with God in the creation and conducting its affairs of the world.

For twenty one years after the dawn of Prophethood upon the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* the House of God (Baitullah) at Makkah was still the palladium of polytheism. There were more than 360 idols of worship in it and a number of diving arrows used by the sooth sayers for making predictions. They were venerated by all the tribes scattered throughout the Arabian peninsula and visited by them once a year in the month of Zul-Hijjah.

Throughout this period Quraish of Makkah had been intriguing against the followers of Islam and breaking pledges made by them with the Holy Prophet Muhammad. *(Sallallahu 'alaihi wa sallam).*

On Wednesday, the 10th of Ramazaan, 8 A.H., the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, therefore, set out for Makkah after saying 'Asr (the late afternoon) prayer, with a strong contingent of ten thousand devotees (Ibn Hishaam). The avowed objective of that expedition was to clean the sanctuary of Kaabah (Baitullah) of the pollution of idolatry and other vestiges of polytheism and establish, in stead, the sanctity of oneness of God, the Creator of the heaven and the earth.

When the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* reached Zee Towee, a hilly place at the outskirts of Makkah, he rearranged the army (Muaj-jimul Buldaan) and planned to enter the city of Makkah from four sides—.

1. Hazrat Sa'ad Bin 'Ubaadah was directed to enter Makkah from the locality named Kadaa'.
2. Hazrat Khaalid from Lait.
4. the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* himself from the side of Azaakhar. (Ibn Sa'ad).

Quraish of Makkah were, by that time, quite unaware of the forthcoming attack by the followers of Islam The manoeuvring of troops, as well as their strategy was kept strictly secret from them.

The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* did not like to shed blood inside the city. He had given clear instructions to avoid the use of the sword as far as possible.

Hazrat Khaalid was ordered to enter the city first (Balaazuree). His movement alarmed some die-hard infidels. Safwaan Bin Umaiyah, 'Akramah Bin Abu Jahl and Suhail Bin Amr assembled the tribes of Benee Bakr and Ahaabeesh at Khandamah and with their collaboration resolved to resist the entry of the Muslims into Makkah. The fight ensued. Hazrat Khaalid who was given command of a troop of the army for the first time by the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, had the support of various Arab tribes, for example, of Aslam, Sulaim, Ghifaar, Muzainah and Juhainah (Ibn Hishaam). He now got the opportunity of showing his swordsmanship. In that skirmish twenty eight infidels were killed and three soldiers of Islam laid their lives as martyrs. (Ibn Sa'ad) These three martyrs were:

1. Karz Bin Jaabir, belonging to Banoo Mahaarib,
2. Khunais Bin Khaalid Bin Rabee'ah, and
3. Salmah Bin Mailaa' Juhainee *(Razi Allahu 'anhum).*

CONQUEST OF MAKKAH

The resistance put in by the enemies, however, gave in and the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* victoriously entered Makkah on Friday, the 20th Ramazaan, 8 A.H. (Ibn Sa'ad) The same day Baitullah (Ka'abah) was cleared of the idols. Hazrat Khaalid Bin Waleed had, undoubtedly, played a very significant role in it. Through its occupation the vision, of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* that he would enter the Sacred Mosque at Makkah without fear, came true Qur'an Majeed says.

> "Truly did God fulfil the vision for His Apostle· You shall enter the Sacred Mosque, if God wills, with minds secure, heads shaved. hair cut short, and without fear". (48:27).

A few days after the occupation of Makkah, the Holy Prophet

If this be the position with regard to matters mundane and secular, there is no scope for humour, satire, and sarcasm in religious things. In fact they are in this context harmful weapons.

So, "something very, very wrong somewhere" needed to be properly explored before sensitising the issue in a lighter, satirical vein. Research is a part of investigative reporting in journalism. Is'nt it?

—x0x—

Muhammad (*Sallallahu 'alaihi wa sallam*) deputed Hazrat Khaalid to smash the most venerated idol "al-'Uzza" at Nakhlah east of Makkah, which task he accomplished successfully.

After the fall of Makkah to Islam, the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) set out for Hunain on Shawwal 6, A.H. 8, for the express purpose to subdue the most unruly tribe of Hawaazin. He had ten thousand stalwarts who had accompanied him from Madinah besides contingent of two thousand Makkans.

Hazrat Khaalid was commanding the vanguard comprising one hundred cavalry — men belonging to the Banoo Sulaim tribe of bedouin origin. (As-Seeratul Halabiah).

The Muslim army was well-furnished with fighting equipments and other accessories, including swords, armours, spears, horses and camels. That military paraphernalia and numerical strength had produced in the minds of some of the Companions of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) a sense of surety about their success.

SET BACK AT HUNAIN

The tribe of Hawaazin too was well-versed in archery, horsemanship and fighting ability. It was anxious to take in vengeance against the followers of Islam, who had forcibly conquered Makkah. Their counter-attack on Makkah would have been very severe but for the promptitude of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) which stemmed the force of their attack and compelled them to retreat and lie in ambush.

The Muslim army was advancing towards Hunain, quite unaware of what was in store for it ahead. It was dark all around; dawn had not set in yet. When it passed through a narrow valley, thousands of archers suddenly shot volleys of arrows over the vanguard which had to resort to disorderly withdrawal on account of the horses becoming out of control. Then onslaught was so unexpected, effective and sweeping that it created inexpressible panic and confusion. The whole army thereupon took to its heels. The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), however, stood firm at his post along with a few of his followers and members of the Household. He shouted: "O People of Ansaar! O People of Shajarah! I am the Prophet, it is not a lie I am the son of Abdul Muttalib!" (Bukhari). Hearing that the followers of Islam cut the neck of the fleeing camels and legs of the horses and returned to their Master on foot shouting in response: We are here before you, O Prophet of God!". (Bukhari)

The troops headed by Hazrat Khaalid was the first to take to flight When he returned to the call of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) he made amends for his digression and fought fiercely against the infidels till God gave the Muslims victory and the enemy dispersed with heavy losses. Hazrat Khaalid Bin Waleed had sustained seveal wounds in that battle The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was so pleased with Hazrat Khaalid that he paid a visit to him and enquired after his sickness (Usudul Ghaabah).

(to be Continued)

AL-HADIS: Abdullah-b-Omar (*Razi Allahu 'anhu*) reported that the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) said: Pay the labourer his wages before his sweat dries up. (Ibn Majah)

OBITUARY

MUHAMMAD AMIN

With profound grief we announce the demise of our former Assistant Manager, Muhammad Amin. He passed away in Karachi on Thursday, the 25th July, 1991, after a brief illness. He was in his late seventees.

To Allah we blong and to Him we are to return.

Muhammad Amin served Yeqeen International for a very long time with great devotion and willingness He will be long remembered by his colleagues for the nobleness he ever displayed and for his loving qualities of head and heart.

We extend our heartfelt condolences to the bereaved family. May Almighty Allah, in His Mercy, grant eternal peace to the departed soul Ameen!

(Contd. from Page 65)

neous men and women, as it is the root of all evils Islam enjoins upon every Muslim woman to segregate herself from strangers It also commands them to use veil whenever anyone of them happens to go out of her house There is nothing disgraceful nor anything like making her a prisoner Man is the best of God's creation whereas woman is the best part of man Her protection from man's covetousness and evil desires is the noblest duty of the society, or else the whole community is bound to suffer from never-ending moral and spiritual depravity.

May God save mankind from such horrible situation. Ameen!

—:o:—

WOMEN OF ISLAM

STATUS OF WOMAN IN ISLAM

By Syed Mahmood Akhtar

Woman, in all ages, are stated to have been subjected to high-handedness by their opposite gender, men. It is also said that they have always been victimised, oppressed and exploited by men because of the latter's virile masculinity and higher intelligence as compared to women. Women object to men's domination in the affairs of the world too and claim that they are as competent for any occupation as are men. They, therefore, demand equal rights with men. Innumerable societies and associations have sprung up, especially in western countries, in support of giving women rights equal to men. Generally speaking, these societies have been able to secure many rights, privileges and prerogatives for women so much so that they have now become in several ways a nuisance to their own social environment. The conscientious among them are worrying as to how to get over this predicament. Granting of unrestrained liberty to women in the name of the so-called liberalism in modern times has generated emotional outbursts leading to libertinism. They are in hot water on this account but they cannot do away with it either, because they themselves have been the exponents of the movements of giving unlimited liberty to women. They are now trying to change the course of the obnoxious lib movement to the third world countries with all their enchanting slogans.

Sagacity demands that we should find out the solution of this alarming situation. If the west has failed to pull itself out of this quandary we should help them remove their embarrassment by projecting the merits of Islamic values and the rights of women in Islam.

People of the Book, the Jews and Christians, are well aware that the reforms which God's Prophets ('alaihi-mus-salaam) introduced in human society were revealed to them by God, the Creator of the heavens and the earth and everything in between. These reforms meant for the good of the mankind, are not man-made. They are made by man's Creator Himself. These divine laws are permanent and ever useful if abided by the people in any age or clime. On the other hand, man-made laws are transient. They lose their usefulness with the passage of time. By continuous appliance of man-made laws for a long time, they lose their value. They bring the society to a blind alley. It reaches a point of no return. There is for it no outlet or escape. The already pricked bubble of Communism is a living example before our eyes It did not last for even a century Similar is the fate of the reformative movements in the western countries advocating emancipation of woman While man himself is not a perfect being, how the laws or movements introduced by him, however noble and sincere they might seem, could be perfect. Very soon their defects show up which damage the society in the long run.

Since Islam is the latest, the last, and everlasting revealed religion for mankind on earth and it rightly claims to contain panacea of all human troubles, let us examine what does it recommend. This is all the more essential if human civilization is to be saved from so many pitfalls.

The first thing that we might consider about woman is her physical built-up and set of mind. Physiologists of the world agree that a woman is physically weak as compared to man. She cannot perform physical feats like a man. Moreover her biological needs compel her to readjust her movements from time to time, almost all the year round. She cannot be expected to perform the functions other than those for which she has been made by her Creator. Moving beyond her natural orbit will amount to working against the Will of her Creator. To whatever extent, therefore, she tries to be equal to man in all aspects of life, she cannot recall a status exceeding her built-in capabilities. She will remain a woman despite all the delusions about her. The western societies have committed a blunder by according rights to women identical with men, without envisaging equal duties and obligations. They are now facing the bitter consequences of their error, e.g growing unemployment, frustrated marriages, childless homes, and moral anarchy

Islam is the way of life chosen by God for mankind He created man and woman for each other. They are opposite to each other in certain forms and traits. In several ways their activities too are made distinct from each other by their Creator, Almighty God. But despite these differences, or rather because of these differences, they are indispensably dependant upon each other. In Islam a man is not complete without a woman, his wife, and vice versa. God in His Extreme

Wisdom has condescended to give mankind a balanced and comprehensive system of Rights and Duties of man and woman, as He has described in Qur'an Majeed, the last Scripture revealed by God to the last of the His Prophet Muhammad *(Sallallahu 'alaihi wa sallam).*

Qur'an Majeed is a complete code of life for men as well as women, providing for their respective physical and spiritual needs and growth on earth. It is also a perfect guidance for them for their life in the Hereafter. It is a miracle book. It should be read daily by every man and woman, Muslim or non-Muslim, to find out what a wealth of spiritual bliss does it bring to them. It gives an honourable position to the woman within the fold of Islamic society, in contrast to the west where she is taken for a mere doll to play with.

In Islam man and woman hold equal rights but their duties and obligations are not identical in all respects For example, the economic burden of a family, which may include wife and dependent children, primarily rests upon the man, whereas the affairs of his household are mostly run by the woman She is the queen of the house commanding absolute authority over domestic maids and servants. Much more, she jealously guards the interests and property of her husband Above all, it is the women who takes care of the children's education and their good up-bringing.

This division of labour between man and woman is in consonance with the physical and physiological capabilities of the two sexes. In it there is no slur or insult upon either of them For bearing the brunt of economic struggle and making him responsible for the maintenance of his family, man has earned for himself the privilege to become the head or administrator of his family as it is enjoined by God in Qur'an Majeed:

> "Men are the protectors and maintainers of women, because God has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient. . .". (4:34).

It is incumbent upon man to bear all lawful expenditure of his wife. It is her right to claim necessary maintenance allowance from her husband. There are Traditions (*Ahadith*) of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, saying

1 "The woman can say· You either feed me or (straightaway) divorce me". (Bukhari)

2 "Yes, these women have a *right upon you that you treat them well, feed them well,* and clothe them well" (Tirmizi)

In short, according to Islamic Shari'ah (Law), the duty of earning livelihood, etc, primarily devolves *upon man. He stands as a* pledger for fulfilling the legitimate financial needs of his wife and children. However, a woman in Islam is not barred from possessing wealth and property in her own right She can also run her own trade or industry.

A woman can even seek employment and earn a living for herself and her children if her husband is unable to support the family To live by the sweat of one's brow is better than to live with a beggar's bowl. Islam allows even well-to-do women to seek lawful employment it does not prohibit them to do so. Instances are available in the earliest period of Islamic history when wives of certain Companions of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* had gainfully engaged themselves in various lawful occupations. Hazrat Khadija *(Razi Allahu 'anhaa)*, the first wife of the Holy Prophet himself, was a successful business-woman for a long time. However, Islam imposes two conditions on a woman in such a situation: One, that she must continue to pay due attention to the rights and interests of her husband and children; Two that she must abide by all the moral, spiritual, social and cultural restrictions so as not to create any disturbance in the family system as visualized by Islam.

In our age, however, it is observed that elitist women have broken all barriers in their effort to eliminate men from lucrative positions, trying, instead, to instal themselves in their places. In this way they are making great strides in the economic field, even surpassing men, but they are thereby ignoring their household affairs altogether. It is a tyranny of the modern culture that women are advised and encou*raged to step out of their homes to* work in offices and industries in the midst of strangers. This situation, obviously, results in creating social and moral hazards and problems.

Islam is the religion whose approach to life is realistic and natural. It has, therefore, set separate circles of activities for men and women There are certain limitations which preclude each of them from going too far.

The first limitation imposed by Islam is to stop free and frequent association of strangers — men and women Islam shuns promiscuity. It is against mingling of heteroge-

(Contd. on Page 63)

ISLAM AND SUFISM

Of late, a certain school of thought in Pakistan has come out with the hypothesis that *Tasawwuf* (*Sufism*) is something alien to Islam and Qur'an and that astonishing feats can be performed by means of exclusive attention, by non-Muslims as well.

It is not our intention to fan this controversy, but we nevertheless consider it our duty to elucidate that Sufism in its true perspective falls well within the pale of Islam Sufism points to a human state attainable by the faithful through deep spiritual meditation It is a process of refinement and elevation of the soul. Qur'an Majeed says·

> "Truly he succeeds that purifies it (the soul), and he fails who corrupts it". (91 9-10).

Tasawwuf whether it is a derivative of *"Suf"*, the garment of coarse undyed wool worn by ascetics, or of *"Safa"*, the purity, the fact remains that it has been an important aspect of the Islamic Faith ever since the time of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* himself. Its origin and base lie in the Qur'anic conception of Oneness of Allah.

> "And your God is One God There is no god but He... " (12:163).

Following the concept of the Oneness of Allah (Tauhid) with sincerity of heart, the Faithful aim attainment of a spiritual state of closeness to Allah. His constant and single-minded repetition (*Zikr*) of the name and attributes of Allah predisposes his soul to reach, by and by, gnosis (*Ma'rifat*), or the knowledge of Allah. This progress is likened to a journey (*Sulook*) undertaken by the traveller (*Salik*), the seeker after Allah.

Sufism in Islam has relation also with the Sunnah, the concomitant of Qur'an Majeed It has a model before it in the morals and manners of the Messenger of Allah *(Sallallahu 'alaihi wa sallam)*. Among his practices can be listed. intensive prayer, nightly vigil, constant remembrance of Allah, prolonged prayer in the dead of the night, worship in a state of total seclusion e g. in the cave of Hiraa or in *E'tikf*, and the like Amidst the prominent qualities of a Sufi's character are forgiveness, generosity, perseverance, contentment, self righteousness, and the like It is an admitted fact that Sufis strive harder, and harder, to follow Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* in all matters to the best of their ability

Shaikh Abdul Wahid bin Zaid an ancient Sufi, has likened Sufis to those who bend their intellectual faculty to trace the path of the Messenger of Allah *(Sallallahu 'alaihi wa sallam)*. They remain awake within They seek his protection to keep away from the base instincts of the self ('Awarif-ul-Ma'arif)

Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* is reported to have said:

> "He who revives my practices, enlivens my self and he will be in Paradise together with me". (Tirmizi).

And Qur'anic verses support this precept in these words·

> Say: "If you love God follow me: God will love you and forgive you your sins...." (3:31).
>
> "O you who believe! Give your response to God and His Apostle, when He calls you to that which will give you life.. ." (8:24).

Tasawwuf also depicts the leanings of the Prophet's Companions *(Razi Allahu 'anhum)*. It has to be so, because to refine the soul was a part of the duty of the Prophet *(Sallallahu 'alaihi wa sallam)* and his Companions, in consequence, cast their lives in the mould of self-righteousness (*Taqwa*) and purification (*Tazkia*). This process produced in the heart a feeling of fear (*Khashiat*) of Allah. Hadith indentifies Sufism with doing-good (*Ehsan*) which is the essence of Sufism, as of Islam

There are two aspects of the teachings and preachings of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and both are equally important. The outward manifestation of Prophethood comprises purification of self. Those who concentrated on this aspect fell in the class of Commentator (*Mufassir*), Traditionist (*Muhaddis*), Jurist (*Faqih*), and Preacher (*Muballigh*) Those whom in addition to the outward, derived inspiration from the inward aspect of Prophethood, turned into Divine Saints (*Aulia Allah*). Albeit, the source for all of them is Qur'an and Hadith The binding force between Allah and His servants is the Book and Sunnah. Man will be questioned about this in the Hereafter and on it depends his salvation

Ascetic life and forced poverty were not liked by Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. Certain Companions were, by nature, inclined towards depri-

vation, undue self-denials, celibacy, etc. They were dissuaded by Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, because Islam does not forbid the good things of the worldly life.

It prohibits only its vices. Sufism in Islam cannot be equated with Christian monkery. Nor could it be termed as an off-shoot of the Greek philosophy which presented a precept of god without any attributes. Islamic Sufism is a distinct order by itself, deriving its motive force directly from Qur'an Majeed and Sunnah. It is in this way that the part played by Muslim Saints, the favourite people of Allah, is worthy of notice. Oneness of Allah has been the pivot of their preachings and through it they reached the peak of their spiritual strivings. It was thus that they could attract people to their fold in order to inculcate in them the moral and spiritual values of Islam.

There may, however, be certain so-called Sufis who adopt for themselves extraordinary ways and means which are not in line with the Shari'ah, that is, the law based on Qur'an Majeed and Sunnah There can be no clash whatsoever between *Shariah* and the way *(Tariqat)* of Sufi. Hazrat 'Umar *(Razi Allahu 'anhu)* said:

"Wen we see someone oblivious the limits set by Shariah and unattentive to obligatory Prayer and deriving no pleasure from recitation of Qur'an Majeed, Fasting and Prayer and stepping into the sphere of the prohibited and the detested, then we will not accept him and shall not acquiesce in his claim that he is pious within". ('Awarif-ul-Ma'arif).

To conclude, excepting any corrupting practices, there is no denying the fact that Sufism is Islamic and the claim of the Sufis to have inherited their doctrine from Qur'an Majeed and Sunnah is well founded. Sufism is not outside the orbit of Islam.

COMMISSION SET UP TO ISLAMISE ECONOMY

The Federal Government has set up a commission for Islamisation of economy in pursuance of para 8 of the enforcement of Shariat Act, 1991.

The terms of reference of this commission are: To recommend measures and steps, including suitable alternatives, by which the economic system enunciated by Islam could be established: to recommend the ways, means and strategy for such changes in the economic system of Pakistan so as to achieve the social and economic well-being of the people as envisaged by Article 38 of the Constitution to undertake the examination of any fiscal law or any law relating to the levy and collection of taxes and fees or bank-collection of taxes and fees or banking or insurance law or practice and procedure to determine whether or not these are repugnant to the Shari'at and to make recommendations to bring such laws, practice and procedure in confirmity with the Shari'at to monitor progress in respect of the Islamisation of economy, identifying lapses and bottlenecks if any and suggest alternatives to remove any difficulty and to oversee the process of elimination of Riba from every sphere of economic activity in the shortest possible time and also recommend such measures to the Government as would ensure the total elimination of Riba from the economy

MEMBERS

The Commission shall consist of the following

1. Mr. I. A. Hanfi, Governor, State Bank of Pakistan—Chairman.
2. Senator Abdur Rahim Mandokhel — member.
3. Mr. Arbab Jehangir Khan, MNA — member.
4. Ch. Abdul Ghafoor, MNA — member.
5. Mr. S. M. Taqi Usmani, former Judge, Shariat Court — member.
6. Mr. Khalid Ishaq, Advocate, Supreme Court, Karachi — member.
7. Mr Mukhtar Masood, former Federal Secretary — member.
8. Dr Ziauddin Ahmed, Islamic Foundation Markfield — member.
   Dawa Centre, Ratby Lane, Leicester, LE6 Orn, U.K
9. Mr. Abdul Jabbar Khan former President, National Bank of Pakistan — member.
10. Dr. Rafiq Ahmed, former Vice-Chancellor, Punjab University — member.
11. Mr Ibrahim Sadat, Chartered Accountant, Karachi — member
12. Mr. Nawazish Ali Zaidi, former Executive Vice-President and Director Research, United Bank Limited — member/Secretary.

The Commission shall submit its reports on a regular basis and suitable intervals to the Federal Government, which shall place the same before both the Houses of Majlis-e-Shoora (Parliament) and shall also respond to any queries sent to it by the Federal Government in respect of establishment of the Islamic Economic Order.

(Contd. on Page 71)

EMINENT MUSLIMS

MAULANA AKBAR SHAH KHAN NAJIBABADI

(Rahmatullah 'Alaihi)

By Syed Mahmood Akhtar

After the third Battle of Panipat (1761), in which the Maratha forces were totally routed by Ahmad Shah Abdali, some Muslim families of Swat, Buner and Bajaur moved to Rohilkhand (U.P., India). They settled at Najibabad, a principality of Nawab Najib-ud-daula.

Among them was a gentleman named Syed Shah Khan. He had two minor sons, namely Ahmad Shah Khan and Zamin Shah Khan. For some reason, Syed Shah Khan surreptitiously returned to his homland Buner where he stayed till his death, leaving behind his minor sons in India to be looked after by their maternal uncle Ahmad Khan.

On attaining the age of majority both Ahmad Shah Khan and Zamin Shah Khan took service with Nawab Najib-ud-Daulah. They remained there till the Nawab was killed and his principality taken over by the British army in 1857.

Zamin Shah Khan had a son named Muzaffar Shah Khan. He was apprehended along with Nawab Mahmood Khan of Bijnaur, another principality adjacent to Najibabad. Nawab Mahmood Khan too, was killed by the British forces, but fortunately Muzaffar Shah Khan, somehow, secured his release. However his house etc. were all demolished.

Muzaffar Shah Khan had a son named Nadir Shah Khan. He was born in 1846 at Najibabad. During the war of Independence (1857) he was only eleven years old. At that tender age and in the midst of a terrible bloody upheaval, Nadir Shah Khan took the ladies and children of his family to the mountains for security reasons. He grew into a scholar. Intellectually he belonged to the school of thought which is known in our history as HIZB-I-WALIULLAH. He died in 1927. It was this Maulvi Nadir Shah Khan, whose son was Maulana Akbar Shah Khan Najibadi, a celebrated author, poet and writer of Islamic History.

Akbar Shah Khan was born at Najibabad, Mohallah Pathanpura, in 1857. His genealogy ran as under.

> Akbar Shah Khan, son of Nadir Shah Khan, son of Muzaffar Shah Khan, son of Zamin Shah Khan, son of Syed Shah Khan of Buner

Akbar Shah Khan received early education from his father and passed the Middle School examination from the local school. His knowledge of Arabic language was mediocre but his intensive studies made good for it later He was well versed in Persian and could read and write English also. He composed verses in Urdu as well as Persian and published them in his montly journal **Ibrat.**

At that time there lived in Najibabad a renowned physician of Delhi named Hakim Jamshed Ali Khan Akhtar. He was also a talented literary figure of the town. He used to improve the poems written by Akbar Shah Khan who owed much in this field to Hakim Saheb. Akbar Shah Khan had also the privilege of acquiring good acquaintance with Maulana Hasrat Mohani because of his predisposition to poetry.

During 1897-98, Maulana Akbar Shah Khan remained attached to the Education Department and worked as Persian teacher of a High School at Najibabad. But his intellect wanted a wider field for his library activities.

It was now the beginning of the twentieth century marked with a new element of agitation throughout the length and breadth of the country. It took the shape of a die-hard, militant Hindu organization known as Arya Samaaj. It was raised to rouse the dormant spirit of Hindu nationalism among the Hindus and to convert non-Hindus to their fold. Arya Samaaj movement had two spheres of activities One was called SHUDDHI Its responsibility was to convert non-Hindus to Hinduism. The other was known as SANGHTAN, whose function was to arouse Hindus. The avowed purpose of Arya Samaaj movement was to make the Muslims of South Asia lose their entity. It was encouraged by the British government as a force against Islam and the Muslim institutions, Arya Samaajists first started their SHUDDHI activities against the Muslim Rajputs, who still had a semblance of Hinduism in their social customs and traditions. These Arya Samaajists became so impudent that they held public meetings and threw challenges to the religious scholars of Islam to come forward and face the lashing criticism coming from their **Viddiya Saagars** against Islam.

Maulana Akbar Shah Khan was an enthusiastic young man with a sincere Muslim heart beating in his body. Incidentally, an Arya Samaaji Updeshak thumped at Najibabad and started spilling venom against Islam. The Maulana's sense of hon-

out (and his concern) for Islam inflamed his heart to take up the gauntlet with the Updeshak. Disputation started in the presence of a vast crowd. The Updeshak was a veteran whereas the Maulana was only a young and inexperienced person in the field. So the disputation did not appear very lively. One day he got hold of a book written by Mirza Ghulam Ahmad of Qadian. The Maulana studied the book thoroughly and with the help of the arguments defeated the Arya Samaaji Updeshak It is noteworthy here that Qadianism had not yet taken upon itself the rabidity which it did exhibit in course of time.

That event was the turning point in the life of Maulana Akbar Shah Khan. In the days to come the Qadiani movement was in full swing It is not improbable that in the beginning some Qadiani Muballigh (Preacher) might have come into contact with him. He might have given him the book for holding a successful disputation against the Arya Samaajist To cut the story short, Maulana Akbar Shah Khan reached Qadian and became a follower of Mirza Ghulam Ahmad He stayed there for eight long years (1906-1914). It may be recalled that Mirza Ghulam Ahmad died in 1908 It is probable, therefore, that the Maulana must have believed in the mission of the Mirza, or else he could not have stayed at Qadian for a further period of six years after his death. The Maulana taught Urdu and Persian to the students of Madarsah T'alim-ul-Islam at Qadian and later became a Superintendent of its Boarding House.

After the death of Mirza Ghulam Ahmad, Hakim Nuruddin became his first successor. People say that in the making of Mirza Ghulam Ahmad a shadow 'apostle' the contribution of Hakim Nuruddin was enormous. The fond devotion of Maulana Akbar Shah Khan to Hakim Nuruddin, the so-called first Qadiani 'caliph', was but natural inasmuch as there was no other person at the helm of the organisation other than the Hakim. To say that the Maulana was attracted to Hakim Nuruddin because of the latter's qualities and learning does not seem plausible. It is enough to say that the Hakim commanded reverence because of his being the spiritual successor of Mirza Ghulam Ahmad. The Maulana somehow got caught up in the web.

After the death of Hakim Nuruddin there was a great split in the Qadiani organisation for the selection of the second successor Mirza Bashiruddin Mahmud, a son of Mirza Ghulam Ahmad, was also one of the aspirants for that office Other candidates were Maulana Mohammad Ali, of Lahore and Khwaja Kamaluddin of the Woking Mosque, Surrey, U.K. When Mirza Bashiruddin Mahmud succeeded at Qadian, there was a bang Mohammad Ali formed a party of his own. It was called the Lahori Party, having its headquarters at Lahore It was at this moment that Maulana Akbar Shah Khan dissociated himself from the main organisation of Qadian. He returned to Najibabad but very soon he returned to Lahore again and worked for the Lahori party there. He was appointed the Editor of **Paighaam-e-Sulh** by the party. It seemed, however, that the Maulana was by now very much dejected. He left the Lahori party also and returned to Najibabad, his original home in 1915 At long last the whole truth dawned on him. He repented and retraced his steps, finally breaking for good all his previous connections with the people of Qadian and Lahore and their phoney movement. Almighty Allah guides whomever. He, in His mercy, pleases.

Maulana Akbar Shah Khan was a religious activist He did not sit idle. In 1914 the Arya Samaajists became very aggressive in their mission against Islam in the city of Agra and its suburbs. They were working under a well-planned scheme among the Muslim Rajputs because they thought that they could easily fall a prey to their persuasions and canvassings in view of their ancient common social customs and traditions. When Maulana heard of this, it made his blood boil. He chalked out a four month **Tablighi** programme and visited Bijnaur, Nagina. Moradabad, Aligarh and Shikohabad, Manpuri, Fatehgarh, Farrukhabad, Qannauj, Kanpur and their suburbs. There he held public meetings and delivered forceful speeches and made personal contacts with influential persons. In that way he could stem the torrent of Arya Samaaj and drive away the vestiges of Hinduism from the minds of the Muslims of those areas. Journals and newspapers of that time such as Sahifah (Bijnaur), Al-Mushir (Moradabad), Al-Mizaan (Aligarh), etc, highly commended the services of Maulana Akbar Shah Khan for Islam in that respect.

On return from his **Tablighi** tours Maulana Akbar Shah Khan started to edit his own monthly magazine **'Ibrat** from Najibabad, Its first issue came out in January, 1916. It continued till March, 1917.

In 1917 the Maulana went to Lahore again and stayed there till the middle of 1921. After that he taught Urdu and Persian at Dayal Singh College, Muslim High School,

and Senior Local Cambridge College. He was Superintendent of a Hostel as well, where he led five time congregational prayers and gave lessons in Qur'an Majeed to his wards for half an hour daily after the Fajr prayer. During this time his literary activities also continued. He worked as the Editor of 'Al-Mansoor', Lahore.

When Maulana Zafar Ali Khan was arrested by the government he sent a message from the prison to Maulana Akbar Shah Khan through his son Akhtar Ali Khan, requesting him to join the 'Zamindar' and to run the newspaper. Maulana Akbar Shah Khan resigned from the college and took over charge of 'Zamindar'. It was a weekly paper in those days. He remained associated with it till the middle of 1921 After that he returned to Najibabad and started publishing his journal 'Ibrat' again since November 1921, which continued till December, 1922.

Activities of Arya Samaajists again raised their head. Their notorious leader, Shardha Nand, was released from imprisonment after his meeting with the Viceroy of India. The word 'Shuddhi' was on the lips of the Hindu people everywhere in the country. Maulana Akbar Shah Khan jumped in the arena as before. He set on sail his Tabligi mission for six months from January, 1923 to June, 1923. At the end of the mission he settled at Najibabad and started writing his famous Tarikh-e-Islam in three volumes. During this engagement he was invited to Lahore by Maulana Zafar Ali Khan, to Calcutta by Maulana Abul Kalam Azad, to Afghanistan by General Nadir Khan but, being engrossed in the Tarikh, he did not go anywhere. He stuck to his literary occupations at Najibabad. He used to say that for the awakening of the Muslims it is necessary that they should know their history. Such distinguished personages as Sir Ross Masood, 'Allama Iqbal, Nawab Akbar Khan of Hoti invited him, but he was not prepared to leave his assignment For the same reason he declined to go to Hyderabad Deccan when he was invited there.

For nearly fourteen years he diligently kept himself busy in literary pursuits. Besides his monthly journal 'Ibrat', which attracted valuable articles from such prominent literary figures as Maulana Abdul Halim Sharar, Maulana Aslam Jairajpuri, Agha Refique Bulandshahri, Professor Jamil-ur-Rahman, Khalil-ur-Rahman. Maulvi Abul Hasan Badayuni, Maulana Yaqub Bakhsh, Raghib Badayuni and also poems from Allama Iqbal. Maulana Akbar Shah Khan wrote as many as thirty two regular books and almost a similar number of pamphlets on different burning topics of the day His contribution to Urdu literature was immense. His first book was "Tarikh-i Najibabad", 1901 and the last one was his "Qaul-i-Haq" of "Tarikh -i- Zawaal-i-Millat -i- Islamiyah", That is: History of the Decline of the Islamic Brotherhood, 1929.

During June, 1937, he fell ill of diarrhoea. It persisted till his end When his malady aggravated his friends and relatives advised him for a change of climate. One of his friends Deputy Collector Ahmad Sa'eed Khan asked him to stay with him at Jawalapur. Maulana Akbar Shah Khan shifted there in April, 1938. His condition however, deteriorated there further. On the 10th of May, 1938, this eminent historian of Islam expired. He was buried at Najibabad, his home town.

—:o:—

DONATION FOR UK ISLAMIC CENTRE

—:o:—

The promotion of Islamic studies in the U.K. received a major boost with the announcement of a contribution of half a million pounds by Shaikh Khalifa bin Zayed al-Nahyan, Crown Prince of Abu Dhabi, to the Islamic Centre of Saint David's University College, Lampeter in Wales

A formal agreement outlining the aims and objects of the Isamic Centre has been initiated by Mr. Ezzaddin Ibrahim, Cultural Adviser to the President of UAE.

The centre will help in developing a better understanding of Islam in the West and meet the cultural needs of the Muslim Community in the UK

It may be recalled that a centre for Islamic studies was set up in 1988 at the cellege department of theology and religious studies. The department received endowments from the Amir of Qatar and the Crown Prince of Bahrain through the good office of the Prince of Wales, Chancellor of the university.

The centre has attracted a significant number of postgraduate and under-graduate students to read for degrees of the University of Wales in Islamic studies.

It proposes to use all new endowments for the pormotion of Islamic studies and establish it on a firmer and more permanent basis. Islam is one of the well-established faith's in Wales being home of the earliest Muslim settlements.

—:o:—

WHY DID I EMBRACE ISLAM?

- QAMAR AL-QALB

The Muslims must show by their example that a better life with true Islam, as guided by the Wonderous Verses of the Qur'an can be theirs.

I am a new Muslim, an Australian, christened Daryl Champion. I embraced Islam on 1.6.84 (3-4-1404-H) at a Sydney Mosque. Since embracing Islam I visited from time to time all the Sydney Mosques, trying to experience all the flavour of Islam available to me in Sydney. My name is Qamar-Al-Qalb, or Daryl Champion as my parents would know me. I am not Yusuf Islam (former "rock star" Cates Stevens), but the message I have is similar. I too know the music industry. — I spent three years playing in and co-managing a band, in fact, that is what brought me to Sydney from Adelaide (my place of birth — the capital of South Australia) at the beginning of 1983. I have experienced four years in the media industry — two of them as a journalist with a newspaper and I have worked for about three years as a storeman in a warehouse. I am now studying Islam, history and many other subjects — privately, officially I am unemployed.

So, you are interested in knowing why I embraced Islam! Well, **I didn't 'embrace' Islam, I re-discovered Islam in myself** — it was only a matter of time and by the mercy of Allah it was sooner, not later. It was bound to happen, and I am a Muslim, not Sunni, not Shia, but a Muslim. And if there are to be more like me — many more, and Insha Allah there will be. Muslims must show by their example that a better life with true Islam, as guided by the wonderous verses of the Qur'an can be theirs And to do this, Muslims must first unite and organise themselves. No Sunni or Shia — only Muslims. The old "hatchet" must be buried in the dust of history and all sights set as one toward the building of a golden future. Allah planned it this way.

I remember when as a child, I used to gaze at the blue, star-spangled dome and minarets of the Mosques in Adelaid while sitting in back seat of my parents car as we drove past. Even then I had an urge to see what it was like on the inside. I also remember actually visiting a Mosque at the age of 12 as part of a Primary School tour of the desert mining town of Broken Hill. This tiny but beautiful Mosque was built by Afghan camel drivers about a century ago, and in it I felt a peace and tranquillity which I had never experienced in any church. And I remember having a desire to read the Qur'an when I was in High School. This seemed strange to me because I had been brought up as a Christian and I had not even read the Bible, I was never a committed Christian.

Then, 12 months ago I had a dream. And it was as if it were real I assure you. I dreamt my death, murdered by an unknown soldier. But it was as if great weight had been lifted from my back. I was still alive and I saw my body below me. This had a great effect on me. I was convinced of life after physical death and I lost all apprehension of death. I believe it was another step in my journey to the Truth.

Soon after this dream I perceived a great darkness descending on the world, including Australia. The darkness in fact is already here but it will get blacker, it is like dusk before a stormy night at this point of time. I made a pledge to myself to do something — this was at the end of October 1983. By the grace of Allah I attended a Scientific Anti-Nuclear Lecture two days after I made this pledge — the first such meeting I had ever gone to. Facts revealed at this lecture inspired reference to the Bible, the book of Revelations specifically. This in turn rekindled my old desire to read the Qur'an. I remembered Muslims had ideas on "the end of the world" too. A week later, almost by chance, seemingly, I met my first Muslim. Every day I was learning more about Islam. The more I found out the more I wanted to know.

So, on the 3rd Rabi Althani 1404 after Hijra, I 'officially' became a Muslim. What you have heard is not a tale of conversion, but a story of the rediscovery of my natural self embobied in Islam. And Praise be to Allah for me being able to be talking as a Muslim, as I am.

The Muslim population in Australia is about 250,000, only 200 I believe of those being converted Australians.

There appears to be growing interest in Islam here in Australia and Insha Allah Australia has something to offer the world in the form of a dream that has yet to be realised.

(Courtesy: Payam-e-Aman, Bloomsfield).

—:o:—

(Contd. from Page 67)

The Commission shall have the power to conduct its proceedings and regulate its procedure in all respects as it may deem fit. It may acquire the services of eminent scholars from Pakistan and abroad to advise on specific issues.

The Ministry of Finance, shall be responsible for the administrative matters relating to the Commission.

—:o:—

ANNUAL SUBSCRIPTION OF YAQEEN INTERNATIONAL (CURRENT VOLUME)

Within Pakistan. Rs. 100/- plus Rs. 10.00 in case of Payment by cheque ex-Karachi.

Outside Pakistan	Pakistan Currency or equivalent U.S. Dollar
AIR MAIL	Rupees
Algeria, Bangladesh, Egypt, Iraq, Iran, Jordan, Syria & Turkey.	160.00
Afghanistan, Abu Dhabi, Bahrain, Burma, Doha, Dubai, India, Kuwait, Sri Lanka, Sharjah & Saudi Arabia.	220.00
African & European Countries, China, Indonesia, Japan, Malaysia & Singapore.	240.00
Australia, Canada, Fiji Islands, New Zealand & U. S. A.	280.00
Panama, South America & West Indies.	300.00
SEA MAIL	
(a) Algeria, Bangladesh, Egypt, Iraq, Iran, Jordan, Oman, Syria & Turkey.	120.00
(b) All other countries.	175.00

PRICE PER COPY (Including Postage)

Within Pakistan: Rs. 5.00 Outside Pakistan: By Air Mail U.S. Dollar 1.00

AVAILABLE OLD BOUND VOLUMES OF YAQEEN INTERNATIONAL

Nos. 13 to 18 & 25 to 39 @ Rs. 170.00 each plus Postage.

LIFE MEMBERSHIP

For Residents in Pakistan — Rs. 1,000.00
For Residents Outside Pakistan U.S. Dollars 250.00

ALL PAYMENTS TO BE MADE IN ADVANCE

YAQEEN INTERNATIONAL
Stands for Right Guidance.
Recommend it to friends.

REMITTANCES IN POUND STERLING

Remittances from Countries outside Pakistan towards

(i) Subscription of Yaqeen International

(ii) Purchases of Books etc., from MAKTABA Darut Tasnif, and (iii) Donations, Zakat etc., for Madrasa Talimul Islam (Tablighi College) can be deposited directly in Darut Tasnif (Private) Limited A/C No. 01/05121/04 with National Bank of Pakistan, 18, Finsbury Circus, London EC 2M 7BJ, ENGLAND, under intimation to Darut Tasnif (Private) Ltd., Mujahidabad, Hub River Road, Karachi 75700 (Pakistan).

All Correspondence should please be addressed to:
The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Saddar, Karachi-74400 (Pakistan)
Phone: 52 43 25.

Editor, M. M. Ansari.
Published by Syed Irshad Ali,
Printed at MATBA DARUT TASNIF,
Iqbal Mansion, Shahrah-e-Liaquat,
Saddar, Karachi-74400 (Pakistan).
Phone: 516997.

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ث=ṡ Bold, ح=ḥ Madd, ز=ẓ, ص=ṣ, ض=ḍ, ط=ṭ Fine, ظ=ẓ Madd, ع=ʻ, ء=ʼ (Jerk)
آ=ãã, وٓ=õõ, ىٓ=ẽẽ, ا=aa, و=oo, ى=ee

RU-KOOʻ 3 (Contd.)	SECTION 3 (Contd.)	ركوع ٣ (متبع)
101. *Fa-bash-shar-naa-hu bi-ghu-laa-min ḥa-leem.*	101. So We gave him the glad tidings of a forebearing son.	فَبَشَّرْنٰهُ بِغُلٰمٍ حَلِيْمٍ
102 *Fa-lam-maa ba-la-gha ma-ʻa-hus-saʻ-ya qaa-la*	102. Then when he was old enough to walk with him, he said.	فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ
yaa-bu-naiy-ya in-nẽe a-raa fil-ma-naa-mi an-nẽe az-ba-ḥu-ka	O my son, I see in a dream that I am to sacrifice you.	يٰبُنَيَّ اِنِّيْۤ اَرٰى فِي الْمَنَامِ اَنِّيْۤ اَذْبَحُكَ
fan-ẓur maa-zaa ta-raa	So consider, what you think (about it)	فَانْظُرْ مَاذَا تَرٰى
Qaa-la yãa-a-ba-tif-ʻal maa tu'-mar	He said: O my father, do what you are commanded.	قَالَ يٰۤاَبَتِ افْعَلْ مَا تُؤْمَرُ
Sa-ta-ji-du-nee in shãa- al-laa-hu mi-naṣ-ṣaa-bi-reen	You shall, God willing, find me steadfast.	سَتَجِدُنِيْۤ اِنْ شَآءَ اللّٰهُ مِنَ الصّٰبِرِيْنَ
103 *Fa-lam-mãa as-la-maa*	103. So when they had both surrendered (to Allah's will)	فَلَمَّاۤ اَسْلَمَا
wa tal-la-hoo lil-ja-been.	and he flung him down upon his forehead,	وَتَلَّهٗ لِلْجَبِيْنِ
104 *Wa naa-dai-naa-hu any-yãa-ib-raa-heem.*	104 We called out to him O Abraham!	وَنَادَيْنٰهُ اَنْ يّٰۤاِبْرٰهِيْمُ
105. *Qad ṣad-daq-tar-ru'-yaa'.*	105. Indeed, you have truly fulfilled the vision.	قَدْ صَدَّقْتَ الرُّءْيَا
In-naa ka-zaa-li-ka naj-zil-muḥ-si-neen.	Surely, thus do We reward the virtuous.	اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ

106. *In-na haa-zaa la-hu-wal-ba-lāā-ul-mu-been.*

106. This indeed is the clear trial.

إِنَّ هٰذَا لَهُوَ الْبَلٰٓؤُا الْمُبِيْنُ

107. *Wa fa-dai-naa-hu bi-zib-hin 'a-zeem.*

107. And We ransomed him (the son) with a great (animal) sacrifice.

وَفَدَيْنٰهُ بِذِبْحٍ عَظِيْمٍ

108. *Wa ta-rak-naa 'a-lai-hi fil-aa-khi-reen.*

108 And We left for his sake among the posterity (the salutation):

وَتَرَكْنَا عَلَيْهِ فِى الْاٰخِرِيْنَ

109. *Sa-laa-mun 'a-lāa ib-raa-heem.*

109 Peace be upon Abraham.

سَلٰمٌ عَلٰٓى إِبْرٰهِيْمَ

110. *Ka-zaa-li-ka naj-zil-muh-si-neen*

110 Thus do We reward the virtuous

كَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ

111. *In-na-hoo-min 'i-baa-di-nal-mu'-mi-neen.*

111 Surely, he is one of Our believing servants

إِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ

112. *Wa bash-shar-naa-hu bi-is-haa-qa*

112 And We gave him the glad tidings (of the birth) of Isaac,

وَبَشَّرْنٰهُ بِإِسْحٰقَ

na-beey-yam-mi-nas-saa-li-heen.

a Prophet from among the righteous

نَبِيًّا مِّنَ الصّٰلِحِيْنَ

113. *Wa baa-rak-naa 'a-lai-hi wa 'a-laa is-haaq.*

113 And We blessed him and Isaac

وَبٰرَكْنَا عَلَيْهِ وَعَلٰٓى إِسْحٰقَ

Wa min zur-reey-ya-ti-hi-maa muh-si-nunw-

And among the offspring of both some are virtuous

وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ

wa zaa-li-mul-li-naf-si-hee mu-been.

and some are obvious wrong-doers to themselves.

وَّظَالِمٌ لِّنَفْسِهٖ مُبِيْنٌ

RU-KOO' 4

SECTION 4

114. *Wa la-qad ma-nan-naa 'a-laa moo-saa wa haa-roon.*

114 And indeed We showed favour to Moses and Aaron.

وَلَقَدْ مَنَنَّا عَلٰى مُوْسٰى وَهٰرُوْنَ

115. *Wa naj-jai-naa-hu-maa wa qau-ma-hu-maa*

115 And We saved them both and their people

وَنَجَّيْنٰهُمَا وَقَوْمَهُمَا

mi-nal-kar-bil- 'a-zeem.

from the great distress.

مِنَ الْكَرْبِ الْعَظِيْمِ

116.	*Wa na-sar-naa-hum fa-kaa-noo hu-mul-ghaa-li-been.*	116	And We helped them, so they became the victorious.	وَنَصَرْنٰهُمْ فَكَانُوا هُمُ الْغٰلِبِيْنَ
117.	*Wa aa-tai-naa-hu-mul-ki-taa-bal-mus-ta-been.*	117.	And We gave them the Perspicuous Book.	وَاٰتَيْنٰهُمَا الْكِتٰبَ الْمُسْتَبِيْنَ
118.	*Wa ha-dai-naa-hu-mas-si-raa-tal-mus-ta-qeem.*	118	And We guided them to the right path.	وَهَدَيْنٰهُمَا الصِّرَاطَ الْمُسْتَقِيْمَ
119	*Wa ta-rak-naa 'a-lai-hi-maa fil-aa-khi-reen*	119.	And We left for their sake among the posterity (the salutation):	وَتَرَكْنَا عَلَيْهِمَا فِي الْاٰخِرِيْنَ
120	*Sa-laa-mun 'a-laa moo-saa wa haa-roon*	120	Peace be upon Moses and Aaron.	سَلٰمٌ عَلٰى مُوْسٰى وَهٰرُوْنَ
121	*In-naa ka-zaa-li-ka naj-zil-muh-si-neen*	121	Thus do We reward the virtuous.	اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ
122.	*In-na-hu-maa min i-baa-di-nal-mu'-mi-neen*	122	Inded, both of them are among Our believing servants.	اِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ
123	*Wa in-na il-yaa-sa la-mi-nal-mur-sa-leen*	123	And surely, Elias is one of those sent (by Allah)	وَاِنَّ اِلْيَاسَ لَمِنَ الْمُرْسَلِيْنَ
124	*Is qaa-la li-qau-mi-hee a-laa tat-ta-qoon.*	124	When he said to his people. Do you not fear (Allah)?	اِذْ قَالَ لِقَوْمِهٖٓ اَلَا تَتَّقُوْنَ
125	*A tad-'oo-na ba'-lanw-wa ta-za-roo-na ah-sa-nal-khaa-li-qeen.*	125	Do you invoke Ba'al (a god) and forsake the Best Creator,	اَتَدْعُوْنَ بَعْلًا وَّتَذَرُوْنَ اَحْسَنَ الْخٰلِقِيْنَ
126	*Al-laa-ha rab-ba-kum wa rab-ba aa-baa-i-ku-mul-aw-wa-leen*	126	Allah, your Lord and the Lord of your forefather's?	اللّٰهَ رَبَّكُمْ وَرَبَّ اٰبَآئِكُمُ الْاَوَّلِيْنَ
127	*Fa-kaz-za-boo-hu fa-in-na-hum la-muh-da-roon.*	127	Then they called him a liar, so they will be brought up (before Allah);	فَكَذَّبُوْهُ فَاِنَّهُمْ لَمُحْضَرُوْنَ
128	*Il-laa 'i-baa-dal-laa-hil mukh-la-seen*	128	Except the chosen servants of Allah.	اِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ
129	*Wa ta-rak-naa 'a-lai-hi fil-aa-khi-ree-na*	129	And We left for his sake among the posterity (the salutation):	وَتَرَكْنَا عَلَيْهِ فِي الْاٰخِرِيْنَ

130. *sa-laa-mun 'a-lāa il-yaa-seen.*	130. Peace be upon Elias.	سَلٰمٌ عَلٰٓى اِلْ يَاسِيْنَ
131. *In-naa ka-zaa-li-ka naj-zil-muh-si-neen.*	131. Thus do We reward the virtuous.	اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ
132. *In-na-hoo min 'i-baa-di-nal-mu'-mi-neen.*	132. Surely he is one of Our believing servants.	اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ
133. *Wa in-na loo-tal-la-mi-nal-mur-sa-leen.*	133 And surely, Lot was one of those sent (by Allah),	وَاِنَّ لُوْطًا لَّمِنَ الْمُرْسَلِيْنَ
134 *Iz naj-jai-naa-hu wa ah-la-hoo aj-ma-'een.*	134 When We saved him and his family, all of them —	اِذْ نَجَّيْنٰهُ وَاَهْلَهٗٓ اَجْمَعِيْنَ
135. *Il-laa 'a-joo-zan fil-ghaa-bi-reen.*	135 Except an old woman (left) among those who had stayed behind.	اِلَّا عَجُوْزًا فِي الْغٰبِرِيْنَ
136 *Sum-ma dam-mar-nal-aa-kha-reen.*	136 Then We destroyed the others	ثُمَّ دَمَّرْنَا الْاٰخَرِيْنَ
137 *Wa in-na-kum la-ta-mur-roo-na 'a-lai-him-mus-bi-hee-na*	137 And surely you pass by them in the morning	وَاِنَّكُمْ لَتَمُرُّوْنَ عَلَيْهِمْ مُّصْبِحِيْنَ
138 *wa bil-lail A-fa-laa ta'-qi-loon.*	138 And at night. Will you not then understand?	وَبِالَّيْلِ اَفَلَا تَعْقِلُوْنَ
RU-KOO' 5	**SECTION 5**	
139. *Wa in-na yoo-nu-sa la-mi-nal-mur-sa-leen.*	139 And surely, Jonah was one of those sent (by Allah)	وَاِنَّ يُوْنُسَ لَمِنَ الْمُرْسَلِيْنَ
140. *Iz a-ba-qa i-lal-ful-kil-mash-hoon.*	140 When he fled to the laden boat,	اِذْ اَبَقَ اِلَى الْفُلْكِ الْمَشْحُوْنِ
141. *Fa-saa-ha-ma fa-kaa-na mi-nal-mud-ha-deen*	141 So he shared the lots (cast with others), but he was condemned.	فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِيْنَ

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Mohammed Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

تفكك أواصر الأسرة وأسبابه :
(متبع من العدد السابق)

كما يجب أن يراعى شعورها وأن يتجاوز عن أخطائها فالله يقول (فعسى أن تكرهوا شيئا ويجعل الله فيه خيرا كثيرا) وأن يتحمل اذاها فيما لا يخالف الدين أو يخدش الكرامة ، وأن يعلمها ما تعرف به حق ربها وأولادها يقول الله تعالى (وأمر أهلك بالصلاة) وأن ينفق عليها من ماله ولا يلزمها بالانفاق من مالها وفقا لما أمر الله به (لينفق ذو سعة من سعته) الا اذا دعت الى ذلك ضرورة أوحاجة ، وفى الحديث (أطعموهن مما تأكلون ، وأكسوهن مما تلبسون) ويقول النبى ﷺ لهند زوجة أبى سفيان (خذى من ما له ما يكفيك وولدك بالمعروف) كما يجب للزوج على زوجته توفير الأمن والأمان له ولأولاده ، بتثقيفهم وحسن توجيههم والعناية بصحتهم ومنعهم عن مصادقة قرناء السوء أو الاختلاط بهم حتى يكونوا صفوة مختارة ولبنات صالحة فى مجتمع صالح والا تعصى له أمرا لا يتعارض مع الدين لأنه لا طاعة لمخلوق فى معصية الخالق وليس من الأنصاف أن يتحمل الزوج مسئولياته الجسام ثم تهمله زوجته ولا تلبى رغباته مما قد تثير أعصابه ويضعف بينهما الرحمة والمودة .

ومن أهم الأسباب فى تفكك أواصر الأسرة : الطلاق ، ولهذا جعله الشارع (أبغض الحلال الى الله) لما يترتب عليه من الجفوة والكراهية بين الزوجين وأسرتهما وما ينتجه من انعدام رعاية الأبوين للأولاد فى أخلاقهم وسلوكهم وتعليمهم ويعرضهم للاتصال بعناصر الشر والفساد ويبعدهم عن الطريق المستقيم .

ومن الأسباب : تعدد الزوجات مع عدم الاستطاعة على الانفاق عليهن أو العدل بينهن ، أو لغير حاجة من مرض الزوجة أو عقمها ، أو سوء خلقها لما يؤدى اليه من الجور والمشاحنات وعداوة الأولاد على الرغم من أخوتهم وكثرة عددهم وبخاصة عند عدم القدرة على حسن رعايتهم .

ومن الأسباب : تدخل أسرة الزوجين فى شئونهما الخاصة وانتصار أسرة الزوج اليه ضد زوجته ، وانتصار أسرة الزوجة اليها ضد زوجها وخلق المشاكل بينهما مما يزيد الخلاف ويقويه لينتهى غالبا بالشقاق والخصومة الحادة والطلاق وتشريد الأولاد وانحرافهم وفشلهم فى دراستهم ووقوف عناصر الشر والفساد لهم فيقعون فى مهاوى الرذيلة ولات ساعة مندم .

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا — عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ — لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحَمِ

« فاذا قضيت الصلاة فانتشروا فى الأرض وابتغوا من فضل الله واذكروا الله كثيرا لعلكم تفلحون » .

فيجب أن لاتشغلنا أموالنا وأهلونا عن مبادىء الدين وقيم الحياة المثلى ، فليست الحياة مأكلا ومشربا وشهوة والا فالحيوان الأعجم أو قر حظا منا ، وانما الحياة فى حقيقتها قبل ذلك وبعده صفاء نفس وطهارة قلب ونقاء فكر واستقامة سلوك فى اطار منهج الله الذى يهدى للتى هى اقوم.

أدب الجمعـــة :

كرم رسول الله ﷺ يوم الجمعة بتكريم الله تعالى له اذ جعله يوما مشهودا فى الأرض وفى السماء .

فقد جاء فى صحيح مسلم قول رسول الله عليه الصلاة والسلام : « اذا كان يوم الجمعة كان على كل باب من أبواب المسجد ملائكة يكتبون الأول فالأول فاذا جلس الامام طووا الصحف وجاءوا يستمعون الذكر » .

فالمسلم حين يفقه القول الكريم ويدرك أن الملائكة وهم عباد الرحمن يستقبلونه وهو ذاهب الى المسجد ويجلسون معه حين يسمع الخطبة لا شك أنه يستشعر فى قرارة فؤاده غبطة لا يعدلها شىء وسرورا لا يدانيه شىء .

ولذا فالمسلم يتهيأ لهذا الاجتماع المشهود بأفضل هيئة وأطيب رائحة اقتداء برسول الله ﷺ .

فهو يبدأ بالغسل ، وغسل الجمعة مستحب لكل انسان سواء كان رجلا أو امرأة أو صبيا وسواء حضر الصلاة أم منعه مانع شرعى لظاهر قوله عليه الصلاة والسلام — كما فى صحيح مسلم « حق الله على كل مسلم أن يغتسل فى كل سبعة أيام ، ويغسل رأسه وجسده » .

وعند ما يتهيأ المسلم للخروج الى الصلاة يجدر به أن ينتقى ثوبا خاصا بالجمعة يكون نظيفا طاهرا . .

فهذا يوم لقاء بالمسلمين على تقوى من الله ورضوان.

وفى سنن أبى داود وأبن ماجه عن عبد الله بن سلام رضي الله عنه أنه سمع رسول الله ﷺ يقول على المنبر : « وما على أحدكم لو اشترى ثوبين ليوم الجمعة سوى ثوبى مهنته » وعن عائشة رضى الله عنها أن رسول الله ﷺ خطب الناس يوم الجمعة فرأى عليهم ثياب النمار — وهى بردة صوف تلبسها الأعراب فقال : « ما على أحدكم ان وجد سعة أن يتخذ ثوبين لجمعته سوى ثوبى مهنته » .

وبعد ذلك يتطيب المسلم ويسعى الى الصلاة فى سكينة ووقار ، ويحسن الاستماع الى الخطبة حتى يحظى بالبشرى التى وعده بها المصطفى ﷺ فى قوله « من توضأ فأحسن الوضوء ثم أتى الجمعة فاستمع وأنصت غفر له ما بينه وبين الجمعة وزيادة ثلاثة أيام » وذلك لأن الحسنة بعشر أمثالها .

وهكذا نجد فى أدب الجمعة كما رسمه رسول الله ﷺ أدبا رفيعا لم يعهد فى مذهب أو ملة أو نحلة سابقة على الاسلام أو لا حقة ، فان بعض هذه الملل والنحل تجعل ترك الغسل قربة الى الله وتهمل نظافة الجسم رهبانية ابتدعوها .

وان الناس مازالوا فى أرجاء شتى يطلقون اظفارهم بل ويصبغونها بألوان متعددة تحمل الأقذار والأمراض معـــا .

والاسلام وحده هو الذى يقول فى محكم كتابه « يا بنى آدم خذوا زينتكم عند كل مسجد » .
(سورة الأعراف آية : ٣١) .

والرسول ﷺ هو القائل : « الطهور شطر الايمان» .

صلى الله وسلم وبارك على هذا النبى العظيم .

رسول الله ﷺ وترك خطبته حتى انتهى الى — بتشديد الياء — فأتى بكرسي حسبت قوائمه حديدا ، فقعد عليه رسول الله ﷺ وجعل يعلمني مما علمه الله ، ثم أتى خطبته فأتم آخرها .

هذا وان خطبة الجمعة لوثيقة الصلة بحياة المسلمين افرادا وجماعات ، فمعرفة سبيل الرشاد والتواصي بالحق وتوثيق عرى الأواصر الاجتماعية والابقاء على نقاء العقيدة وطهرة السلوك ، وتحديد ملامح المجتمع الاسلامي ، سياسيا واقتصاديا وحضاريا . . كل ذلك مرتبط بخطبة الجمعة ..

وأن مصير المسلمين يتحدد دائما من فوق المنبر ، فقد بدأ تاريخهم السياسي من فوق منبر الرسول في المدينة وتوالى بعده منبر دمشق ومنبر بعداد ومنبر الأزهر ومنابر المساجد في مشارق الأرض ومغاربها . .

أن المنبر وسيلة وغاية : فهو وسيلة لدعوة الناس الى الله قد يصاحبه فيها أجهزة أخرى ولكنها جميعا تسعى لغاية واحدة هي العودة بالناس الى المسجد ليكون المنبر وحده مصدر الصوت الالهي المقدس .

« وأن المساجد لله فلا تدعوا مع الله أحدا » . .

وقت الجمعـــة :

جاء في الصحيح عن جابر بن عبد الله أن النبي ﷺ كان يخطب قائما يوم الجمعة فجاءت عير من الشام فانفتل الناس اليها حتى لم يبق الا اثنا عشر رجلا فأنزلت هذه الآية في الجمعة ، « واذا رأوا تجارة أو لهوا انفضوا اليها وتركوك قائما » .

هنا موقف يجب التأمل فيه واتخاذ العبرة منه .

ان يوم الجمعة خير يوم طلعت فيه الشمس ، وفيه اجتماع أسبوعي للمسلمين على سبيل الفريضة العينية للرجال البالغين العقلاء المقيمين .

وكان هذا اليوم يسمى في الجاهلية يوم العروبة أي البين المعظم ولم يصل المسلمون جمعة الا في المدينة حيث الاستقرار والنصرة والتمكين .

وخطبة الجمعة تجديد لشباب الاسلام وتبصير لدعوة الحق وربط لحياة المسلمين بآفاق الدين السامية . . ولذا كان يتولاها الرسول الكريم بنفسه وأداها الخلفاء الراشدون من بعده وقام بها كل وال من ولاة المسلمين .

وايا ما كان فان الوحي الالهي قد نزل مبينا أدب المسلمين وقت الخطبة والصلاة قال تعالى . « يا أيها الذين آمنوا اذا نودي للصلاة من يوم الجمعة فاسعوا الى ذكر الله وذروا البيع ذلكم خير لكم ان كنتم تعلمون » .

فعند النداء لصلاة الجمعة يجب السعي اليها ، والمراد به الاهتمام بها ، وعقد القلب عليها والذهاب الى المسجد في وقار وسكينة ، وليس المراد بالسعي المشي السريع فهذا منهي عنه ، ففي الصحيح أن الرسول الله ﷺ قال : « اذا أتيتم الصلاة فامشوا وعليكم السكينة فما ادركتم فصلوا وما فاتكم فأتموا » .

وشأن المسلمين أن لا يحصل بينهم بيع وشراء أو معاملة أثناء نداء الجمعة فان اتفاق العلماء على حرمة ذلك واختلفوا هل يصح العقد أم لا ؟ والظاهر بطلان العقد .

وعلى هذا لا يصح شرعا مباشرة أي عمل ممن تجب عليه الجمعة وقت النداء ، لأنه تعطيل لتلك الشعيرة الخالدة ، وقد قال عليه الصلاة والسلام — كما في صحيح مسلم « لينتهين أقوام عن ودعهم الجمعات أو ليختمن الله على قلوبهم ثم ليكونن من الغافلين » ثم قالت الآية التالية :

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

فلسفة الجمعة فى الاسلام

الدكتور محمد سيد أحمد المسير

خطبة الجمعة :

جاء فى صحيح مسلم عن جابر بن عبد الله قال : كان رسول الله ﷺ اذا خطب أحمرت عيناه وعلا صوته واشتد غضبه حتى كانه منذر جيش يقول صبحكم ومساكم ، ويقول : « بعثت أنا والساعة كهاتين ويقرن بين أصبعيه السبابة والوسطى ، ويقول : أما بعد فان خير الحديث كتاب الله وخير الهدى هدى محمد وشر الأمور محدثاتها ، وكل محدثة بدعة وكل بدعة ضلالة ، ثم يقول : أنا أولى بكل مؤمن من نفسه ، ومن ترك مالا فلأهله ، ومن ترك دنيا أو ضياعا فالى وعلى » بتشديد الياء فيهما .

هذا الحديث الشريف يبين لنا حرص سيدنا رسول الله على أمته فعند الخطبة المتعلقة بأمر عظيم ينفعل انفعالا يتناسب مع الموقف ، وقد سجل القرآن المجيد هذا المعنى عندما قال : « لقد جاءكم رسول من أنفسكم عزيز عليه ماعنتم حريص عليكم بالمؤمنين رءوف رحيم » سورة التوبة : ١٢٨ .

لكن هذا الانفعال لا يخرج عن حدوده المعقولة ولا ينقلب الى حركة هوجاء وأخرج مسلم فى صحيحه : أن عمارة بن رؤبة رأى بشر بن مروان على المنبر رافعا يديه فقال . قبح الله هاتين اليدين . لقد رأيت رسول الله ﷺ ما يزيد على أن يقول بيده هكذا ، وأشار بأصبعه المسبحة .

ولم تكن خطبة رسول الله طويلة مملة ، بل كانت صلاته قصدا وخطبته قصدا ، وليست القضية المتعلقة بالكم الذى يقال : وانما هى — أساسا — متعلقة بصدق العبارة واخلاص القصد وحكمة التوجيه ومراعاة مقتضى الحال .

ولا بأس بتصحيح أوضاع طارئة أثناء الخطبة ، فان ارتباط الحكم بسبب يجعله أوقع وأثبت . وتحكى كتب الصحاح أن سليكا الغطفانى جاء يوم الجمعة ورسول الله ﷺ يخطب فجلس فقال له : يا سليك قم فاركع ركعتين وتجوز فيهما ، ثم قال : اذا جاء أحدكم يوم الجمعة والامام يخطب فليركع ركعتين وليتجوز فيهما .

ويحكى أبو رفاعة فيقول : انتهيت الى النبى ﷺ وهو يخطب فقلت : يا رسول الله . . رجل غريب جاء يسال عن دينه ، ولا يدرى ما دينه ؟ قال : فاقبل على

بسم الله الرحمن الرحيم

عن جـرير بن عبد الله ﷺ قال : قـال رسول الله ﷺ :
" لا يرحم الله من لا يرحم الناس " .

(متفق عليه)

فى هذا الحديث الشريف يحثنا الرسول ﷺ على التعامل بالرحمة والشفقة مع عباد الله ويبين ان شأنها عظيم ، وثوابها كبير فان من لم يتصف بصفة الرحمة والشفقة تجاه عباده سبحانه وتعالى لا ينال من رحمة الله التى وسعت كل شيء .

التحرير

أسعار الإشتراك السنوى فى اليقين إنترنيشنل

إبتداء من المجلد الـ - ٣٩ :

داخل باكستان: ٠٠/٠٠ روبية باكستانية بإضافة ١٠/ روبيات فى حالة التسديد بشيك من خارج أى مصرف فى كراتشى .

خارج باكستان: --- --- --- --- --- --- --- العملة الباكستانية أو ما يعادلها من دولار أمريكى

بالبريد الجوى — روبيات

- البلاد الأفريقية و الأوروبية و الصين واليابان و ماليزيا و سينغافورة و إندونيسيا ٢٤٠,٠٠
- أستراليا ، كندا ، جزائر فيجى ، نيوزيلندة و الولايات المتحدة الأمريكية .. ٢٨٠,٠٠
- الجزائر ، بنجلاديش ، مصر ، العراق ، إيران ، الأردن ، سورية وتركية . ١٩٠,٠٠
أفغانستان ، أبوظبى ، البحرين ، بورما ، الدوحة ، دبي ، الهند ، الكويت
- سرى لانكا ، الشارقة و المملكة العربية السعودية ٢٢٠,٠٠
- بنامة ، أمريكا الجنوبية وجزائر الهند الغربية ٣٠٠,٠٠

بالبريد البحرى

(أ) الجزائر ، بنجلاديش ، مصر ، العراق ، إيران ، الأردن ، عمان ، سورية وتركية .. ١٢٠,٠٠
(ب) جميع البلاد الأخرى ١٧٥,٠٠

ثمن العدد الواحد (بما فيه أجرة البريد)

داخل باكستان : ٥,٠٠ روبيات   خارج باكستان: بالبريد الجوى .. را دولار امريكى .

أعداد المجلة السابقة للسنة الكاملة متوفرة بشكل مجلدات جميلة، الأعداد ١٣، إلى ١٨ و ٢٥ إلى ٣٨ ؛ كل منها مقابل ..ر٢٠٠ روبية باكستانية وذلك فيما عدا أجرة البريد .

رسم العضوية فى المجلة مدى الحياة :

لساكنى باكستان : ١٠٠٠,٠٠ روبية ولغير ساكنى باكستان: ٢٥٠,٠٠ دولارا أمريكيا .

جميع المراسلات

باسم مدير اليقين إنترنيشنل مكتب البريد . دار التصنيف ، مجاهد آباد ، حب ريور رود ، كراتشى - باكستان .

هواتف .

المكتب الرئيسى: ٢٢٦٥٩٧-٩٨

المكتب الفرعى: ٥٢٤٣٢٥

التسديد مقدما

وَاللَّهُ وَلِيُّ التَّوْفِيْقِ

مجلة

دار التصنيف (برائيويت) ليميتيد

المجلد ٤٠ — ١٠ صفر ، ١٤١٢ هـ الموافق ٢٢ اغسطس ، ١٩٩١ م — العدد ٨

فلسفة الجمعة فى الاسلام

— خطبة الجمعة لوثيقة الصلة بحياة المسلمين افرادا وجماعات .

— شأن المسلمين أن لا يحصل بينهم بيع وشراء أو معاملة اثناء نداء الجمعة . .

— يجب أن لا تشغلنا أموالنا وأهلونا عن مبادىء الدين وقيم الحياة المثلى .

تفكك أواصر الأسرة وأسبابه

— يجب للزوج على الزوجة توفير الأمن والأمان له ولأولاده .

Yaqeen international

…BLISHED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNIF (PRIVATE) LIMITE…
the 7th & 22nd of every month

VOL. 40 MUHARRAM 25, 1412 A.H. AUGUST 7, 1991 No. 7

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

In the name of Allah, the All-Compassionate, the Most-Merciful

A WORD FOR WOMENKIND

OURS is the age of din and noise. Everywhere there is clatter and clamour for something or other, the woman lib and her equality with men being the loudest. Islam provides for just rights for men and women, respectively They are equitible, though not necessarily identical in all respects.

There is, however, one field which is as much limitless for men as for women. It is Taqwa, or righteousness, or piety, or fear of Allah, call it what you may. Islam lays down Taqwa as the very norm of human excellence and superiority Qur'an Majeed says:

> "Verily the most honoured of you in the sight of Allah is he (who is) the most righteous of you . . . " (49.13).

And Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* exhorted as follows:

> "O people- Verily your Lord is one and your procreator is one All of you belong to Adam, and Adam is made from clay.
>
> Behold, there is no superiority for an Arab over a non-Arab, or for a non-Arab over an Arab; nor for a white over a black, or for a black over the white, except in righteousness. Verily the noblest among you is he who is the most righteous." (Farewell Sermon).

It is clear therefore that the Qur'an and Sunnah lay emphasis on Taqwa for all — male or female It is the only ladder that can be climbed up at will by any man or woman who wishes to exalt himself or herself in the sight of Allah. Man or woman, whosoever reaches the highest rung of this ladder, is the noblest of all.

It is a pity that the entire elite womanfolk has been crying hoarse for mundane gains and worldly glitter and clamour. They are not paying ample heed to their spiritual enlightenment in this world and eventual salvation in the Hereafter. They think that spiritualism is the sole domain of men. It seems that the material advancement of the west alone dazzles their eyes, and permissive society is their misconceived ideal. The fact of the matter about the west, however, is what Iqbal has described: "The intellect is rife and crafty, whereas the soul is in death's agony".

The charter of equality given by Allah is enshrined in Qur'an Majeed as follows:

> "For Muslim men and women, for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's praise, for them Allah has prepared forgiveness and great reward". (33:35)

As regards pursuit of knowledge, the Holy Prophet has made it incumbent on every Muslim man and woman to seek it. Almighty Allah has repeatedly called upon human beings to reflect over His signs.

What then remains of equalit and freedom? If it means provoca tive dresses, night clubs, pop sing ing, ballroom dancing, drinkin semi-nude or nude paintings, mixed social gatherings of strangers, and other similar sensuous acts or obscenities of sorts, Islam forbids them equally for men and women.

Let us digress here towards sain thood, or mysticism, that is tasaw wuf. This again is not the exclusiv domain of men Women are equall eligible to follow the Way. The re wards of each one, male or female will be in proportion to his or he strivings, no matter to which se does one belong. The noble Way open to all and sundry. Be modes practise decency, and guard you chastity, that is the universal dictat applicable equally to all the me and all the women. In his trestise Al-Ruh al-Quds and Al-Durrat al Fakhirah, Ibn al-'Arabi has give 71 biographical sketches of Sufis Andalusia, of which a few ar women.

SHAMS: About one called Sham the Mother of the Poor, Ibn al'Arab says that he met her when she wa in her eighties. She lived at Mar chena of the Olives where he ofte used to call on her. In his word "Among people of our kind I hav never met one like her with respe to the control she had over he soul. In her spiritual activities an communications she was among t greatest. She had a strong and pu heart, a noble spiritual power an a fine discrimination. She usuall concealed her spiritual state . . Sh

was endowed with many graces. Her spiritual state was characterized chiefly by her fear of Allah and His good pleasure in her, the combination of the two at the same time in one person being extremely rare among us....She also had the power to voice the thoughts of others. Her intutions were true and I saw her perform many wonders." (Sufis of Andalusia, pp 142-143).

NUNAH FATIMAH: The second pious lady of whom Ibn al'Arabi speaks, is Nunah Fatimah bint ibn Muthannah. She lived in Saville and was in her nineties when Ibn al'Arabi met her. Despite her age, face was shining ruddy and very delicate. Ibn al'Arabi says that her special Chapter of Al-Qur'an was 'The Opening' (Al-Fatehah) and that she could wield its power in any matter she wished. (Ibid p 143).

"One day," writes Ibn al'Arabi, "when I was with her, a woman came to see her to complain of her husband who had gone away to Sidonia, two days' journey from Saville. She told us that he wanted to seek another wife in that place, which she found hard to accept. I asked Fatimah whether she had heard the woman's plea and begged her to call upon Allah to restore her husband to her. She said. I will make no supplication but I will cause the Chapter 'the Opening' (Al-Fatehah) to follow behind him and bring him back'. I then recited, 'In the name of Allah, the Merciful, the Compassionate', and she recited the rest of the Chapter. Then she said, 'O Chapter of the Opening, Go to Jarez de Sidonia to the husband of this woman and drive him back at once from wherever you find him and do not let him delay.' She said this sometime between noon and the late afternoon. On the third day the man arrived at his home." (Ibid p 145). The man said that while he was going to the Kadi to solemnise his second marriage, he felt a contriction in his heart and his whole scehme fizzled out.

In the beginning Fatimah worked on a spindle to cater for a living. Afterwards she took to hand-spinning, but Allah then caused her spinning finger to become crippled. From then she relied upon the leftover crumbs of food thrown away by the residents. She ate little but always thanked Allah and persisted on the Way she had chosen for herself from her very childhood while still with her parents. In the same state of contentment, she nursed her leprosy-afflicted husband for twenty-four long years.

Ibn al'Arabi, with two of his companions, built for her a hut of palm branches to enable her to perform her devotion in relative comfort, but as providence would have it, the oil in her lamp myseriously ran out — an altogether unusual phenomenon.

Her devotion to Allah was profound The worldly avarice did not touch her at all Of those who came to see her, she admired Ibn al'Arabi the best She would say, "the rest of you come to me with parts of yourselves, leaving the other part of you occupied with your other concerns, while Ibn al'Arobi is a consolation to me, for he comes to me with all of himself . . . That is what it should be on the Way." (Ibid p 143). We leave Ibn al-Arabi and Andalusia here

RABE'A: Let us now come to Rabe'a al Basri. the great saint among the women and a superb preacher. A party of men once visited her and, to tease her, taunted, "No woman has ever been a Prophet." Prompt came her retort, "Thanks Allah, no woman has ever been a Satan either-"

Bibi Rabe'a had completely lost her own self in the worship and rememberance of Allah. Once Hazrat Hasan al-Basri, a contemporary saint of great eminence, proposed to her for marriage, and the folloing conversation ensued between the two saints:

— The tie of marriage applies to those who possess 'being'. Here 'being' has altogether disappeared for I have become 'non-being' to self, and exist only through Him. I wholly am His. live in the shadow of His control Not of me, but of Him, you ask for my hand.
— Rabe'a! How did you discover this secret?
— I did lose all my 'found' things in Him!
— How do you know Him?
— You know only the 'how', while I know the 'howlessness'!

Once Bibi Rabe'a sent, as token, to Hazrat Hasan al-Basri three things — a wax-candle, a needle, and hair-combings Her accompanying message said, "Be like a candle, illumine the world but consume your own self. Be like a needle, working itself naked, but sewing an apparel for others These two things done, a thousand years will be worth a piece of hair to you" (Muslim Saints and Mystics, A J. Arberry).

We have given those profiles of women saints and sufis to create interest in their approach to, and way of, life Islamic history is replete with such noble examples in the life of the Prophet of Islam. his illustrious Companions. their followers, and later saints and sufis. By all means our women may read Chanakya, Machiavelli, and Inger-

soil , and Zion's Protocols to understand the perversities of governance, but lose not sight of your own Al-Ghazzali, Ibn Khaldun, and the like, and the glorious chapters of the Orthodox Caliphs and of the benign rule of the Holy Prophet himself. Do not ignore our saints and sufis who have taught how to govern by love and how to protect human rights.

CONCLUSION

The object of Islamic government, as elucidated in Qur'an Majeed, is:

> "Let there arise out of you a hand of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: they are the ones to attain felicity." (3:104).

If we strive for this with sincerity of heart, Allah will help us and all our agitating controversies are bound to come to an end, bringing peace for the nation and tranquillity in our restless souls.

So, may Allah help us. Ameen!

AL-QUR'AN

TWO LIVES OF MAN

By Syed Mahmood Akhtar

Basically every man is endowed with two lives by God, his Creator. One life is mortal or perishable while the other is immortal or perpetual. The life which he is leading on the earth is of a short duration Like the luminous panorama of nature, such as the sun, the moon, the galaxies, the whole procession of millions of heavenly bodies, etc, it is fleeting fast. It is temporary. For such a mayfly existence on this earth man undergoes hard labour. He tries to earn by the sweat of his brow a loaf of bread to fill his belly with. He struggles hard to seize power, pelf and property from others, at times even by shedding blood of innocent people. He feels satisfaction by usurping the human rights. He does not hesitate to deprive his own brothers, sisters, or daughters of their rightful dues. He resorts to all such nefarious activities so as to fill his own coffer. Most often, in this world itself, he falls at last into the iron grip of law for his wrongdoings. But even then he is not inclined to abandon such ill-practices. He does all this to satisfy his greed or for fear of a rainy day to come. What an irony is it that he tries to accumulate means of his comfort for a life which is in any case so short and ephemeral. What a tragedy it is that he clinches things of his worldly relief after putting in incalculable labour of pain, physical and mental, but leaves them all behind him when the angel of death strikes the blow and hastens forthwith his departure from this world.

How mindful was he of the life which was to be so short and perishable? He feared falling prey to famishment poverty, sickness, illiteracy, etc, and how seriously did he run after the means of saving himself from fortune's ravages? He had even built a palatial house, not so much to protect himself from the vagaries of nature as to earn praise from others for his architectural feat and fulfilment. The worldly wise call such a man farsighted and prudent because he passess away leaving behind him a lot of wealth and real estate for his successors. But was the dead man really far-sighted and prudent, as they say? Of course he amassed immense wealth and other things of comfort and luxury, but did he send forward, out of them, any provisions for his journey to, and life in, the other world, the Hereafter? With empty hands and bare footed, wearing neither a crown nor a headgear, his body decorated with no armour and no accoutrement except a simple shroud wrapped round his body, he is gently laid and buried inside the grave in the midst of humble dust, by his friends and relatives most aggrieved. Thus the deceased has gone to the next world the—Hereafter, which is the ultimate world of abiding reality. It is perennial and perpetual in contrast to the world where we live before meeting with death, a world which, is only a temporary abode, meant to put human beings to a severe test of virtue in order to prepare for the comforts of the life after death.

The world where we pass our life on earth may be likened to a test flight of which the Hereafter is the final destination. "All the world's a stage, and all the men and women merely players". said William Shakespeare, to illustrate the point The players are free to act here as they please but they will have to account in the Hereafter for what part they had been performing on the worldly stage during their appointed lifetime on the earth.

All Prophets, from Hazrat Adam, the first, to Hazrat Muhammad the last of them (peace be upon all), have warned the mankind that after this transient world there is another world as well which is final and eternal. It is called the Hereafter. Our existence on earth is temporary, but after death life does not cease. It marches on to the next world, the

Hereafter, where every man and woman will have to give account of what good or bad deeds he or she had been doing in this-worldly life. They will receive award or punishment there from the Creator according to their respective deeds

Most of the people are, however, oblivious to, or unaware of, the life after death. They do not know that life is a continuous process. No one ever returned from there to this world to tell them, of the other world and its whys and wherefores.

It is, however, God alone Who is the Creator and the Sustainer of every man and beast and bird and the entire creation, and Who is the Lord of the Worlds, and Who is All-Knowing. He has given detailed knowledge of the Hereafter through His Prophets, and guided man to lead a virtuous life on earth and perform utmost the good deeds here. That alone will be of use to him in the Hereafter.

The last of God's Prophets is Hazrat Muhammad *(Sallallahu 'alaihi wa sallam)*. God revealed to him the final Scripture that is Al-Qur'an. It is the last and final Revealed Book in which every word of God is extant and intact and protected for ever originally revealed to the Holy Prophet more than fourteen hundred years ago in the wilderness of Arabia. In Al-Qur'an God has warned mankind to make preparations for the next world which is sure to come after death. Almighty God says in Qur'an Majeed:

> "O you who believe! Fear God, and let every soul look to what (provision) he has sent forth for the morrow. Yes, fear God: For God is well-acquainted with (all) that you do" (59:18).

Let us humbly pray to Almighty God that He, in His Extreme Mercy, may enable us to tread the right path here and award us salvation in the Hereafter. **Ameen.**

HEROES OF ISLAM

HAZRAT KHAALID BIN WALEED

(THE SWORD OF GOD)

I

Since its inception Islam has produced men of extraordinary calibre in every field of activity, spiritual as well as mundane.

Here we cite the example of Hazrat Khaalid Bin Waleed whose military genius is universally recognised. His remarkable leadership, skilful manoeuvring and courage have won laurels of appreciation both from his friends and adversaries. Only two persons of early Islam may be said to have come near his unique military dimension, namely—

Amr Bin 'Aas and Saad Bin Waqaas *(Razi Allahu 'anhum)*.

The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* called him the *"Sword of God"* where the illustrious historian on Islam Philip K Hitti writes about him thus:

"The military campaigns of Khaalid Ibn-al-Waleed and Amr Bin 'Aas which ensued in al-Iraq, Persia, Syria and Egypt are among the most brilliantly executed in the history of warfare and bear favourable comparison with those of Napoleon, Hannibal, or Alexander".

Hazrat Khaalid Bin Waleed belonged to the Makhzoom clan of Quraish tribe of Makkah. The Quraish tribe, under the patriarchy of Qusay Bin Kilaab, had established their State over there, after driving out Banu Khaza'aah from Makkah and settled themselves. The State of Makkah was administratively divided into six Departments:

The last Department, that is Qiyaadat, general control and defence was held by Banu Makhzoom, the clan of Quraish to which Hazrat Khaalid Bin Waleed belonged. At that time this Department was under Hazrat Khaalid's command.

The ancestral lineage of Hazrat Khaalid runs thus: Khaalid Bin Waleed Bin al-Mugheerah Bin 'Abdullah Bin 'Umar Bin Makhzoom, and at the seventh generation through Murrah Bin Ka'ab Bin Luway is traceable to the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and Hazrat Abu Bakr *(Razi Allahu 'anhu)*.

Banu Makhzoom was a powerful community of Quraish at Makkah, especially the family of Hazrat Khaalid, in respect of wider blood relationship and material resources.

The father of Hazrat Khaalid, Abd Shams Waleed Bin Mugheerah Makhzoomee was held in great esteem by the people of Makkah. He was a wealthy person having large property and gardens in and around Makkah and Ta'if (As-Seeratul Halbivah)

It is said Waleed was the first to introduce the punishment of amputation of hands of the thief (Subhul A'ashee) before the advent of Islam which was later incorporated and ratified by God in Qur'an Majeed.

Besides, it was the special privilege of Waleed Bin Mugheerah to bear alone the expenses of preparing a cover (Ghilaaf) of Ka'aba (Baitullah) every alternate year whereas the entire Quraish tribe contributed for it the other year.

During the season of pilgrimage (Hajj) all the pilgrims were served with food at Minaa by him. No other person was allowed even to kindle fire in Minaa for the purpose.

Waleed always respected the sanctity of Baitullah. He invariably went inside it bare-footed. He was the first person to introduce the practice of entering the House of God (Baitullah) bare footed (Subhul A'shee). But it was the irony of fate that he did not accept Islam. He died three months after the Hijrat (Emigration) at the age of ninety five years.

HAZRAT KHAALID EMBRACES ISLAM

Hazrat Khaalid Bin Waleed entered the fold of Islam with this background

There are many anecdotes about how Hazrat Khaalid Bin Waleed accepted Islam but the version, narrated in Musnad Imaam Ahmad Bin Hanbal, is regarded as most authentic It describes simultaneous conversion to Islam of Hazrat 'Amr Bin 'Aas and Hazrat Khaalid Bin Waleed *(Razi Allahu 'anhuma)*.

Hazrat 'Amr Bin 'Aas, who was still a pagan and a polytheist, had led an unsuccessful deputation to Abyssinia with the avowed purpose of provoking its ruler Negus against a handful of Muslims who had taken refuge in his kingdom

Not only did the mission of Hazrat 'Amr Bin 'Aas fail in its objective but in his own heart he felt that he was imbibing the lofty concept of oneness of God and the truth of the apostleship of Muhammad *(Sallallahu 'alaihi wa sallam)* Absorbed in such noble thoughts Hazrat 'Amr Bin 'Aas returend from Abyssinia and set out for Madinah to declare his faith in Islam.

On the way he met Hazrat Khaalid Bin Waleed who, too was bound for the same destination. They both appeared before the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and accepted Islam. Hazrat Khaalid was the first to take the oath of allegiance and accept Islam. He was followed by Hazrat 'Amr Bin 'Aas *(Razi Allahu 'anhuma)*. The future conquerors of Syria and Egypt had thus added simultaneously to the strength and honour of Islam, the religion revealed to the Prophet of Islam *(Sallallahu 'alaihi wa sallam)*!

After acceptance of Islam Hazrat 'Amr Bin 'Aas returned to Makkah but Hazrat Khaalid Bin Waleed stayed at Madinah

Before his conversion to Islam Hazrat Khaalid Bin Waleed was a dangerous foe to the Muslim community After becoming a Muslim he was considered as a terror to the pagans of Arabia

The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* knew fully the fighting calibre of Hazrat Khaalid Bin Waleed and also his social status during the days of Ignorance He maintained that status and made full use of Hazrat Khaalid's militant disposition after his conversion to Islam

The first fighting engagement, in which Hazrat Khalid participated was the Battle of Mootah, which occured four months before the conquest of Makkah (Ibn Sa'ad)

It so happened that the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* despatched a letter to the Ruler of Basra through Hazrat Haaris Bin 'Umair Azdee *(Razi Allahu 'anhu)*. When Hazrat Haaris reached Mootah he was cruelly put to death by one Sharahbeel Bin Amr Ghasaanee This unprovoked murder grieved the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and his followers

A contingent of thousand Faithfuls was immediately despatched under the command of Hazrat Haarisah Bin Zaid in order to avenge the murder of the Prophet's emissary, Hazrat Haaris Bin 'Umair Azdee *(Razi Allahu 'anhu)* The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* directed:

This contingent shall be headed by Zahid Bin Haaris, after his martyrdom Jaafer Bin Abu Taalib will head it and in case he too is slain then Abdullah Bin Rawaahah will lead it". (Ibn Hishaam).

The followers of Islam numbering about three thousand only, met with the formidable Roman foe comprising one hundred and fifty thousand veterans at Masnaarif, a suburb of Mootah The fighting began. Hazrat Zaid Bin Harris, Hazrat Jaafer Bin Abu Taalib, and Hazrat Abdullah Bin Rawaaha *(Razi Allahu 'anhum)* fell one after the other in the same sequence in which the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* had predicted The Muslim army was indeed in a very critical position at that time At this juncture they elected Hazrat Khaalid Bin Weleed as their Commander. Hazrat Khaalid knew the technique as well as the tactics of waging fight as fully as he was aware of the terrain He knew that for a successful commander it was imperative to be conversant with the contour and configuration of the land of his enemy.

On assuming command of the Muslim army he engaged the enemy throughout the day At nightfall he changed the position of his soldiers completely The vanguard was sent behind and its position was taken by the rear-guard Similarly the order of the outer flanks, the right and the left wings, was totally reversed whereas a small detachment of reserved troops was kept hidden in the lower declivity as a loop to

(Contd. on Page 56)

AL-FIQH-UL-ISLAMI

(Islamic Jurisprudence)

THE MEAT : LAWFUL AND UNLAWFUL

Islam deals with and provides guidance for all aspects of human life — major and minor, moral, material, individual and collective. The question about what kind of meat is permissible for a Muslim has not been left to his whims, conjectures, or circumstances. Specific instructions regarding the nature and type of animals to be consumed and the manner in which they should be slaughtered have been made available to us through Qur'an Majeed and the Sunnah of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*

For meat to be lawful for Muslims, the following four preconditions must be satisfied·

The animal should be Halal (lawful) according to the Shariah. The meat of a Dog, cat or that of any such Haram (unlawful) animal can be lawful for a Muslim only in case of extreme urgency where a person is threatened with starvation and his life has to be saved.

The animal should be properly slaughtered in the prescribed Islamic way and not dipped in boiling water or killed by electric shocks. Any method adopted other than slaughter will not be lawful.

The name of Allah should be recited while slaughtering the animal. Qur'an Majeed describes that slaughter is unlawful on which the name of Allah has not been recited.

The animal should be in lawful possession of the person who owns it and is free from any apparent or hidden impurities. Similarly, it should not be slaughtered for an idol, or on a grave, etc.

The Islamic manner of slaughtering an animal is to slit its throat, saying "Bismillah Allahu Akbar" (In the name of Allah), thus recognising that its life is taken only by Allah's permission to meet the lawful need of food, and allowing all the blood to drain out The meat slaughtered commercially in North America, European countries. etc., is not lawful (halal) for the Muslims, since when animals are slaughtered there 'Bismillah" is not pronounced on them in most cases and the methods of slaughter are also questionable

The Holy Qur'an states

"This day are (all) things good and pure made lawful unto you The food of the People of the Book is lawful unto you, and yours is lawful unto them... " (5 6).

FOOD OF AHL-AL-KITAB

Now, what does Qur'an Majeed mean by the food of Ahl-al-Kitab (People of the Book) which Allah has made lawful for Muslims? It means only the food which Allah had made lawful for Ahl-al-Kitab in their Scripture (i.e. revelations from Allah) and according to their Prophets. It does not include anything which Ahl-al-Kitab eat, though Allah had forbidden it for them. It is well-known that in everyone of the revealed religions, Allah has forbidden certain classes of food. While good things are allowed, bad things are forbidden. It is also known that in every community, some of its people opposed their Prophets and infringed on the limits which the Prophets had prescribed for them, so they ate some of the food forbidden to them.

Therefore, the food of Ahl-al-Kitab which Allah had made lawful for Muslims, means that the food of the Ahl-al-Kiab which is halal to them in accordance with their Book and the teachings of their prophets. It does not mean every kind of food that they actually eat, regardless of whether it is lawful or unlawful for them.

Surely the above cited verse from Qur'an Majeed does not give a general approval to consume whatever is available in the food markets and confectionaries of the Christian West The true meaning, then of the Qur'anic verse referred to above which conforms to Allah's Law may be summarized as follows.

1 All food which Allah made lawful for the Jews and the Christians in their respective Scriptures is lawful for Muslims.

2 All food which Allah has made lawful for Muslims in the Qur'an Majeed is lawful for the Jews and the Christians.

If this is the true meaning and interpretation of the Qur'anic verse, we should then, again be justified in posing the question whether the meat of animals, as they are slaughtered commercially today in Western countries, was originally lawful for the Jews and the Christians so that it might also be regarded as lawful for Muslims? Those who regard it unlawful do so, because when animals are slaughtered in the Western countries 'Bismillah' (name of God)

is not recited over them and the methods of slaughter are also objectionable. Besides this, there are other differences. There are instances when even carrion has been served because the system of slaughter is based on stunning and many of the animals actually die before reaching the blade. The Ulama are agreed that the food of the "People of the Book" which Allah made lawful for Muslims is their food which Allah had made lawful for them in their Scriptures and through their Prophets.

Finally, there are some people who say, "It is permissible to eat it (i e., non-Zabiha meat) after saying 'Bismillah' at the time of eating". We have however, never heard that saying 'Bismillah' on food which is unlawful turns it into lawful food. what we are sure of is that Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* used to say 'Bismillah' when he commenced eating any food or drinking liquids, thereby, blessing them and making them useful with the grace of the name of Allah Furthermore, he advised Muslims to do the same but he never told them that what was unlawful could be lawful by saying Bismillah over it.

It would be worthwhile and advisable to consider and reflect on the implications of the following Ahadith

(i) An-Nu'man bin Bashir reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said "What is lawful is clear and what is unlawful in clear, but between them are certain doubtful things which many people do not recognize. He who guards against doubtful things keeps his religion and honour blameless. But he who falls into doubtful things, falls into what is unlawful, just as a shepherd who pastures his animals round a preserve will soon pasture them into it." (Bukhari and Muslim).

(ii) Abu Huraira *(Razi Allahu 'anhu)* reported, Allah's Messenger *(Sallallahu 'alaihi wa sallam)* as saying that Allah is good and accepts only what is good, and He has given the same command to the believers as he has given to the Messengers, saying, "O you Apostles! Enjoy (all) things good and pure and work righteousness...." (23:51), and also, "O you who believe, eat of the good things that We have provided for you. .." (2.172). Then he mentioned a man who made a long journey in a dishevelled and dusty state, who stretched out his hands to heaven saying, "My Lord, my Lord." When his food, drink and clothing are of an unlawful nature, and he was nourished up with what was unlawful, the Prophet asked, how could such a one be given an answer?" (Muslim)

(iii) The Holy Prophet *(Sallallahu 'alaihi wa sallam)* is also reported to have said: "Flesh which has grown out of what is unlawful will not enter Paradise, but hell is more fitting for all flesh which has grown out of what is unlawful." (Ahmad, Darimi and Baihaqi).

EFFECT OF FOOD

There can be no gainsaying the fact that the effect of food and drink upon the body and temperament is considerable. The physicians, therefore, prescribe special diet for patients, so that indiscriminate diet may not injure the body. Almighty Allah knows our constitution perfectly well and He knows how to keep it in best health. As the soundness of mind depends on the soundness of body, therefore, food and drink may be said to be one of the principal causes which lead a man to vice and virtues. Almighty Allah and His Messenger *(Sallallahu 'alaihi wa sallam)*, therefore, prescribed such food for men as is conducive to them from temporal and religious points of view. This is also the reason why lawful food, unlawfully acquired, has been made unlawful, as it greatly affects the moral tendency of a man.

The summary of this discussion and probing is as follows:

1. No food of the "People of the Book" is lawful for a Muslim except that which is lawful for the "People of the Book" themselves, according to the directions of their Scripture and their Prophets. And consequently, when the "People of the Book" prepare an animal for food, it would not be lawful for a Muslim unless they slaughter it according to the directions in their Scripture and by their Prophets
2. Halal meat is available in many Western countries through the *efforts of dedicated* Islamic workers and it is easy for anyone keen on getting it to be able to obtain it. And now that the correct Islamic decision on the matter is made known, there should be no excuse for any Muslim to eat unlawful meat It should be known that the body which is nourished on unlawful food will be consigned to Hell as mentioned in the Hadith.
3. Although. on the face of it, the Halal Zabiha meat may appear a little expensive in the USA and other European *countries*, as compared with the mechanically slaughtered and dressed meat. it is worth

(Contd. on Page 56)

(Contd. from Page 53)

guide the main body of his soldiers in case strategy ever demanded retreat. Such skilful manoeuvring of troops gave the Roman high command the impression of the arrival of fresh reinforcement of Muslim troops. That idea made the Romans greatly nervous. The result was that when on the next day fighting began, the handful soldiers of Islam put the Romans into disappointment.

The courage of Hazrat Khaalid himself could be judged by the fact that in the heat of the battle he broke his nine swords in action The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was at Madinah, far away from the battle theatre. He was talking to his Companions sitting around. God removed the curtain of distance and made the scene of fighting visible to him. He narrated to his Compaions all that was taking place there. Suddenly he raised his hand in prayer for Hazrat Khaalid saying.

"O God! He is a sword among your swords. So do help him". (At-Tabaree).

"From that day on Hazrat Khaalid Bin Waleed is known as the "Sword of God".

Numerically there was no comparison between the Roman Army, which comprised one hundred and fifty thousand soldiers and the Muslim force which numbered three thousand only. Obviously the Romans were in a far better position than the Muslims.

Hazrat Khaalid was faced with heavy odds. He was in a state of dilemma whether to give fight and be annihilated or surrender and earn eternal disgrace. He wasted no time in making up his mind. Instead of falling an easy prey to the enemy he decided to withdraw his comrades from the battlefield with safety.

(to be continued)

OBITUARY

RAIS-UD-DIN KHAN SHERANI

WITH a sad heart we bring to our readers the news of the sudden demise of Rais-ud-Din Khan Sherani, due to a fatal heart arrest in Karachi.

To Allah we belong and to Him is certainly our return

Despite his prolonged cardiac ailment and several heart bypass surgeries, he remained unto his very last an ardent researcher of Al-Qur'an and Sunnah His articles which this Journal published from time to time, bespeak of his devout and painstaking efforts to extoll the excellence of Islam In this context he had a fairly good command over the oriental commentaries of Islam. He was also an impassioned poet of N'AT-I-RASOOL *(Sallallahu 'alaihi wa sallam)*

He was also for a long time the head of a USA-based International Organisation of Qur'anic research called IQRA He was a versatile speaker, too, in this field. Besides foreign lands, in Pakistan the armed personnel were his main audience. His amicable disposition and pursuasive approach always held him in good stead when any dialogue ensued.

Professionally he was a highly, foreign qualified Management Consultant, fairly widely known in Interational circles. A decade back he propounded his Theory. He based this Theory on Islamic concepts of human effort, social justice, and mutual consultation among the workers and the entrepreneur. Several of his books were favourably reviewed in this Journal as they amply provide the right guidance towards industrial peace, progress, and prosperity.

We extend our heartfelt condolences to the bereaved family. May Allah be their Protector and Helper. We pray that the All-Passionate Allah may grant eternal peace to the departed soul. **Ameen**

(Contd from Page 55)

purchasing because in addition to being more hygenic for obvious reasons, it is Halal (lawful) in the Islamic **Shari'ah** Moreover, the eating of meat which is sold in the market is not lawful for a Muslim on account of the fact that except for Jewish kosher meat, the name of God is not mentioned while slaughtering the animals The Holy Qur'an is very explicit on this point when it says: Forbidden to you (for food) are: Carrion, blood, the flesh of swine, and that on which has been invoked the name of other than God; that which has been killed by strangling or by a violent blow, or by a headlong fall, or by being gored to death; that which has been (partly) eaten by a wild animal; unless you are able to salughter it (in due course); that which is sacrificed on stone (altars) forbidden also is the division (of meat) by raffling with arrows that is impiety." (5-4).

(SOURCE: Islamic Research Institute, Islamabad.)

AL-QUR'AN

MAKKAH

(THE CITY OF SECURITY)

(AL-BALAD AL-AMIN)

III

In the preceding part of this article, the position of Black Stone, the Station of Abraham, the Haram, and Al-Mataf, was explained. We now proceed to dwell on the Sacred Mosque, the Zam Zam, 'Arafat, Mina Muzdalifa, and Muhassar in this part of the article.

THE SACRED MOSQUE

This is the Mosque that contains and surrounds Holy Ka'abah. During the time of Qussay bin Kilab, the common people built their low and humble dwellings in a circle around the Holy Ka'abah, leaving a narrow strip of space in between This intervening space was used for circumambulation (Tawaaf) of the Holy Ka'abah by the Arabs in the pre-Islamic days. Under Islam, this whole premise became the part of the Sacred Mosque (Masjid-ul-Haram). God has ordained the Holy Ka'abah and the Sacred Mosque to be a sanctuary Qur'an Majeed says-

> ". whoever enters it attains security . " (3 97)

The need to expand the Sacred Mosque was first felt during the Caliphate of Hazrat 'Umar (*Razi Allahu 'anhu*) in the year 17 A H He expanded it and made arrangement for its illumination at night He also had the walls and doors constructed and a barrier built to protect it from the inflow of flood water. Hazrat 'Usman (*Razi Allahu 'anhu*) added to it a roofed hall.

Since then, expansions were undertaken from time to time The proposed expansion of "Baitullah" by King Fahad of Saudi Arabia is as under:

1. Area of the Masjid-ul-haram 208,000 Sq Metre
2. Total Covered Area 61,000 Sq Metre
3. Area of land surrounding the Masjid on the 4 sides 59,000 Sq Metre
4. Number of Namazis 730,000
5. Number of Minarets 9
6. Height of each minaret 89 Metre
7. Airconditioners — 40,000 Tonnage

ZAM ZAM

The history of this well dates back to Abraham (**Ibrahim 'alaihis salaam**) who had left his wife Hagar and their son Isma'il at Makkah It then was a vale without water and natural vegetation. The mother and the son were in wilderness; suffering from acute thirst in that parched and sandy place There was no trace of water. In search of water, Hagar went up and descended down Mounts Safa and Marwa several times When she finally returned in a state of dejection near the Ka'abah, where she had left Isma'il she saw that to mitigate their agony, at the feet of Isma'il a stream of potable water gushed forth incessantly and she cried out "Zam Zam". that is, "stay stay"

The source of Zam Zam is shrouded in mystery It is considered a miracle The water that first quenched the thirst of Hagar and Isma'il, is still flowing in inexhaustible abundance It is held in great esteem by Muslims all over the world. Its draught is considered highly meritorious from a religious point of view. While taking it, one recites: "O God I beg of You gainful knowledge, abundant provision, and protection from every ailment".

'ARAFAT

About 25 kilometres east of Makkah is 'Arafat, a valley of Mount Mercy, where Adam's repentance was accepted by God and where Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) delivered his famous Farewell Sermon in the 10th year of Hijra in the wake of his Last Pilgrimage. Adjoining the hillock is a vast open ground outside the precincts of Haram. The boundaries of this plane are demarcated distinctly on all the four sides It is here that the Pilgrims stay on the 9th Zil Hijjah which is the fundamental of Hajj. Qur'an Majeed ordains·

> " when you pass on the multitude from 'Arafat, remember God by the Sacred Monument . ." (2:198).

Qur'an Majeed ordains hasty walking by the Pilgrims at 'Arafat;

> "Then hasten onward from the place where the multitude hastens onward, and ask forgiveness of God. . ." (2:199).

At the climax of the Pilgrimage, the crowd of the Pilgrims is simply huge and their slow movement would result in trample, panic, and disorder. Hence the requisite discipline is provided directly by God.

Just for the sake of interest we may quote here what a foreign author, Burton, has said about 'Arafat Writes he:

> "Wandering for many years he (Adam) came to the Mountain of Mercy, where our common mother (Eve) was continually calling upon his name. and their recognition ('Arafat) of

each other gave the place the name of 'Arafat". (Hughes).

MINA

It is a sacred valley associated with Pilgrimage ceremonies. Mina literally means "wish". According to a surmise, it is named so because Adam wished for Paradise in this valley. It is six and a half kilometres from Makkah. The sacred Monument is half-way between 'Arafat and Mina. It is called Muzadalifa. It literally means "to come together" or "to pass the night together". In the dale here, Adam and Eve passed the night together.

MUZADALIFA

It is an open ground associated with a long prayer offered there by Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. It has therefore become a sacred Monument and is associated with Pilgrimage rituals. On return from 'Arafat, the Pilgrims pass here the night between the 9th and 10th of Zil Hijjah, in prayer and spiritual devotion.

VALLEY OF MUHASSAR

On their way from Muzadalifa to Mina, the Pilgrims pass by the valley of Muhassar where God routed the "Elephant people" who came to destroy the Ka'abah.

SAFA AND MARWA

Safa is a hillock in Makkah near the Sacred Mosque towards the south. It is the starting point for Sa'ee (to make seven rounds during Hajj and 'Umrah). Marwa is another hillock near the north-eastern corner of the Sacred Mosque which is the terminus for Sa'ee. The two hillocks are known for the rituals connected with Pilgrimage.

Abraham (Hazrat Ibrahim 'alaihis salaam), while at Makkah recited his invocation to God, as Qur'an Majeed testifies (14: 35-41), saying:

> "O [illegible] Lord! I have made so[illegible] my offspring to dwell in a valley without cultivation, by your Sacred House; in order, O our Lord, that they may establish regular Prayer: So fill the hearts of some among men with love towards them, and feed them with fruits: So that they may give thanks". (14·37).

After finishing the invocation, he left Makkah, but his wife Hagar (Hazrat Hajira) and their baby Isma'il ('alaihis salaam) remained behind. When date-fruits and water became exhausted, the mother and the baby were afflicted with thirst and hunger. She went out in the hope that a caravan might be passing that way whom she could ask for water In this quest, she climbed now Safa and then Marwa. She thus went between Safa and Marwa seven times, the number later on prescribed for Sa'ee. No one was to be seen there! Last time when she was on top of Marwa, she heard sound of water oozing out and it soon turned into a gushing stream. Hagar quenched her thirst and suckled Isma'il.

The angel was Holy Gabriel (Hazrat Jibraeel, 'alaihis salaam) the place was the House of God who counselled Hagar not to be afraid and gave her the tidings that the place was the House of God whose foundations shall one day be raised by this baby and his father.

Safa and Marwa have for ever acquired a sacred position. Qur'an Majeed says:

> "Behold! Safa and Marwa are among the Symbols of God. So if those who visit the House in the season (of Pilgrimage) or at other times, should compass them round, it is no sin in them. . . ." (2:158).

THE CAVE OF HIRA

The Mount of Hira, three miles to the north of Makkah contains the cave called Ghar-e-Hira, where Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, before his Apostleship, used to retire for meditation and worship in seclusion and where he received the first Qur'anic revelation. Iqraa. He had been visting the Cave of Hira for two years or even more. He had prayed there and adored his Creator and wondered at the mystery of man with his corruptible flesh but the soul in him reaching out for knowledge and sublimity.

THE CAVE OF SAUR

The Mount of Sour contains the cave called Ghar-e-Sour. It was in this cave that Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and his companion Hazrat Abu Bakr *(Razi Allahu 'anhu)* hid themselves for safety from the enemies when migrating from Makkah to Madinah.

SACRED SYMBOL

While referring to the creation of man, God mentions four most sacred symbols of which Makkah is the one pertaining to Islam

> "By the Fig and the Olive and the Mount of Sinai and the City of Security, We have indeed created man in the best of moulds". (95: 1-4).

"The City of Security" refers to Makkah. Even when Paganism ruled over this territory, the sacred character of Makkah was affirmed and, for that reason, fighting was not allowed on its ground. However, despite their acceptance of its undisputed status as place of security and its ancient sacred associations, the Makkans persecuted the last of the Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, the deliverer of final, universal, and ever-lasting Messaee of God for the Mankind as a whole.

PROPHET'S ASSOCIATION

The Qur'anic Chapter titled Balad (The City) points to a mystic relationship of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* with Makkah. It says:

"I do call to witness this City, and you are a freeman of this City, and (the mystic ties of) Parent and Child...." (90: 1-3).

Makkah has been sacred since ever before, being the very first seat of worship ordained by God for Mankind. Qur'an Majeed says:

"The First House (of worship) appointed for men was that at Bakka (Makkah): Full of blessing and of guidance for all the worlds". (3:96).

The raising of the foundations of the Holy Ka'aba in Makkah goes back to Abraham (Hazrat Ibrahim 'alaihis salaam), but there are places, e g. 'Arafat, Muzadalifa, Mount of Mercy, in the sacred territory of Makkah, whose associations go as far back as Adam and Eve (Hazrat Adam and Hawwa '(alaihimas, salaam) themselves.

Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was born and brought up in Makkah. It was in this City that he received Apostleship of God. It was in this City that revelation of Qur'an Majeed started. It was in this City that he started struggle against idolatry and disbelief. It was in this City that he proclaimed Oneness of God Again, it was in this City that he received the Qur'anic verse in the wake of his last Pilgrimage, declaring the perfection of Islam:

"....This day have I perfected your religion (Deen) for you...." (5:4).

PROPHET'S LOVE

Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* had intense love for the City of Makkah, not only because it was his birthplace but much more because it houses Baitullah. When in Madinah, he earnestly longed for offering Prayer in the direction of Holy Ka'abah in Makkah, whereas the direction then prescribed was Jerusalem, the City of Aqsa Mosque. Eventually God's directive was received through the following Qur'anic verse:

"We see the turning of your face to the heavens: (for guidance) Now We shall turn you to a Qibla that shall please you Turn then your face in the direction of the Sacred Mosque. Wherever you are turn your faces in that direction " (2:144).

This verse brings out the anguish with which Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was pining within, in Madinah, to turn in Prayer to the Sacred Mosque. He is reported to have addressed the City of Makkah thus:

"How good art thou among the cities and how dear art thou to me! Had not my people driven me out of thee, I would not have resided elsewhere". (Tirmizi).

On another occasion, waiting at Hazwarah, he is reported to have said:

"By God, thou art certainly the best of God's land and the dearest land of God in the sight of God. Had I not been driven out of thee, I would not have gone out". (Tirmizi).

On yet another occasion, he is reported to have said:

"The people shall not cease to be in progress so long as they regard this sacred thing (Ka'aba) with its due respect. When they will disregard it, they will be destroyed". (Ibn Majah).

CONCLUSION

The sanctity of Makkah has continued since times immemorial. Qur'an Majeed reiterated its ancient glory and position when it said:

"For me, I have been commanded to serve the Lord of this City, Him Who has sanctified it and to Whom (belong) all things...." (27:91).

And on the day of Conquest of Makkah, Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* is reported to have said:

"....As for this City, God made it sacred on the day He created the heavens and the earth. It is, therefore, sacred till the Day of Resurrection on account of the grace of God . ." (Mishkat).

This is, in brief, the story of the centre of Islam and the Qibla of the Muslims, all and sundry, wherever they may be living on the globe.

(Concluded)

AL-HADIS: Hakim-b-Hazam *(Razi Allahu 'anhu)* reported: I begged of the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* and he gave me. Again I begged of him and again he gave me. Afterwards he said to me: O Hakim this property is surely sweet, pleasant. So whoso takes it with generous mind finds blessing therein, and whoso takes it with stingy mind finds no blessing therein and he becomes like one who eats but is not satisfied and the upper hand is better than the lower hand. Hakim said: I asked: O Messenger of Allah *(Sallallahu 'alaihi wa sallam)* by One who sent you with truth, I shall not extend my hand after you for anything towards anybody till I leave this world. (Agreed.)

ANNUAL SUBSCRIPTION OF YAQEEN INTERNATIONAL (CURRENT VOLUME)

Within Pakistan Rs. 100/- plus Rs. 10.00 in case of Payment by cheque ex-Karachi.

Outside Pakistan	Pakistan Currency or equivalent U.S. Dollar
AIR MAIL	Rupees
Algeria, Bangladesh, Egypt, Iraq, Iran, Jordan, Syria & Turkey	160.00
Afghanistan, Abu Dhabi, Bahrain, Burma, Doha, Dubai, India, Kuwait, Sri Lanka, Sharjah & Saudi Arabia.	220.00
African & European Countries, China, Indonesia, Japan, Malaysia & Singapore.	240 00
Australia, Canada, Fiji Islands, New Zealand & U. S. A.	280 00
Panama, South America & West Indies.	300.00
SEA MAIL	
(a) Algeria, Bangladesh, Egypt, Iraq, Iran, Jordan, Oman, Syria & Turkey.	120.00
(b) All other countries.	175.00

PRICE PER COPY (Including Postage)

Within Pakistan Rs. 5.00 Outside Pakistan. By Air Mail U S. Dollar 1.00

AVAILABLE OLD BOUND VOLUMES OF YAQEEN INTERNATIONAL

Nos. 13 to 18 & 25 to 39 @ Rs. 170 00 each plus Postage

LIFE MEMBERSHIP

For Residents in Pakistan — Rs. 1,000.00
For Residents Outside Pakistan U.S. Dollars 250 00

ALL PAYMENTS TO BE MADE IN ADVANCE

YAQEEN INTERNATIONAL
Stands for Right Guidance.
Recommend it to friends.

REMITTANCES IN POUND STERLING

Remittances from Countries outside Pakistan towards

(i) Subscription of Yaqeen International

(ii) Purchases of Books etc, from MAKTABA Darut Tasnif, and (iii) Donations, Zakat etc, for Madrasa Talimul Islam (Tablighi College) can be deposited directly in Darut Tasnif (Private) Limited A/C No. 01/05121/04 with National Bank of Pakistan, 18, Finsbury Circus, London EC 2M 7BJ, ENGLAND. under intimation to Darut Tasnif (Private) Ltd., Mujahidabad, Hub River Road, Karachi 75700 (Pakistan)

All Correspondence should please be addressed to:
The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Saddar, Karachi-74400 (Pakistan)
Phone: 52 43 25

Editor, M M Ansari,
Published by Syed Irshad Ali.
Printed at MATBA DARUT TASNIF,
Iqbal Mansion Shahrah-e-Liaquat,
Saddar, Karachi-74400 (Pakistan)
Phone: 516997

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ث=ṡ	ح=ḥ	ز=ẓ	ص=ṣ	ض=ḍ	ط=ṭ	ظ=ẓ	ع='	ـُـ (Jerk)	
Bold	Madd	آ=āā	ـُو=ōō	ـٰى=āā	Fine	Madd	آ=āa	ـُو=ōo	ـِى=ēe

Part 23 Wa maa li-ya ٢٣-ومالى *Chapter 37 As-ṣāāf-faat* ٣٧-الصّٰفّٰت

RU-KOO' 2 (Contd)	SECTION 2 (Contd)	ركوع ٢
57 *Wa lau laa ni'-ma-tu rab-bee*	57 And had it not been for the blessings of my Lord	وَلَوْلَا نِعْمَةُ رَبِّي
la-kun-tu mi-nal-muḥ-ḍa-reen	I too would have been one of those brought (for being questioned).	لَكُنتُ مِنَ الْمُحْضَرِينَ ۝
58 *A-fa-maa naḥ-nu bi-mai-yi-teen,*	58 Is it not that we are not going to die,	أَفَمَا نَحْنُ بِمَيِّتِينَ ۝
59 *il-laa mau-ta-ta-nal-oo-laa wa maa naḥ-nu bi-mu-'aẓ-ẓa-been*	59 Except our first death and we are not going to be punished?	إِلَّا مَوْتَتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ۝
60 *In-na haa-ẓaa la-hu-wal-fau-ẓul-'a-ẓeem*	60 This is indeed the great achievement.	إِنَّ هَٰذَا لَهُوَ الْفَوْزُ الْعَظِيمُ ۝
61 *Li-miṡ-li haa-ẓaa fal-ya'-ma-lil-'aa-mi-loon.*	61 Let the workers work for the like of this (achievement).	لِمِثْلِ هَٰذَا فَلْيَعْمَلِ الْعَامِلُونَ ۝
62. *A-ẓaa-li-ka khai-run-nu-ẓu-lan am sha-ja-ra-tuẓ-ẓaq-qoom.*	62 Is this better as an entertainment or the tree of Zaqqoom?	أَذَٰلِكَ خَيْرٌ نُّزُلًا أَمْ شَجَرَةُ الزَّقُّومِ ۝
63 *In-naa ja-'al-naa-haa fit-na-tal-liẓ-ẓaa-li-meen*	63 Surely, We have made it a trial for the wrongdoers.	إِنَّا جَعَلْنَاهَا فِتْنَةً لِّلظَّالِمِينَ ۝
64 *In-na-haa sha-ja-ra-tun takh-ru-ju fee aṣ-lil-ja-ḥeem*	64. That is a tree which comes forth in the bottom of Hell;	إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ۝
65 *Tal-'u-haa ka-an-na-hu ru-oo-sush-sha-yaa-ṭeen.*	65 Its spathes are as if they were the heads of devils.	طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ۝

66. *Fa-in-na-hum la-aa-ki-loo-na min-haa*	66. So they will eat of that	فإنهم لآكلون منها
fa-maa-li-oo-na min-hal-bu-toon.	and fill the bellies with it.	فمالئون منها البطون ۝
67. *Sum-ma in-na la-hum 'a-lai-haa la-shau-bam-min ha-meem.*	67. Then on top of that they shall have a mixture of boiling water.	ثم إن لهم عليها لشوبا من حميم ۝
68. *Sum-ma in-na mar-ji-'a-hum la-i-lal-ja-heem.*	68. After that surely, their return is to the Blazing Fire.	ثم إن مرجعهم لإلى الجحيم ۝
69. *In-na-hum al-fau aa-bāā-a-hum daāl-leen.*	69. Surely, they found their fore-fathers gone astray,	إنهم ألفوا آباءهم ضالين ۝
70. *Fa-hum a'-lāa au-saa-ri-him yuh-ra-'oon.*	70 So they are hastening on in their footsteps.	فهم على آثارهم يهرعون ۝
71. *Wa la-qad dal-la qab-la-hum ak-sa-rul-aw-wa-leen.*	71 And indeed before them most of the former peoples had gone astray	ولقد ضل قبلهم أكثر الأولين ۝
72. *Wa la-qad ar-sal-naa fee-him-mun-zi-reen.*	72 And We had indeed sent among them warners.	ولقد أرسلنا فيهم منذرين ۝
73 *Fan-zur kai-fa kaa-na 'aa-qi-ba-tul-mun-za-reen*	73. Now see, what was the end of those who were warned,	فانظر كيف كان عاقبة المنذرين ۝
74. *Il-laa 'i-baa-dal-laa-hil-mukh-la-seen.*	74 Except the chosen servants of Allah.	إلا عباد الله المخلصين ۝
RU-KOO' 3	SECTION 3	ركوع ٣
75. *Wa la-qad naa-daa-naa noo-hun*	75. And indeed Noah prayed to Us,	ولقد نادانا نوح
fa-la-ni'-mal-mu-jee-boon.	and how Excellent are We in responding (to prayer)!	فلنعم المجيبون ۝
76. *Wa naj-jai-naa-hu wa ah-la-hoo mi-nal-kar-bil-'a-zeem.*	76. And We saved him and his family from the great distress;	ونجيناه وأهله من الكرب العظيم ۝
77. *Wa ja-'al-naa zur-reey-ya-ta-hoo hu-mul-baa-qeen.*	77. And We made his offspring to be the (only) survivers.	وجعلنا ذريته هم الباقين ۝

78.	*Wa ta-rak-naa 'a-lai-hi fil-aa-khi-reen.*	78.	And We left for him among posterity (the salutation):	وَتَرَكْنَا عَلَيْهِ فِي الْاٰخِرِيْنَ ۝
79.	*Sa-laa-mun 'a-laa noo-hin fil-'aa-la-meen.*	79.	Peace be upon Noah among (the people of) the worlds.	سَلٰمٌ عَلٰى نُوْحٍ فِي الْعٰلَمِيْنَ ۝
80	*In-naa ka-zaa-li-ka naj-zil-muh-si-neen.*	80.	Thus do We indeed reward those who do good.	اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ۝
81	*In-na-hoo min 'i-baa-di-nal-mu'-mi-neen*	81.	He is indeed one of Our believing servants.	اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ۝
82	*Sum-ma agh-raq-nal-aa-kha-reen.*	82	Thereafter We drowned the others.	ثُمَّ اَغْرَقْنَا الْاٰخَرِيْنَ ۝
83	*Wa in-na min shee-'a-ti-hee la-ib-raa-heem.*	83	And indeed Abraham was of the (same) party as he (i.e. Noah) was;	وَاِنَّ مِنْ شِيْعَتِهٖ لَاِبْرٰهِيْمَ ۝
84	*Iz jaa-a rab-ba-hoo bi-qal-bin sa-leem.*	84	When he came to his Lord with a sound heart.	اِذْ جَآءَ رَبَّهٗ بِقَلْبٍ سَلِيْمٍ ۝
85	*Iz qaa-la li-a-bee-hi wa qau-mi-hee*	85	When he said to his father and his people:	اِذْ قَالَ لِاَبِيْهِ وَقَوْمِهٖ
	maa-zaa ta'-bu-doon		What is it that you worship?	مَاذَا تَعْبُدُوْنَ ۝
86	*A-if-kan aa-li-ha-tan doo-nal-laa-hi tu-ree-doon.*	86	Do you seek falsely devised gods besides Allah?	اَئِفْكًا اٰلِهَةً دُوْنَ اللّٰهِ تُرِيْدُوْنَ ۝
87	*Fa-maa zan-nu-kum bi-rab-bil-'aa-la-meen*	87	So, what do you think of the Lord of the worlds?	فَمَا ظَنُّكُمْ بِرَبِّ الْعٰلَمِيْنَ ۝
88	*Fa-na-za-ra naz-ra-tan fin-nu-joom.*	88	Then he cast a glance at the stars.	فَنَظَرَ نَظْرَةً فِي النُّجُوْمِ ۝
89	*Fa-qaa-la in-nee sa-qeem*	89.	And he said: Surely, I am sick.	فَقَالَ اِنِّيْ سَقِيْمٌ ۝
90	*Fa-ta-wal-lau 'an-hu mud-bi-reen.*	90	Then they went away from him, turning their backs.	فَتَوَلَّوْا عَنْهُ مُدْبِرِيْنَ ۝
91	*Fa-raa-gha i-laa aa-li-ha-ti-him fa-qaa-la a-laa ta'-ku-loon.*	91.	Then he (Abraham) turned to their gods and said: Do you not eat?	فَرَاغَ اِلٰٓى اٰلِهَتِهِمْ فَقَالَ اَلَا تَاْكُلُوْنَ ۝

92. *Maa la-kum laa tan-ṭi-qoon.*	92. What is the matter with you that you do not speak?	مَا لَكُمْ لَا تَنطِقُونَ ۝
93. *Fa-raa-gha 'a-lai-him ḍar-bam-bil-ya-meen.*	93. So he turned upon them (i.e. the gods), striking (them) with the right hand.	فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ۝
94. *Fa-aq-ba-lōo i-lai-hi ya-zif-foon.*	94. Then they came to him running.	فَأَقْبَلُوٓا إِلَيْهِ يَزِفُّونَ ۝
95. *Qaa-la a-ta'-bu-doo-na maa tan-ḥi-toon.*	95. He said Do you worship that which you (yourselves) carve,	قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ۝
96. *Wal-laa-hu kha-la-qa-kum wa maa ta'-ma-loon.*	96. When it is Allah who created you and what you make?	وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ۝
97. *Qaa-lub-noo la-hoo bun-yaa-nan*	97 They said Build for him a building	قَالُوا ابْنُوا لَهُ بُنْيَانًا
fa-al-qoo-hu fil-ja-ḥeem.	and then cast him into the blazing fire.	فَأَلْقُوهُ فِي الْجَحِيمِ ۝
98. *Fa-a-raa-doo bi-hee kai-dan*	98 Thus they devised a plot against him (Abraham),	فَأَرَادُوا بِهِ كَيْدًا
fa-ja-'al-naa-hu-mul-as-fa-leen.	but We brought them to the lowest (level).	فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ۝
99. *Wa qaa-la in-nee ẓaa-hi-bun i-laa rab-bee sa-yah-deen.*	99 And he (Abraham) said: I am going to my Lord; He will guide me	وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ۝
100. *Rab-bi hab-lee mi-naṣ-ṣaa-li-ḥeen.*	100. (Abraham) prayed. O my Lord, grant me one (son) from among the righteous	رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

فالرجل المسلم يجد لإسلامه امرأة جميلة تسره اذا نظر اليها ، وتطيعه اذا أمرها ، وتحفظه فى غيبته ، وفى ماله ونفسها ، وأن تكون العاقلة غير حمقاء ، فى الأمثال — اجتنبوا الحمقاء ، فان أولادها ضياع ، وصحبتها بلاء ، وأن تكون ذات نسب وحسب حتى يكون أولادها نجباء لهم أصل يرجعون اليه فى سلوكهم وأخلاقهم وطبيعتهم لأن العرق دساس وفى المأثور (أنكحوا الأكفاء ، وانكحوا اليهم) والخطبة اذا تمت بما دعا الاسلام اليه أثمرت ثمرتها من الزواج الميمون لأن بهذا تتكشف مواطن الحسن والقبح فى الخلق والخلق وتتضح وجوه التشابه والتباين فى الطباع والسلوك والعادات فيقوم عقد الزواج على أسس قوية سليمة تديم العشرة وتقوى الرابطة وتنمى الحب والود والتسامح والتعاون ، ودليل ذلك ما ثبت أن المغيرة ابن شعبة خطب امرأة فسأله النبى ﷺ (انظرت اليها ؟ قال : لا . قال : أنظر اليها فانه أحرى أن يؤدم بينكما) أى تدوم العشرة بينكما بعد هذه المعرفة ، والخطبة وعد بالزواج وليست عقد زواج حتى يسمح للخطيبين بشىء من حقوق الزوجين من خلوة أو اصطحاب فى نزهة ، أو سفر ، أو زيارة ، ففى الحديث (لا يخلو رجل بامرأة الا وكان الشيطان ثالثهما) فاذا تمت الخطبة على هذا الوجه وعقد الزواج وجب على الزوجين أن يقوم كل واحد منهما نحو صاحبه بما أمره به الله والا ساءت حياتهما واضطربت شؤنهما وتفككت الأواصر بينهما . وفسدت حياة أولادهما فانحرفوا عن الجادة . والزوج كربان سفينة يمخر بها عباب الحياة الزوجية فيجب عليه أن يكون يقظا حازما يتفادى الأخطار ليصل الى بر السلامة ، والبيت كدولة صغيرة تتطلب ادارة حازمة ، وحكمة وحسن ادارة ، وقد كان النبى ﷺ الأسوة الحسنة والمثل الذى يحتذى فى الحياة الزوجية ، وقلب المرأة قيثارة لا تبوح بأسرارها الا لمن يعرف كيف يديرها ويضرب عليها ، ففى المرأة خير وشر وضعف وقوة ولين وشدة ولكل منها موقف من الرجل ، وخير الرجال من استطاع تحريك نوازع الخير فى المرأة لصالحه وصالح أولاده ومجتمعه بالحب والود وحسن المعاشرة ، وفى الحديث (استوصوا بالنساء خيرا وكسرها طلاقها) فلا يكلفها فوق ما تستطيع ولا يجرح أحاسيسها بما لا ينبغى من قول أو عمل ، وأن يبين لها ما يحب وما يكره فى لطف وايناس ، وقد كان النبى ﷺ يحب عائشة حبا جما ومع ذلك لا يوافقها على كل ما تهواه وتحبه .

(للمقال بقية)

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائما أبدا — على حبيبك خير الخلق كلهم

هو الحبيب الذى ترجى شفاعته — لكل هول من الأهوال مقتحم

وتختم هذا الفصل بخير ما قيل في الحاكم العادل ، على لسان نبينا صلوات الله وسلامه عليه قال :

« أحب الناس الى الله يوم القيامة وأدناهم منه مجلسا . امام عادل ، وأبغض الناس الى الله تعالى ، وأبعدهم منه مجلسا امام جائر » (رواه الترمذى عن أبى سعيد الخدرى) . .

وروى مسلم عن عبد الله بن عمرو بن العاص أن رسول الله ﷺ . قال : « ان المقسطين عند الله على منابر من نور عن يمين الرحمن ، وكلتا يديه يمين : الذين يعدلون فى حكمهم واهليهم وماولوا » . .

هدانا الله الى طريق الحق والعدل ، وهدانا الى ما يحبه ويرضاه . .

تفكك أواصر الأسرة وأسبابـــه

فضيلة الشيخ عبد الله المشد

أن نجاح الأسرة وسعادتها انما يتحقق بمقدار ما تأخذ به من مبادىء الاسلام ووصاياه التى كفلت لها الرابطة القوية بين أفرادها والمحبة والتعاون فيما بينهم بما قدر الاسلام من أصول عند الخطبة والزواج ، وما أوجبه لكل من الزوجين على الآخر وما أوجبه عليهما نحو تربية أولادهما وتعليمهم وتثقيفهم .

واذا كان الاسلام قد شرع الزواج ودعا اليه وفقا للطبيعة البشرية واصلاحها وعمارة للكون يقول الله تعالى (يا أيها الناس أنا خلقناكم من ذكر وأنثى وجعلناكم شعوبا وقبائل لتعارفوا) ويقول عليه الصلاة والسلام (يا معشر الشباب من استطاع منكم الباءة فليتزوج) وقوله (الا أخبركم بخير ما يكنز المرء : المرأة الصالحة) فقد مهد للزواج بشرعه للخطبة قبل عقد الزواج ليتعرف كل من الزوجين بالآخر معرفة تساعدهم على دوام العشرة وتجنب ما يعكر صفوهما فى مستقبل حياتهما ، أو يؤثر بالضرر والفشل لأولادهما .

ومن أجل هذا جاءت الوصية بحسن اختيار شريكة الحياة والبعد عن خضراء الدمن وهى المرأة الحسناء التى تربت فى بيت سوء وشر ، لأنها لا تراعى دينا ولا خلقا ولا آدابا اجتماعية ، وفى الأمثال العربية : أن العصا من العصية ، وهل تلد الحية الا حية .

اختيار الزوجة فى الاسلام :

كما يدعو النبى — ﷺ — الى اختيار الزوجة ذات العواطف النبيلة والحسب الشريف والاستعداد لانجاب الأولاد فيقول (تزوجوا الودود الولود فانى مكاثر بكم) وأن تكون ذات دين وجمال لتعف زوجها ، وفى الحديث المتفق عليه (تنكح المرأة لمالها ولحسبها ، ولجمالها ولدينها فاظفر بذات الدين) كما أوصى المبتدىء بالزواج أن يتزوج بكرا لقول النبى ﷺ (عليكم بالابكار) ويقول (هلا بكرا تلاعبها وتلاعبك) وينصح الاسلام الا تكون الزوجة قريبة لزوجها لما يؤدى اليه زواج الأقارب من انتقال الأمراض المتوارثة الى أولادهما وفى المأثور (اغتربوا لا تضووا) أى لا يضعف أولادكم كما يراعى عند اختيار زوجته أن تكون صالحة وفى الحديث (خير فائدة أفادها

والموبقات ، ويجهل سر الفداء ، وسر البقاء ، وسر العدالة ، أصبح انسان غير الانسانا ، يعرف سر الفداء ، وسر البقاء ، وسر العدالة . وارتفع بعبادته الى ما فوق الأجسام ، والكواكب والطبيعة ، وأصبح له كيانه الأدبي . . . فبعد أن كان مسلوب الارادة أمام الطبيعة ، أصبح لديه القدرة فى أن يقف أمامها ويتحداها ، ولا يعنيه غضبها ، ورضاها . وليس هذا فقط ، بل أصبح يسخرها وستفيد منها ، ويدينها ويدين سلطانها ، ورأى فيها ما ينفع ومالا ينفع ، وما يرضاه ضميره ومالا يرضاه .

والعدالة — كما قلنا — من أجل عقائد الاسلام وأحكامه ، فلقد شرعها الاسلام تقويما للنفوس ، ونهيا عن ارتكاب المعاصى والآثام ، ولاقامة العدل بين الناس حتى يأمنوا على أنفسهم وأموالهم . . وذلك لأن العدل أساس الحكم ، وفيه اشاعة المودة والمساواة والانصاف بين بنى الانسان . . وذلك لأن المجتمع الانسانى اذا فقد فيه الحق ظهر الباطل ، واذا ضاع فيه العدل خلفه الجور والظلم ، وعمت فى أرجائه الفوضى ، وبات الانسان فيه لا يأمن على نفسه وممتلكاته . .

وقد أمرنا الله سبحانه وتعالى ، أن نصدر أحكامنا بالعدل ، وبلا تحيز لفريق على فريق . . العدو ، والصديق سواء بسواء — اصداعا لأمره تعالى :

« واذا حكمتم بين الناس أن تحكموا بالعدل ، ان الله نعما يعظكم به ان الله كان سميعا بصيرا » (النساء : ٥٨) .

أى يا أيها الناس ، لا تجوروا فى حكمكم ، فهذه موعظة من ربكم فأحرصوا عليها ، فنعمت الموعظة التى يعظكم بها ، ان الله دائما سميع لما يقال ، بصير بما يفعل فيعلم من حكم بالعدل أو جار ، فيجاز — كلا بعمله .

ويقول أيضا جل شأنه : « يا أيها الذين آمنوا كونوا قوامين لله شهداء بالقسط ولا يجرمنكم شنآن قوم على الا تعدلوا اعدلوا هو أقرب للتقوى واتقوا الله ان الله خبير بما تعملون » (المائدة : ٨) .

أى يجب على المؤمنين أيضا ، أن يحافظوا على اداء حقوق الله وأن يؤدوا الشهادة بين الناس على وجهها الحق ، ولا يجب أن يكون بغضهم الشديد لقوم مدعاة على أن يحيدوا عن طريق العدل معهم بل يلتزموا العدل ، فهو أقرب الى خشية الله وابعد عن غضبه ، فانه سبحانه وتعالى ، عليم بكل ما يفعلون ومجازيهم عليه ، وعليهم أن يكونوا عادلين مع الحاكم ، ومع العدو على سواء ، فلا يصح أن يكون البغض حاملا على الظلم ، وأن العدالة مع العدو أقرب للتقوى والطهارة الدينية . وليعلم الجميع أن سمة الاسلام هى التوحيد والعدالة . .

واذا ما سادت العدالة المجتمع — أى مجتمع — واتخذها الحاكم دستورا وميثاقا ، فلا شك أن ذلك من شأنه أن يوثق الصلة بينه وبين شعبه ، ويربط بينهما برباط وثيق ، لاتنفصم عروته ، ولا تهن قوته ، فيشيع الطمأنينة ، وتستقر الأوضاع ، ويمضى كل انسان الى غايته ، يبدع ، ويبتكر ، وينهض بوطنه ، وبأسرته . . . ويتوجه دائما الى ما خلق له . . من رقى معنوى يترقى به الى غايته ، ويستهدف ما قدر له فى وجوده الدنيوى . . . من سمو فى الخلق ، وعلو فى النفس ، وكرامة فى الوجود . .

فبينما الحاكم العادل ، يعمل دائبا الى النهوض بشعبه ووطنه ، اذا المحكوم يتجاوب معه ، ويضطلع بعبء الاصلاح عن رضى واختيار ، وقد أظل الجميع الوية العدل والأمن والسلام . .

هذه هى عقيدة العدالة ، التى قررها الاسلام ، لبناء مجتمع قوى ، حافل بالحق والعدل .

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وصحبه وسلم عدد كل معلوم لك .

عقيدة العدالة

الأستاذ عبد العزيز دنيا

هذه العقيدة من أرفع وأجل عقائد الاسلام ، فهى عقيدة العدالة الالهية ، التى اقامت المساواة بين الناس على دعامتها الراسخة ، وكل ماعداها من دعامة فانما هى دعائم القوة . . أقامها الحاكم بسطوته ، ونفوذه ، وماله . أو اقامتها العصبيات والجماعات والأحزاب .

وما كان للعدالة بين الناس من سبيل ، وهم يقيسون بعضهم الى بعض ، ويطلبون المساواة بين قويهم وضعيفهم ، وبين غنيهم وفقيرهم . . .

فاذا ارتفعت العدالة الى اليد الالهية ، فهذا القوى مهما يبلغ من القوة والجاه والغنى ، وذلك الضعيف مهما يبلغ من الضعف والفقر ، نذان متساويان ومخلوقان امام خالق واحد . . . ماراد من قوة هذا وغناه وجاهه ، فهو من عطاء ذلك الخالق ، فهو الرازق ، وهو الباسط . وهو المانع ، وهو العاطى . وما نقص من قوة الآخر ورزقه ، فهو من قضائه ، ومن دواعى رحمته وبلائه ليمتحن عباده ، وليعلم الصابرين منهم ، ليجزيهم جزاء صبرهم بحسن ثواب الآخرة . . . تصديقا لقوله تعالى : « ولنبلونكم بشىء من الخوف والجوع ونقص من الأموال والأنفس والثمرات وبشر الصابرين » (البقرة : ١٥٥) . .

ومن هذا يتبين ان القوة والضعف ، والغنى والفقر ، من عطاء الخالق ، واليه المرجع فى حساب الناس أو بجزائهم ، فلا يدخلهم أحد فى حساب غير ذلك الحساب ، ولا يعرضهم احد على عدالة غير عدالة ذلك الاله العادل القهار . .

. . فتوح كثيرة جاءت بها عقائد الاسلام ، فيها صلاح العباد كلهم ، فيما يعلمونه وفيما لا يعلمونه ، وفيما يعلنونه وفيما يخفونه . . فصح عندهم مقاييس الفكر ، وتبدلت علاقتهم بأنفسهم ودنياهم ، وترتفع بهم الى مدارك الرقى الانسانى ، وتهديهم الى ما قدر لهم فى وجودهم الدنيوى من علو فى النفس ، وسمو فى الخلق ، وكرامة فى الوجود . . . وقد قادت هذه الفتوح الانسان الى طريق الهدى والرشاد ، . . فبعد أن كان غارقا فى الضلالات . يعبد الملوك والأصنام ، ويقدس الحيوان ، ويسجد للشمس والقمر والكواكب ومظاهر الطبيعة ، ويرتكب الآثام

بسم الله الرحمن الرحيم

عن أبي هريرة رضي الله عنه قال قال رسول الله ﷺ : والله لايؤمن والله لايؤمن والله لايؤمن ، قيل من يا رسول الله ؟ قال الذي لا يأمن جاره بوائقه .
متفق عليه

يؤكد الحديث على حقوق الجيران تأكيدا شديدا لان رسول الله ﷺ كرر قوله ثلاثا فعلى المسلمين مراعاة حقوق الجيران بكل تفاصيلها طبقا لاحكام الشريعة .

التحرير

أسعار الإشتراك السنوي في اليقين إنترنيشنل
إبتداء من المجلد الـ ٣٩ :

داخل باكستان: ١٠٠/- روبية باكستانية بإضافة ١٠/- روبيات في حالة التسديد بشيك من خارج أي مصرف في كراتشي.

خارج باكستان: --- --- --- --- --- --- --- ---

	أو ما يعادلها من دولار أمريكي بالعملة الباكستانية روبيات
بالبريد الجوي	
• البلاد الأفريقية و الأوروبية والصين واليابان وماليزيا وسنغافورة وإندونيسيا	٢٤٠,٠٠
• استراليا، كندا، جزائر فيجي، نيوزيلندة و الولايات المتحدة الأمريكية	٢٨٠,٠٠
• الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، سورية وتركية	١٦٠,٠٠
أفغانستان، أبوظبي، البحرين، بورما، الدوحة، دبي، الهند، الكويت، سري لانكا، الشارقة و المملكة العربية السعودية	٢٢٠,٠٠
• بنامة، أمريكا الجنوبية وجزائر الهند الغربية . . .	٣٠٠,٠٠
بالبريد البحري	
(أ) الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، عمان، سورية وتركية	١٢٠,٠
(ب) جميع البلاد الأخرى	١٧٥,٠٠

ثمن العدد الواحد (بما فيه أجرة البريد)
داخل باكستان: ٥,٠٠ روبيات   خارج باكستان بالبريد الجوي ١,٠٠ دولار أمريكي .

أعداد المجلة السابقة للسنة الكاملة متوفرة بشكل مجلدات جميلة، الأعداد ١٣ إلى ١٨ و ٣٥ إلى ٣٨ ؛ كل منها مقابل ٢٠٠,٠٠ روبية باكستانية وذلك فيما عدا أجرة البريد .

رسم العضوية في المجلة مدى الحياة :
لساكني باكستان: ١٠٠٠,٠٠ روبية ولغير ساكني باكستان: ٢٥٠,٠٠ دولار أمريكيا .

جميع المراسلات
باسم مدير اليقين إنترنيشنل
مكتب البريد: دار التصنيف ،
مجاهد آباد، حبيب ريلوي رود ،
كراتشي - باكستان .

هواتف :
المكتب الرئيسي: ٩٨-٢٢٦٥٩٧
المكتب الفرعي: ٥٢٤٣٢٥

التسديد مقدما

والله ولي التوفيق .

اليقين

مجلة
دار التصنيف (برائيوت) ليمتيد

المجلد ٤٠ — ٢٥ محرم الحرام ، ١٤١٢ هـ الموافق ٧ اغسطس ، ١٩٩١ م — العدد ٧

عقيدة العدالة

— والعدالة ... فلقد شرعها الاسلام تقويما للنفوس ونهيا عن ارتكاب المعاصي .

— قد أمرنا الله سبحانه وتعالى :

واذا حكمتم بين الناس أن تحكموا بالعدل ، ان الله نعما يعظكم به .

تفكك أواصر الأسرة وأسبابه

— أن نجاح الأسرة وسعادتها انما يتحقق بمقدار ما تأخذ به من مبادىء الاسلام .

— البيت كدولة صغيرة تتطلب ادارة حازمة ، وحكمة وحسن ادارة .

نطبع آيات القرآن الكريم والأحاديث النبوية المقدسة لمنفعة قرائنا الكرام ، فننا شدهم أن يؤمنوا حرمتها ، من الواجب أن يتم التخلص من الصفحات المطبوعة بها بالطريقة الاسلامية اللائقة . وشكرا .

yaqeen international

PUBLISHED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNIF (PRIVATE) LI

On the 7th & 22nd of every month

VOL. 40 24 ZILHIJJAH 1411 A.H. 9 MUHARRAM 1412 A.H. 7 and 22, JULY 1991 No. 5 and

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

HAZRAT HUSEIN'S JIHAD AND MARTYRDOM

The climax of the tragedy of Karbala occurred on Ashur, the tenth of Muharram, in the year 61 A.H. Since then 1350 years have gone by, but the sad memory of the martyrdom of Hazrat Husein (*Razi Allahu 'anhu)* along with his seventy-one companions including his sons, nephews, cousins, is ever fresh in the mind. On that fateful day, they put up their fight to their last breath, against the relentless forces of Yazid They all attained martyrdom in the way of Allah, to protect the Truth "The lesson of Husein and of every brave martyr", says Sir Frederick James, "is that there are eternal principles of justice, mercy, and love, which are immutable and unconquerable, and that if evil is resisted, if men are prepared to make sacrifices for them, those principles will always prevail". The well-known historian, Edward Gibbon, has remarked: "in a distant age and climate the tragic scence of the death of Husein will awaken the sympathy of the coldest reader" The late Justice Syed Amir Ali, writes "The tragic fate of Hussein and his children sent a thrill of horror through (the world of) Islam, and the revulsion of feeling which it caused proved eventually, the salvation of the faith".

What was the cause of the tragedy of Karbala? Briefly speaking, it was the life and death struggle of the rightful people, the near and dear ones of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, with Yazid who claimed Caliphate by dint of his mere heritage, not on account of the Islamic fundamental of righteous character and fear of Allah. On the contrary, Yazid was notorious for his depravity, greed, and callousness. Pity and justice were altogether alien to his nature He was a pleasure-seeker and did not refrain from killing and torturing, In fact, he derived pleasure from human suffering. He was addicted to the grossest vices. On top of it, throwing to the wind the Islamic principle of consultation and obtaining concensus, he coerced the believers to take oath of allegiance to him It was in these circumstances, when the Days of Ignorance seemed to have staged a comeback, that Hazrat Husein rose to the occasion to show the light to those who had gone astray He risked his life and the lives of his kith and kin in the way of Allah in order to restore the supremacy of Islamic principles Qur'an Majeed explains in the following verse, the intent of Allah to put his servants to a severe test.

> "Be sure We shall test you with something of fear and hunger, some loss in goods or lives or the *fruits (of your toil)*, but give glad tidings to those who patiently persevere, who say, when afflicted with calamity· To Allah we belong and to Him we are to *return*" (2· 155-156).

At Hajj, falling a month before his martyrdom, Hazrat Husein is reported to have prayed on the day of Arafat·

> "O my Lord! You have introduced Yourself to everything; so there is nothing which does not know you, but You have introduced Yourself to me in everything ... O my Lord! What has gained the one who has missesd You and what has missed the one, who has gained You".

He had a premonition that he had his tryst with martyrdom. He was heard praying, from within the Sacred Mosque, thus:

> "Praise be to Allah. What Allah wills, will be, and there is no power except through Him. Death is to the progeny of Adam like a necklace round the neck of a damsel. How enamoured I am of my ancestors, as Jacob was enamoured of Joseph!
>
> Excellent to me is the killing ground to which I hasten. It is as if I see wolves from the deserts between An-Navaris and Karbala tearing my limbs to pieces. They fill their hungry bellies with pieces of my body. There is no escape from the day. The Pen has written. What contents Allah contents us, the household of the Prophet. We are patient before His trials; He will give us the reward of the patient. The offspring of the Messenger of Allah will not remain separate from him, but will be gathered to him in the sacred Presence. His eyes will be brightened by them, and his promises to them will be fulfilled Take heed! Whoever is among us freely sheds his own heart's blood and prepares himself to see Allah, may he set out with us, and I am setting out this *morning, if Allah wills it!*"

The intention of the Imam was to wage Jihad with his tongue, with

(Contd. on Page 40)

OBLIGATIONS AND RIGHTS OF PARENTS AND CHILDREN IN ISLAM

By Rais-uddin Khan Sherani

Having created man and made him His vicegerent on the earth Allah has provided guidance to human beings on matters of mutual relationships, respect for each other's rights and privileges, love, co-operation. Islam enforces for discipline for development of human behaviour and excellent conduct to create an environment, and social and economic order conducive to achieving peace, happiness, tranquillity, security and safety for individuals, communities, nations and the entire humanity. Allah has laid down principles and rules for discharging responsibilities and obligations by human beings and granting rights and privileges commensurate with their obligations.

We will be discussing here obligations, responsibilities and rights of parents and children in the light of Qur'anic injunctions, and the traditions of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*.

RESPONSIBILITIES OF PARENTS

The Holy Qur'an teaches that the child is a GIFT from Allah and a "TRUST" of God placed under the care of the parents. The child should, therefore, be treated with love and extreme care. The following Qur'anic verses admonish those who do otherwise:

> "Lost are those who slay their children, from folly, without knowledge, and forbid food which Allah hath provided for them, inventing (lies) against Allah. They have indeed gone astray and heeded no guidance". (6:141).

> "Kill not your children for fear of want. We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin". (17.31).

> "When news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief With shame does he hide himself from his people because of the bad news he has had Shall he retain it on (sufferance and) contempt, or bury it in the dust? Ah! what an evil (choice) they decide on" (16 58-59).

> "When (on the Day of Judgement) the female (infant), buried alive is questioned. For what crime she was killed?" (81. 8-9).

> "Even so, in the eyes of most of the Pagans, their partners made alluring the slaughter of their children, in order to lead them to their own destruction and cause confusion in their religion". (6 138)

The following verse sums up parents' love and affection to their children right from their birth, and children's prayers to Allah for bestowing mercy on their parents:

> "We have enjoined on man kindness to his parents. In pain did his mother bear him, and in pain did she give him birth. The carrying of the (child). To his weaning is (a period of) thirty months.
>
> At length, when he reaches the age of full strength and attains forty years, he says, O my Lord! Grant me that I may be grateful for thy favour which thou hast bestowed upon me, and upon both my parents, and that I may work righteousness such as thou mayest approve; and be gracious to me in my issue. Truly have I turned to thee and truly do I bow (To thee) in Islam". (46:15).
>
> "O my Lord! Forgive me, my parents, all who enter my house in faith. and (all) believing men and believing women, and to the wrongdoers grant thou no increase but in perdition". (71.28).
>
> "O our Lord! Forgive me and my parents and (all) believers on the day when the reckoning will be established". (14:41).

RIGHTS OF PARENTS IN ISLAM

In view of the role played by parents to lead, and guide, the children and take care of them under all circumstances to ensure a satisfied physical and spiritual life in this world and the Hereafter, Allah has granted specific rights to them. He commands the children to be respectful, obedient, loyal and extremely good to their parents, expressing their gratitude for all that they have gone through in bringing them up and guiding them to live a happy and contented life with honour and dignity. The Qur'anic verses give comprehensive guidance for making all possible efforts to make their parents happy, and to seek their blessings in doing good deeds and accomplishing noble objectives.

The Holy Qur'an so clearly defines how children should discharge their duties and responsibilities towards their parents, specially to their mothers as they had to devote their time, energy and they sacrificed their comforts for the sake of their children.

"Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour. And out of kindness, lower to them the wing of mercy even as they cherished me in childhood.' Your Lord knoweth best what is in your hearts. If ye do deeds of righteousness verily He is Most Forgiving to those who turn to Him again and again" (17: 23-24-25).

"And We have enjoined on man (To be good) to his parents In travail upon travail did his mother bear him. and in years twain was his weaning (Hear the command)· Show gratitude to Me and to thy parents: To Me is (thy final) goal. But if they strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not Yet bear them company in this life with justice (and consideration), and follow the way of those who turn to Me (in love) In the end the return of you all is to Me. And I will tell you the truth (and meaning) of all that you did" (31: 14-15).

BENEVOLENCE TO PARENTS

In further elaboration of Qur'anic injunctions regarding good treatment meted out to parents by children, there are many sayings of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* who repeatedly emphasised the importance of obedience, respect and excellent behaviour towards parents, specially the mothers. His emphasis on importance of parents role and children's obedience to parents is to ensure well integrated family structure based on mutual love and respect.

1. Hazrat Abu 'Abdur Rehman 'Abdullah Bin Mas'ud says: I asked the Holy Prophet which action is most favourite with Allah the Alimghty. He answered: Performing the Salaat (Prayer) in time. I asked: Thereafter? He said. Good treatment of parents I submitted: Then which next? He said: Fighting or struggling in the way of Allah (Bukhari and Muslim).
2. Hazrat Abu Hurairah relates that the Holy Prophet said No son can repay his father (for his affection and love), unless he finds him a slave and purchases him and sets him free (Muslim).
3. A man came to the Holy Prophet and asked: O Messenger of Allah, which person out of all the people is best entitled to kind treatment and good companionship from me? He answered. Your mother. The man asked: And then? He said Your mother And after her He said· Your mother and after her The Holy Prophet said. Your father (Bukhari and Muslim)
4. The Holy Prophet said May his nose be rubbed in dust may his nose be rubbed in dust may his nose be rubbed in dust, i.e. may he be humiliated, who found his parents one or both, approaching old age, but did not enter Paradise (by serving them). (Muslim).
5. Hazrat Asma'a bint Abu Bakr Siddiq relates: My mother came to Madinah from Makkah to see me, while she was still an unbeliever. She had come to demand something from me. I inquired from the Holy Prophet: My mother has come to see me and she is expecting something from me. May I oblige her? He said: Yes. Be kind to your mother (Bukhari and Muslim).
6. Hazrat 'Abdullah bin 'Amr bin Al 'Aas relates that the Holy Prophet said: Among the major sins are the association of anybody with Allah, dissobedience of parents, killing of a person, and taking a false oath. (Bukhari).

RICH REWARDS FOR GOOD TREATMENT OF PARENTS

Practically every religion advocates good treatment of parents but Islam provides comprehensive guidance on obligations and rights of parents and children There have and are many examples of people who had outstanding achievements and distinguished place in history because of their excellent treatment of and deep respect for their parents. In societies where religious virtues and clutural values are strictly followed righteous people seek permission and blessings of their parents while going on a mission, embarking on a new venture or undertaking a journey

CONCLUSION

The Qur'anic injunctions and sayings of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* make it abandently clear that good treatment of parents by their offsprings pays rich dividends Those persons who obey Allah's Command and follow the advice of the Holy Prophet. lead happy, successful and distinguished life through the blessings of their parents while those who violate Divine laws by reaping the displeasure of their parents are deprived of Allah's blessings, but if

(Contd. on Page 40)

(Contd. from Page 37)

[illegible], and finally with his life, in the way of Allah. The importance and need of Jihad is conveyed in the following Qur'anic verse.

> "Those who believe fight in the cause of Allah, and those who reject Faith fight in the cause of Evil: So fight you against the friends of Satan: feeble indeed is the cunning of Satan". (4:76).

Self-defence is innate in human nature. Man possesses an irrepressible faculty to defend the right, the only exception being those perverts who may be overtaken by a vicious instinct to the contrary. To defend the life and the right is ingrained in human nature. To this end, a rational man arms himself and uses arms in defence against an aggressor or usurper. It is in this context that Jihad is one of the topics appearing conspicuously in Islamic jurisprudence. Jihad is classified under worship. Islam has designated warfare as Jihad but to make it an act of worship the Qur'an Majeed, as well as Ahadis, has qualified it with the expression "in the cause of Allah", or "in the way of Allah." Warfare does exist in the world. It is a part of human nature. Islam has, however, disciplined the human instinct to wage war by orienting it towards the path of Allah. The fighting instinct must not be devoted to commit murder nor be resorted to in order to satisfy one's pride, or passion for conquest, or subjugation of nations, or grabbing land. It is permissible to defend the legitimate rights of all and to protect faith, life, honour, property, and treaties. It is allowed to counter an aggressor and oppressor. Qur'an Majeed provides clear guidance in this behalf in verse 193 of Surah Baqarah and ordains:

> "And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah; but if they cease, let there be no hostility except to those who practise oppression". (2: 193).

As for a martyr, let us refer to the following saying of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*:

> "A man came to the Messenger of Allah and enquired: A man fights for booty, or a man fights for fame, and a man fights that his position may be known — who then (fights) in the way of Allah? He said Whoso fights to raise highest thereby the Word of Allah, is in the way of Allah" (Miskhat).

He who stands fast and offers even his life for the sake of the Truth is termed in Islam as martyr. A martyr is one who witnesses to the Truth. He perceives the Truth and its purpose and offers his life-blood to safeguard the Truth. He is the one who seeks grace to draw nearer to Allah, transcending his personal desire or whim. A martyr is one who has achieved the real and full value of the Truth. In brief, he is the one who has effaced his own being for the sake of Allah, who has laid down his life in the way of the Truth, and who has thereby upheld and borne witness to the Truth

The annals of Karbala and the conduct of Hazrat Husein present a lofty example of Jihad and Shahadah. His is the noble example to emulate and follow to glorify the Truth This is the real lesson of Karbala.

May Almighty Allah guide us to the Right Path. Ameen!

(Contd. from Page 39)

they repent and ask their parents for forgiveness, Allah will surely show them the right path. On the other hand, kindness to the children on the part of their parents is equally incumbent.

AL-HADIS. Abu Hurairah *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: Whoso takes loan of the properties of men intending to pay it back, Allah gives him means to pay it, and whoso takes loan intending to destroy it, Allah will destroy him on its account. —Bukhari.

AL-HADIS: Ibn Omar *(Razi Allahu 'anhu)* reported. They (people) used to purchase foodgrain in a place confronting the market and sell it also in its place. Then the Holy Prophet *(Sallallahu 'alaihi wa sallam)* forbade them to sell it in its place till they take it in possession.

(Abu Daud)

AL-HADIS: Hazrat Abu Hurairah *(Razi Allahu 'anhu)* reported from the Holy Prophet *(Sallallahu 'alaihi wa sallam)* who said. Allah did not raise up any Prophet who did not graze goats. His companions asked You too? 'Yes' said he, 'I used to tend goats for the inhabitants of Makkah for some Qirats'.

(Bukhari.)

AL-HADIS: Ibn Omar *(Razi Allahu 'anhu)* reported that the Holy Prophet *(Sallallahu 'alaihi wa sallam)* said while he was on the pulpit speaking about charity and refraining from begging. The upper hand is better than the lower, and the upper hand is that which gives and the lower is that which begs.

(Agreed.)

UMAR THE JUST

(Razi Allahu 'anhu)

Islam literally means the way to peace in blissful self surrender to the Divine Will, and the Divine Will has manifestly and unambiguously chalked out a Straight Path (Siratal-Mustaqim) The Holy Book guides the righteous and the allcircumspective (Muttaqin) along this Path, and the circumspective, the righteous are defined in Surat el-Baqar, of the Qur'an as those who, first, observe and institute the system of Salaat, a term wider in meaning than the commonly understood word "prayer". and secondly, distribute among the needy out of what Allah has provided as means of living (mimma razaqnahum yunfiqoon).

The Holy Qur'an at another place says "Ye cannot attain goodness unless ye distribute or what ye love and cherish," and this infaq (distribution) is of two kinds — (1) infaq fi-sabil-Allah (distribution in the path of Allah) and infaq bi-riya-in nas (distribution just to show off to mankind) So in Islam, "bukhl" (withholding, for personal use, the means of living) and maldistribution by way of misspending (israf) or otherwise, are held to be among the worst acts of contumacy

This is the standard of rectitude in Islam and the greatest of the muttaqeen (the righteous) and circumspective are evidently. the companions and the members of the Holy Prophet's family. Hazrat Umar el-Farooq, the second of the first four Companions and one of the Ten Blessed Ones, was especially distinguished by this characteristic of social justice.

In fact, many years of schooling under the inspiring guidance of the Holy Prophet and later in his association, as the closest confidant, of the first Caliph, Hazrat Abu Bakr, had embedded in the deepest recesses of his being two most fundamental concepts, those of social justice and democracy, which constitute the very BASIS, the very motivating force, of a perfect social order.

SOCIAL ORDER

Iniquity in political relationship means authoritarianism and autocracy, and iniquity in economic relationship means exploitation and spoliation "Umar was the greatest foe of iniquity in either relationship and, what is more, he had the particular acumen and aptitude which discerns and distinguishes the right from the wrong.

History knows, scientific inquiry demonstrates and objective analysis proves that 'Umar established a social order based on social ethics, allowing the fullest scope and latitude to democracy and fufilling all the dictates of economic justice — an ideal pattern of individual and collective relationship, of social bliss, towards which humanity is yet groping in the dark.

DEMOCRATIC IDEAL

'Umar's was not just a negative attitude of non-resistance to democracy, to individual liberty he positively encouraged, fostered and promoted social democracy. intellectual freedom and personal and civic liberty.

The fundamental of Code Law before him was the Holy Book, freeing Man of mental inhibitions and environmental prejudices and preconceptions. Another source of guidance, translating the law in the abstract to practical reality, were the Holy Prophet and 'Umar, the man of authority (ulul-amr) could not depart and deviate by a hair's breadth from the defined course.

Yet there were matters of detail, the offshoots of social living, the flowers and foliage of organic growth and the atmospheric and environmental impact thereof, in a dynamic, progressive society, and in these matters he followed a surprisingly modern pattern of governance, with a Majlis-i-Shura (Advisory Council of the Wise, of the Righteous Elders) and a larger assembly of all citizens, all Momins, all Ansar and Muhajirs irrespective of any label or appellation. The universally free Salat congregation was what is called Parliament in modern parlance and this "Parliament", despite all the then limiting factors of the communication and accessibility, extended to every inhabited spot where a mosque existed.

MORAL AUTHORITY

The Caliph, as expeditious and efficient disposal of work demanded, had an interim authority. He exercised supreme moral authority, the greatest weapon at one's command He was free to take initiative and act with the sanction of his Council of Elders, but the ultimate authority rested with the people, whether they were the so-called bondmen or the free citizens. It was all a matter of confidence and trust. Although the decision of the Caliph was unquestionably obeyed it could only be confirmed with the prior or subseqently public approval and could be freely challenged and set aside

The Caliph encouraged and promoted democracy through personal example:

> The position of the Caliph as he declared in his first khutba (address). was no more than that of a cameleer, whose duty

way to lead the caravan aright and who could be replaced the moment he went wrong. 'Umar truly acted upon this maxim. He was the humblest person before the meanest of his realm, whom a bedouin could freely threaten with the sword if perchance the Caliph showed an inclination to swerve from rectitude, who wept when publicly reprimanded by an old woman, who, in an attitude of thanksgiving, would welcome and appreicate the severest criticism of any supposed error of judgement on his part, whose minor personal and private affairs could be publicly debated in the House of the People.

NOT ABOVE LAW

The Caliph was certainly not above the law. He was obliged personally to appear as a defendant or accused before the court and when the judge attempted to show respect to his person — as Zaid bin Thabit over did — the Caliph would immediately take him to task.

The same applied to the provincial Governors. Once he summoned the Governor-General of Egypt together with his son and ordered the latter to be whipped, in the very presence of his father, by a Christian Copt whom the son had assaulted. Then the Caliph, addressed the father, the famous Governor-General Amr bin el-'Aas, with the memorable words:

> "Certainly this Copt was born free, how dare you regard him as a bond-man?".

On another occasion he summoned another Governor, 'Ayaz bin Ghanam, for living above the standard of the common man and ordered him to pasture cattle on the commons.

Instances of a similar nature in which Governors and Governor-General figured can be multiplied to any number.

SOCIAL JUSTICE

Allied with his concept of Universal Human Liberty was Umar's ideal of Equality and Fraternity. once when out of war spoils, cloth was distributed among the people at the rate of one piece per head the caliph could not get two pieces needed to cover his body. He had to borrow one piece from his son and could not take it from the Baital Maal. He would not allow himself and his governors to take better food and wear finer clothes than the lowliest of his people, whether Muslim or non-Muslim He used to lie down for repose on a pile of pebbles serving as a pillow. The "Privy Purse" of the Caliph of Islam from the State Exchequer was two dirhams (about 10 annas) a day and he was obliged to seek Parliamentary approval for a few drops of honey from the State stores. The coarse woollen garment he wore had 12 patches His wife could not have a housemaid and could not own the free gift she received from the Byzentine Emperor's wife He would personally and alone go out at noon in the desert midsummer in search of a Baitul Maal camel which had lost its way. He and his governors could not construct a portico and maintain a door-keeper, and once he ordered the gateway of Governor-General Sa'ad bin Waqas to be set on fire for the particular offence, which barred easy access to the common citizens.

It was not that 'Umar preached and practised ascetism; the vast State expenditure on free and all-stage education and free public health amenities, on means of communication, on livestock farms, each covering an area of several miles, on irrigation works, on building new cities, and on all other forms of social welfare belies the very supposition. 'Umar and the other Companions lived at the lowest standard not only to set a personal example for all to follow but to eliminate class distinctions.

The Caliphate indeed was a welare State and the emphasis was on absolute equality. Hazrat 'Umar took two most revolutionary steps in the particular direction:

(1) He organised the Baitul Maal (State Provioisoning Centre); and (2) he instituted the system of distribution of all social wealth strictly according to service and need.

The Baitul Maal was not just a State Treasury, as commonly supposed. It was in fact a State Storehouse with branches all over the territories. Previous to Hazrat Umar all that came in was equally distributed daily, with not a single farthing left in the evening With the increase in the community resources and with the expansion of the State territories, such daily distribution and such equalitarianism became impracticable. Hence the need for the evolution of a new system All consumer goods, all social wealth, all provisions for daily sustenance were stocked in the Baitul Maal and equally distributed according to the different categories of services and needs The State was responsible for the upkeep and provisioning of each and every citizen, including a babe just born and the so-called slave would get a share equal to his "masters" in the same category, without any discrimination or distinction of rank and station. The only notable exception to this rule was Abu Dhar Ghifari, who was given a share equal to that of a Badr mujahid, for the rectitude in economic matters was proverbial.

The system extended to the cities

and towns and the settled areas during the rule of Hazrat 'Umar, although the intention was, according to the statements of Abu 'Ubaidah bin el-Jarrah and others, to extend it further even to nomadic, bedouin life.

LAND REFORMS

Under this system every individual was a volunteer in the cause of Allah, which means social beneficence and progress, and was provided with means of living through the State distribution agency of Baitul Maal with a secretariat of its own. Equitable distribution by the State was the fundamental rule and the basic practice One of the most outstanding examples of this was the lands settelment in Iraq and Syria — the only politically settled territories among the conquered areas.

All landlords, with the exception of churches, were dispossessed of their land in the process of conquest and settlement. Now the question was how to effect a land settlement. All were agreed on the principle of distribution, but a fundamental difference arose on how the land distribution should be brought about 'Umar, acting upon a Qur'anic verse, decided not to confer fiefs and jagirs upon the Muslims but to distribute all land among the non-Muslims cultivators, forbidding the Muslim, to purchase and own any agricultural land. Thus 'Umar freed the non-Muslim peasantry from the clutches of their co-religionist lords and satraps and refused to impose, in their place, any Muslim overlordship.

The far-reaching impact of such reforms extended beyond several centuries and when after about 150 years a Muslim first acquired agricultural land in Egypt, the famous Imam Malik was the foremost to raise his voice of protest. Indeed the tyrant Hajjaj bin Yousuf was the first ruler to create tenant-landlord relationship, i.e., zamindari, in Islam.

Some of Hazrat Umar's other principal achievements may be enumerated as follows:

He (1) instituted the system of Qazis and was the first to establish regular courts of judicature with a systematic code, (2) evolved and introduced the present Hijra calendar, (3) created police, intelligence and jail departments, (4) carried out the first census, (5) built cities like Kufa and Basrah (6) carried out various irrigation and waterway projects, including the one connecting the Red Sea with the Nile, (7) set up a secretariat and a Revenue Department, (8) provided for the upkeep of the Jews and the Christians, (9) originated the system of waqf, (10) provided State payment for the religious services of the Imams, Muezzins and teachers, (11) got the Holy Qur'an collected in book form and (12) established free schools and colleges free medical centres and free guest houses.

During the lifetime of the Holy Prophet, his weighty views on state craft, on calling the Azaan, on the ransom of the Badr captives, on the funeral prayers for the hypocrites, etc., were approved and confirmed by Allah and His Prophet. When he became **Ulul-Amr** — Man of Authority — the then two mightiest empires of the world fell to pieces before his ill-equipped soldiery of a few thousands, and the standards of Islam crossed the Oxus in the east and the Nile in the west, covering, within 8 or 9 years, a total area of 22,51,030 sq miles composing Arabia Proper, Egypt, Greater Syria, and Iran up to Baluchistan and Herat. Indeed, his masterly strategy at the Battles of Qadsiyyeh, Nehavand and Yarmuk, can truly be classed among history's ablest feats of generalship.

But all these achievements, together with his superb administrative acumen, although outstanding in their own place, fall into comparative insignificance before the social and political ideals he held aloft and put into practice with meticulous details. Truly 'Umar was the distinguished (Farooq) between Right and Wrong

---

AL-HADIS: Ammar-b-Yasar *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahau 'alaihi wa sallam)* said: Food-bread and meat — were sent down from heaven, and they were ordered neither to waste, nor to store up for the morrow; but they wasted and stored up for the morrow. So they were metamorphosed into apes and swines.

(Tirimizi.)

AL-HADIS: Hazrat Ayeshah *(Razi Allahu 'anha)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: This world is an abode for one who has got no abode, and a property for one who has got no property, and one who has got no wisdom hoards for it.

(Ahmad, Baihaqi.)

AL-HADIS: Hakim-b-Hizam *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: The buyer and seller have got option so long as they do not part away. If they speak the truth and disclose (defect), they are blessed in their sale transaction, and if they conceal and speak falsely, the blessing of their sale is decreased. (Agreed.)

TERRIBLE TORMENT

Kidnapping was previously rarely resorted to and that too only for political or party ends. In our time however this inhuman practice has grown out of all proportions and has assumed forms which are hair-raising and blood-curdling. It has become a lucrative profession with men of the underworld to achieve power or amass wealth for their bosses or for themselves. The cunning and the highly developed techniques of the culprits reduce the might and machinery of a Government to naught at least for a time. The innocent victims, invariably children of tender age, women of young age or persons local or foreign, of influence or affluence, are driven into in an utterly helpless and hopeless position. The only means to save their life and secure their release is to submit to blackmail, and pay fabulous amounts of ransom.

Crimes against innocent or unconcerned persons, especially the abduction of children and women, is the darkest stigma on the face of our society and the people at large. The Law alone cannot curb or contain the mischief. No amount of social sermons can stop the rot and undo the harm. The evil can be fought and banished by arousing the conscience. But the tragedy is that the conscience has been heavily 'drugged' and put to sleep. The antidote required to awaken it is the soul-stirring teachings of religion, which have almost been forgotten and thrown at the back. In the treasures of useful and valuable knowledge, the absence of religious knowledge, is not only highly regrettable but also, it is telling upon the value of knowledge [illegible]

Religion [illegible]n important role to play in life and it should be in evidence both through practice and preaching. Believe it or not, the mind of man in our time is ill at ease and he is rich at heart on account of the overwhelming influence of secular thought and the next-to-nil presence of moral or ethical thinking. Be sure that it is the 'spiritual dose' that can cure a human being, the body and the soul, and set the society on sound lines

Religion is as much a part of knowledge and of science as any of its other departments and disciplines True religion is above all the petty considerations, especially those pertaining to 'self' It is sublime in its essence as well as in its substance It is concerned with amelioration of living conditions through purification of the heart and mind of the people It has the noblest function to perform and should have the highest place in human affairs Can anyone deny that if the majority of the people were religious minded, that is, honest to God, could there be any tumult or oppression, aggression or trespass, let alone abduction and slaughter of innocent persons for paltry gains?

Qur'an has already revealed the fact about the human nature that man always trespasses when he thinks himself free from his responsibility towards Allah "Nay, but man both transgress all bounds. In that he looketh upon himself as self-sufficient (96. 7-8).

The religion of Islam puts forward the above premises in a clear and forthright manner —" .... tumult and oppression are worse than slaughter. ."(2:191).

It is repeatedly declared in Qur'an Majeed that God does not like the "Transgressors and the 'Oppressors' Islam inculcates the virtues of justice and kindness towards all. It also warns the people of the dire consequences of indulging in mischievous and unlawful pursuits, to say that "As you sow, so shall you reap".

In order to fight out and destroy the evil, resort will have to be made to the conscience of man, if not the religious spirit of the culprits, to behave in a human manner and to give up for ever the inhuman act of abduction of children, women and other persons for the sake of money or out of sheer malice or to serve political ends One has to be reminded that man is moral and accountability in the next world is sure and certain

---

(Contd from Page 46)

The Qur'anic verses and the sayings of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* make it clear for the human society as a whole that Islam has bestowed a very high status upon parents and in particular on the mother. Compared with other religions of the world, the position of Islam in this behalf is enviable and certainly worth of acceptance by the world at large Let entire humanity realise it Let us take due care of our parents and specially pay our thoughtful gratitude to the mother for her singular contribution to human society

---

AL-HADIS. Samorah-b-Jundub *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: Beggings are scratches with which a man scratches his own face. So whoever likes may make them permanent upon his face, and whoever likes may avoid them—except a man's begging to a man of power or in an affair from which there is no escape.

(Abu Daud, Tirmizi, Nisai.)

THE MOTHER'S STATUS IN ISLAM

A good deal is being talked about and widely debated about the status of women in Islam. If we are allowed the liberty of simplifying the issue, we would say that to be a mother is the highest status bestowed by Allah on women. There is no richer contribution to a society than giving suck to the babes on whom depends the future of mankind.

For human growth, the mother is the first symbol of Divine Providence (Rububiyat) The principle of Providence is ingrained in the very nature of a mother, who bears sentimental love towards her child. Motherly love depicts the tenderest of feelings that human nature is capable of displaying and practising It is love that inspires in the mother's heart the noblest of sentiments.

The moment she gives birth to a baby, the food that it needs comes from the mother's breasts exactly in the form of potency that the bodily condition of the baby demands. The mother, out of intensity of affection, hugs the baby to her bosom, and look, at that very place it finds the fountain-head of the means of its nourishment. The wisdom that also lies in this process is the catering for the baby's changing needs. In the beginning the mother's milk comes in a highly diluted form. As the child grows, its stomach becomes progressively stronger. With this, the milk of the mother gradually thickens until the stage of infancy is over and, with that, the mother's breasts dry up. The child now cuts teeth is capable to take solid food.

The mother bears the child in her womb from the time of conceiving and passes within herself through the succeeding stages which are described in Qur'an Majeed thus·

> "Man We did create from a quintessence (of clay), then We placed him as (a drop of) sperm in a place of rest, firmly fixed; then We made the sperm into a clot of congealed blood; then of that clot We made a (foetus) lump, then We made out of that lump bones and clothed the bones with flesh; then We developed out of it another creature So blessed be Allah, the Best to create". (23: 12-14).

While ordaining kindness and good to the parents, Qur'an Majeed specially explains that it is the mother who bears the pangs of birth of the baby It says·

> "We have enjoined on man kindness to his parents In pain did his mother bear him, and in pain did she give him birth. . " (46 15)
>
> "And We have enjoined on man (to be good) to his parents: In travail upon travail did his mother bear him. . ." (31·14)

In short, the first and the foremost contribution of a mother to the society is her motherly love marked with a touch of tenderness and inspired by the noblest sentiments. Till the child grows into manhood, she virtually does not live for herself, but lives for her child. For the sake of the child, there is no sacrifice too great for her to bear. Her love of her own self pales into nothing, compared with her love for her child Besides carrying, bearing, and suckling her infant, a mother has to do other chores too to bring the child up. Let us imagine that the baby is now jumping about on the mother's knee, reaching out for things not quite within its reach, climbing down onto the floor and crawling round, clambering upon the chairs or pulling books out of the bookcases, or even clinging to the mother in dread of something. The mother's vigilant eye keeps watch over the baby throughout to avoid any possible mishap or accident. Her entire self is attuned to her baby's care. She is intensely concerned with the upkeep of the baby, and she likes it to be so. She knows just how to pick up, or to put down the baby, and how to leave it well alone She knows in the minutest detail how to arrange the clothes for comfort and preserving the baby's natural warmth. She does the feeding, bathing, changing diapers, and also cuddling. A speechless communion exists between the mother and the child.

There is, of course, the father, but he is somewhat detached, free from the noise and smell and responsibility of child care. He does know that the mother of their baby is zealously taking care of the essential things and that she would not wish in any case to miss the experience. How onerous therefore is to be a mother and managing with devotion the earliest stages of the life of a new human being whom she wishes to be a good person and useful member of the society.

Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* urged everyone to seek knowledge He is reported to have said:

> "Search for knowledge is compulsory upon every Muslim male and Muslim female. . ." (Ibn Majah).

The knowledge acquired by a woman no doubt stands her in good stead to bring up her children better. As regards motherliness, it is also a matter of common experience that good mothers do not nece-

ssarily need very high education through meaningful education can be a desirable help to them. In the Divine scheme of things, to be a mother comes natural to a woman. She does important things in this behalf quite spontaneously. A mother needs to be intelligent but not necessarily scheming. It is the will of Allah that such a tremendously important thing as motherhood should depend so little on exceptional intelligence or training.

The most pressing concern of a mother is to get her baby to become nice and clean and good and obedient, sociable, and moral. There are innate tendencies in every infant towards morality, and towards all the different kinds of righteous behaviour which Islam values Then come the style and standards prevailing around the baby or the child with the most impressionable mind. These standards and style of which the immediate demonstrator is undoubtedly the mother, need to be firmly founded on piety, righteousness, fellow-feeling, kindness, and above all fear of Allah. Such standards play their part for the full development of the infant into a little child and of the little child into an older child.

In our case inculcation of a true spirit of Islam is a must from this early stage.

Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* is reported to have said—

> "Every child is born on the nature (of Islam). Then his parents make him a Jew or a Christian (etc.)" (Mishkaat).

The mother plays the leading role in the orientation of her baby towards a particular direction. To put the child on the Straight Path is her foremost responsibility and contribution to the society. There are innumerable instances of saintly persons who were inspired and inducted into sainthood by the initiation they received from their pious mothers. They sucked, so to say, righteousness with every draugh of their mother's milk. A mother thus contributes to the society just as nature nourishes a seed to sprout and grow into a lofty and sturdy tree whose branches spread out cooling shade under the scorching sun.

Motherly duties contribute to the welfare of the society by raising good children who, in their turn, become useful members of the society Therefore, a mother is given high status and recognition under Islam. A tradition has it that Ja'hemah came to the Messenger of Allah and said, "O Messenger of Allah I intend to join a battle and have come to you for consultation". The Holy Prophet inquired whether the man has got his mother. The man replied "Yes". The Holy Prophet said, "Then keep near her, because Paradise is at her feet". (Ahmad). Another tradition goes thus A man inquired, "O Apostle of Allah Who is the most proper for my good association?" "Your mother", replied the Prophet". Then the man asked, "Who is the next?" "your mother", he replied Then the man asked for the third time. "Who is the next?" "Your mother", he replied again. The man inquired once again. "Who is the next?" "Your father", said the Holy Prophet (Mishkaat). These traditions explain the enviable status of mothers given by Islam. It is so because they are the builders of the human society. and the Ummah, and as such their contribution to our society is great indeed.

The respect for a mother is not restricted to a Muslim mother. It is universal. Asma'a bint Abu Bakr reported: My mother, while she was a polytheist during the treaty of the Quraish, came to me. I asked: O Messenger of Allah My mother has come to me while she is ill-disposed (to Islam). Should I show her respect? "Yes", replied the Prophet, "show respect to her". (Agreed).

Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* has emphasised again and again the status of parents. He is reported to have said·

> "Almighty Allah may pardon all sins He pleases except disobedience to parents; and He hastens (punishment) in this life before death of one who commits it". (Baihaqi).

Another saying of his runs as follows:

> "Whoso has got three things in him, Allah will make his death easy and will admit him in Paradise mercy to the weak, kindness to parents, and doing good to the slave" (Tirmizi).

We might make it clear that Islam preaches obedience, goodness, and respect for both the parents. It, however, gives a position of distinction to mothers on account of their unique contribution to the society in the Divine scheme of things, as we have explained before at some length Besides the cited saying of the Prophet of Islam, Qur'an Majeed says:

> "Your Lord has decreed that you worship none but Him and that you be kind to parents Whether one or both of them attain old age in your life, say not to them a word of contempt, nor repel them but address them in terms of honour and out of kindness. lower to them the wing of humility. and say: My Lord! Bestow on them Your Mercy even as they cherished me in childhood". (17 23-24).

(Contd. on Page 44)

WHY I EMBRACED ISLAM

We reproduce below an extract from an article by Begum Amina Lakhani, Ohio, U.S.A , about her conversion to Islam.

A WESTERN WOMAN AND HER CULTURE

When a western woman, such as myself, turns towards Islam, the road is long and sometimes difficult beyond description The result of such a conversion is a new life filled with learning and self awareness of a woman's place in Allah's great universe.

The western culture uses its women towards its own goals. T.V commercials are inundated with lessons that teach everyone what they must desire A slim figure seems essential because the clothing advertised exposes everything on a western woman, except her intelligence There are books, by the millions, published about "How to be a Sex Symbol. How to Make Friends" and so many more "How To's" for the poor inept soul that cannot sell itself to the buying public. Everything has a price and everything must be desired A woman, in this system, is used and conversely must use others. The system feeds upon itself. Such was my thinking before coming to Islam.

A MUSLIM WOMAN AND ISLAMIC CULTURE

When I approached Islam, first by reading the Divine Qur'an and then by studying Islam, I wondered at its simplicity. Life in the western culture is so endlessly complicated by false needs and desires. At first Islam seems to be unintelligible to a westerner simply because we are always taught that life must be filled with self-gratification and self-seeking pleasure and any mode of thinking that does not follow that basic line must always be wrong. I had to reconstruct my entire consciousness.

Islam is more logical, yet it contradicts everything that I was ever taught. When one spends an entire lifetime demanding self-abuse in the name of freedom, the prospect of a life dedicated to Allah, instead of selfish desires, becomes frightening as well as exciting. The mere notion that there is another, a better way, is difficult to accept, because we are always taught that the Western way is the only way It is much easier to look into the mirror and see a reflection of make-up and false smiles than it is to look into one's own soul and see a reflection of emptiness and a life without hope, without Allah. Therefore, the first step towards Islam (beginning with total dedication) requires courage and conviction Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* first charted the road to Islam so many years ago. Courage, faith, steadfastness and prayers are the weapons needed, to reach the destination.

Islam is a total life system that enjoins respect for the purity of life. It insures purity of family life as well as purity of the individual. A woman is a special individual in the eyes of Allah and not just a produce for commercialization. The exploitation of woman does not exist in Islam. We are not used, abused or sold for a higher economic gain

A woman accepting Islam must learn and recognize that exploitation and commercialization of the female are a sin and they should not blindly accept being used and exploited.

A Muslim woman is a respected member of the Muslim community, contributing in a positive way to family and community life.

With the respect given, the Muslim woman also comes to possess responsibility. One must keep oneself pure from alcohol, drugs and general immoralities forced upon one by the western culture. There are daily incentives and enticements towards sin on T.V , Radio, newspapers, movies and every aspect of western life These are daily reminders that a life of sin is normal and even a requirement for a happy existence. Co-workers and neighbours do not like to be around anyone who does not help them in pursuing their life of ease and luxury. It is during these times that the weapons of courage, faith, steadfastness and prayer are needed the desired aim..

ALLAH'S BLESSING ON A MUSLIM WOMAN

Muslim woman must be stronger and more confident than other women To be a Muslim woman living in the western world today is a great responsibility, but the rewards may be blessings for all mankind. If by our practical example, of eternal faith and purity of life, we could each bring just one other woman to Islam there would be a better world for all. Islam is a viable total life system that gives promise of a better tomorrow to the troubled world of today.

I am proud of being a Muslim woman because only in Islam are Allah's blessings so bountiful.

May Allah Almighty grant us the sense of distinguishing between right and wrong, enjoining what is right averting what is wrong.

ANNUAL SUBSCRIPTION OF YAQEEN INTERNATIONAL (CURRENT VOLUME)

Within Pakistan. Rs. 100/- plus Rs. 10 00 in case of Payment by cheque ex-Karachi.

Outside Pakistan	Pakistan Currency or equivalent U.S. Dollar
AIR MAIL	Rupees
Algeria, Bangladesh, Egypt, Iraq, Iran, Jordan, Syria & Turkey.	160 00
Afghanistan, Abu Dhabi, Bahrain, Burma, Doha, Dubai, India, Kuwait, Sri Lanka, Sharjah & Saudi Arabia	220 00
African & European Countries, China, Indonesia, Japan, Malaysia & Singapore.	240 00
Australia, Canada, Fiji Islands, New Zealand & U S. A.	280 00
Panama, South America & West Indies	300 00
SEA MAIL	
(a) Algeria, Bangladesh, Egypt, Iraq, Iran, Jordan, Oman, Syria & Turkey	120 00
(b) All other countries.	175.00

PRICE PER COPY (Including Postage)

Within Pakistan: Rs. 5.00 Outside Pakistan By Air Mail U S. Dollar 1.00

AVAILABLE OLD BOUND VOLUMES OF YAQEEN INTERNATIONAL

Nos. 13 to 18 & 25 to 39 @ Rs. 170 00 each plus Postage

LIFE MEMBERSHIP

For Residents in Pakistan — Rs. 1,000.00
For Residents Outside Pakistan U.S. Dollars 250.00

ALL PAYMENTS TO BE MADE IN ADVANCE

YAQEEN INTERNATIONAL
Stands for Right Guidance
Recommend it to friends

REMITTANCES IN POUND STERLING

Remittances from Countries outside Pakistan towards

(i) Subscription of Yaqeen International

(ii) Purchases of Books etc. from MAKTABA Darut Tasnif, and (iii) Donations, Zakat etc., for Madrasa Talimul Islam (Tablighi College) can be deposited directly in Darut Tasnif (Private) Limited A/C No. 01/05121/04 with National Bank of Pakistan, 18, Finsbury Circus London EC 2M 7BJ ENGLAND under intimation to Darut Tasnif (Private) Ltd., Mujahidabad, Hub River Road, Karachi 75700 (Pakistan)

All Correspondence should please be addressed to:
The Manager,
Yaqeen International
Iqbal Mansion,
Off Shahrah-e-Liaquat
(Near Naveed Clinic)
Saddar, Karachi-74400 (Pakistan)
Phone: 52 43 25

Editor, M. M. Ansari.
Published by Syed Irshad Ali.
Printed at MATBA DARUT TASNIF
Iqbal Mansion. Shahrah-e-Liaquat.
Saddar, Karachi-74400 (Pakistan)
Phone: 516997

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ث=ṯ	ح=ḥ	ز=z̤	ص=ṣ	ض=ḍ	ط=ṭ	ظ=ẓ	ع='	ط=t (Jerk)	
Bold	Madd	آ=āā	و=ōō	ى=ēē	Fine	Madd	آ=āa	و=ōo	ى=ēe

	RU-KOO' 1 (Contd)		SECTION 1 (Contd.)	ركوع ١ (متبع)
15	*Wa qaa-lōo in haa-zāa il-laa siḥ-rum-mu-been.*	15.	And they say: This is nothing but plain sorcery.	وَقَالُوٓا إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ۝
16	*A-i-zaa mit-naa wa kun-naa tu-raa-banw-wa 'i-ẓaa-man*	16.	What! When we are dead and have become dust and bones	ءَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا
	a-in-naa la-mab-'oo-ṯoon		shall we be (again) raised to life;	ءَإِنَّا لَمَبْعُوثُونَ ۝
17	*A-wa aa-bāā-u-nal-aw-wa-loon.*	17.	Or our forefathers of old (also)?	أَوَءَابَآؤُنَا ٱلْأَوَّلُونَ ۝
18	*Qul na-'am wa an-tum daa-khi-roon.*	18	Say (O Prophet) Yes, and you shall (then) be disgraced.	قُلْ نَعَمْ وَأَنتُمْ دَاخِرُونَ ۝
19	*Fa-in-na-maa hi-ya zaj-ra-tunw-waa-ḥi-da-tun*	19	It shall then be a single blast	فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ
	fa-i-zaa hum yan-ẓu-roon.		and they will then be suddenly staring!	فَإِذَا هُمْ يَنظُرُونَ ۝
20	*Wa qaa-loo yaa-wai-la-naa haa-zaa yau-mud-deen.*	20	And they shall say O, woe to us! This is the Day of Requital.	وَقَالُوا يَٰوَيْلَنَا هَٰذَا يَوْمُ ٱلدِّينِ ۝
21	*Haa-zaa yau-mul-faṣ-lil-la-zee kun-tum bi-hee tu-kaz-zi-boon.*	21	(They will be told): This is the Day of Judgement which you used to call a lie.	هَٰذَا يَوْمُ ٱلْفَصْلِ ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ۝
	RU-KOO' 2		SECTION 2	ركوع ٢
22.	*Uḥ-shu-rul-la-zee-na ẓa-la-moo*	22.	(The Angels shall be ordered): Gather together those who acted wrongfully	ٱحْشُرُوا ٱلَّذِينَ ظَلَمُوا
	wa az-waa-ja-hum wa maa kaa-noo ya'-bu-doon.		and their mates and what they used to worship.	وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ۝

23. *Min doo-nil-laa-hi fah-doo-hum i-laa si-raa-til-ja-heem.*	23 Besides Allah, then lead them to the Path of Hell.	مِنْ دُونِ اللّٰهِ فَاهْدُوهُمْ إِلٰى صِرَاطِ الْجَحِيمِ
24. *Wa-qi-foo-hum in-na-hum-mas-oo-loon.*	24. And keep them waiting; for they must (also) be questioned.	وَقِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ
25. *Maa la-kum laa ta-naa-sa-roon.*	25 What is the matter with you that you do not help one another?	مَا لَكُمْ لَا تَنَاصَرُونَ
26. *Bal hu-mul-yau-ma mus-tas-li-moon.*	26 No, but today they will be submissive	بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُونَ
27. *Wa aq-ba-la ba'-du-hum 'a-laa ba'-deeny-ya-ta-saa-a-loon.*	27 And some of them shall turn to others, questioning, one another;	وَأَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَتَسَاءَلُونَ
28. *Qaa-loo in-na-kum kun-tum ta'-too-na-naa 'a-nil-ya-meen.*	28. They will say: Surely, you used to come to us from the right.	قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ
29. *Qaa-loo bal-lam ta-koo-noo mu'-mi-neen.*	29 They shall say (in reply) No, but you (yourselves) were not believers.	قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ
30. *Wa maa kaa-na la-naa 'a-lai-kum-min sul-taan.*	30 And we had no authority over you,	وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطٰنٍ
Bal kun-tum qau-man taa-gheen.	on the contrary, you (yourselves) were a rebellious people	بَلْ كُنْتُمْ قَوْمًا طٰغِينَ
31. *Fa-haq-qa 'a-lai-naa qau-lu rab-bi-naa.*	31. So the word of our Lord has proved true against Us.	فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا
In-naa la-zaa-i-qoon.	Surely, we are going to taste (the Punishment).	إِنَّا لَذَائِقُونَ
32. *Fa-agh-wai-naa-kum in-naa kun-naa gha-ween.*	32. So, we misled you, as indeed, we (ourselves) were misled.	فَأَغْوَيْنٰكُمْ إِنَّا كُنَّا غٰوِينَ
33. *Fa-in-na-hum yau-ma-i-zin fil-'a-zaa-bi mush-ta-ri-koon.*	33 So, on that day all of them shall be sharers in the punishment.	فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ
34. *In-naa ka-zaa-li-ka naf-'a-lu bil-muj-ri-meen.*	34. Surely thus do We deal with the guilty.	إِنَّا كَذٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ

	Transliteration		Translation	Arabic
35.	*In-na-hum kaa-nōo i-zaa qee-la la-hum lāa i-laa-ha il-lal-laa-hu yas-tak-bi roon.*	35	Surely, when it was said to them that there is no one worthy of worship except Allah, they behaved arrogantly.	إِنَّهُمْ كَانُوٓا إِذَا قِيلَ لَهُمْ لَآ إِلَٰهَ إِلَّا ٱللَّهُ يَسْتَكْبِرُونَ
36	*Wa ya-qoo-loo-na a-in-naa la-taa-ri-kōo aa-li-ha-ti-naa li-shaa-'i-rim-maj-noon*	36	And they used to say: shall we forsake our gods for the sake of an insane poet.	وَيَقُولُونَ أَئِنَّا لَتَارِكُوٓا ءَالِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ
37	*Bal jāā-a bil-ḥaq-qi wa ṣad-da-qal-mur-sa-leen.*	37	No, but he (the Messenger) has come with the Truth and confirms the (former) Messengers	بَلْ جَآءَ بِٱلْحَقِّ وَصَدَّقَ ٱلْمُرْسَلِينَ
38	*In-na-kum la-ẓāā-i-qul-a-zaa-bil-a-leem*	38	Indeed, you are going to taste the painful punishment	إِنَّكُمْ لَذَآئِقُوا ٱلْعَذَابِ ٱلْأَلِيمِ
39	*Wa maa tuj-ẓau-na il-laa maa kun-tum ta'-ma-loon*	39	And you will not be rewarded but for what you used to do	وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ
40	*Il-laa 'i-baa-dal-laa-hil-mukh-la-ṣeen.*	40	But the chosen servants of Allah—	إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ
41	*U-lāā-i-ka la-hum riẓ-qum-ma'-loom.*	41	For them is a known provision	أُولَٰٓئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ
42	*Fa-waa-kih. Wa hum-muk-ra-moon.*	42	(Of) fruits and they are honoured	فَوَٰكِهُ وَهُم مُّكْرَمُونَ
43	*Fee jan-naa-tin-na-'eem.*	43	In the Gardens of Bliss,	فِى جَنَّٰتِ ٱلنَّعِيمِ
44	*'A-laa su-ru-rim-mu-ta-qaa-bi-leen.*	44	(Seated) upon couches facing each other.	عَلَىٰ سُرُرٍ مُّتَقَٰبِلِينَ
45	*U-ṭaa-fu 'a-lai-him bi-ka'-sim-mim-ma-'een.*	45	A cup of pure drink will be passed around them,	يُطَافُ عَلَيْهِم بِكَأْسٍ مِّن مَّعِينٍ
46.	*Bai-ḍāā-a laz-za-til-lish-shaa-ri-been.*	46	White, delicious to those who drink,	بَيْضَآءَ لَذَّةٍ لِّلشَّٰرِبِينَ
47	*Laa fee-haa ghau-lunw-*	47.	There will be neither heaviness (in the head) from it,	لَا فِيهَا غَوْلٌ
	wa laa-hum 'an-haa yun-za-foon.		nor shall they be intoxicated thereby.	وَلَا هُمْ عَنْهَا يُنزَفُونَ

48. *Wa 'in-da-hum qaa-ṣi-raa-tuṭ-ṭar-fi 'een.*	48. And there shall be near them those (maidens) of modest gaze with large eyes;	وَعِنْدَهُمْ قٰصِرٰتُ الطَّرْفِ عِيْنٌ ﴿٤٨﴾
49. *Ka-an-na-hun-na bai-ḍum-mak-noon.*	49. As if they were sheltered eggs.	كَاَنَّهُنَّ بَيْضٌ مَّكْنُوْنٌ ﴿٤٩﴾
50. *Fa-aq-ba-la ba'-ḍu-hum 'a-laa ba'-ḍeeny-ya-ta-sāā a-loon.*	50. Then some of them turn towards others, questioning one another.	فَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَسَآءَلُوْنَ ﴿٥٠﴾
51. *Qaa-la qāā-i-lum-min-hum in-nee kaa-na lee qa-reen.*	51. A speaker of them shall say: There was indeed, a companion of mine,	قَالَ قَآئِلٌ مِّنْهُمْ اِنِّىْ كَانَ لِىْ قَرِيْنٌ ﴿٥١﴾
52. *Ya-qoo-lu a-in-na-ka la-mi-nal-mu-ṣad-di-qeen.*	52 who used to say: Are you really one of those who believe?	يَّقُوْلُ اَئِنَّكَ لَمِنَ الْمُصَدِّقِيْنَ ﴿٥٢﴾
53. *A-i-zaa mit-naa wa kun-naa tu-raa-banw-wa 'i-ẓaa-man*	53. (That) when we are dead and have become dust and bones	ءَاِذَا مِتْنَا وَكُنَّا تُرَابًا وَّعِظَامًا
a-in-naa la-ma-dee-noon.	shall we really be judged (for our deeds)?	ءَاِنَّا لَمَدِيْنُوْنَ ﴿٥٣﴾
54. *Qaa-la hal an-tum-muṭ-ṭa-li-'oon.*	54. He shall say Will you look down?	قَالَ هَلْ اَنْتُمْ مُّطَّلِعُوْنَ ﴿٥٤﴾
55. *Faṭ-ṭa-la-'a fa-ra-aa-hu fee sa-wāā-il-ja-ḥeem.*	55 So he looked down and saw him in the midst of Hell.	فَاطَّلَعَ فَرَاٰهُ فِىْ سَوَآءِ الْجَحِيْمِ ﴿٥٥﴾
56. *Qaa-la tal-laa-hi in kit-ta la-tur-deen.*	56. He will say: By God, you had nearly ruined me.	قَالَ تَاللّٰهِ اِنْ كِدْتَّ لَتُرْدِيْنِ ﴿٥٦﴾

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

الحكم الثاني :

ما هو الأفضل في الهدى والاضاحي ؟ أجمع العلماء على أن الهدى لا يكون الا من النعم (الأبل . البقر . الغنم . الماعز) وأن الذكر والأنثى بالنسبة للأضاحي والهدى سواء واتفقوا على أن الأفضل: الأبل ثم البقر ثم الغنم على هذا الترتيب — لأن الأبل أنفع للفقراء لعظمها والبقر أنفع من الشاة كذلك. وأقل ما يجزىء عن الواحد شاة — والبدنة تجزىء عن سبعة وكذلك البقرة واختلفوا في الأفضل للشخص الواحد: هل يهدى سبع بدنة — أو سبع بقرة . أو يهدى شاة ؟ والظاهر أن الاعتبار انما يكون بما هو أنفع للفقراء . وهذا هو الأصح ومما يدل على أن البدنة أو البقرة تجزىء عن سبعة ما رواه جابر رضي الله عنه أنه قال (حججنا مع رسول ﷺ . فنحرنا البعير عن سبعة — والبقرة عن سبعة) رواه أحمد ومسلم — وللمرء أن يهدى لحرم ما يشاء من النعم . وقد أهدى رسول الله ﷺ مائة من الأبل . وكان هديه عليه الصلاة والسلام هدى تطوع .

الحكم الثالث:

الأكل من لحوم الهدى : أمر الله سبحانه وتعالى بالأكل من لحوم الهدى في قوله جل جلاله (فكلوا منها وأطعموا البائس الفقير) وهذا الأمر يتناول بظاهره (هدى التمتع) وهدى التطوع والهدى الواجب بسبب ارتكاب بعض المحظورات في الحج والعمرة — وقد اختلف في ذلك الفقهاء على عدة أقوال نجملها فيما يلي :

١ — ذهب أبو حنيفة وأحمد الى جواز الأكل من هدى التمتع وهدى القران وهدى التطوع ولا يؤكل من دم الجزاء .

٢ — وقال مالك رحمه الله : يأكل من هدى التمتع والقران والهدى الذى ساقه لفساد حجه أو لفوات الحج ، ومن الهدى كله الا فدية الأذى . وجزاء الصيد . وما نذره للمساكين .

٣ — وقال الشافعي رحمه الله تعالى : لا يجوز الأكل من الهدى الواجب مثل دم الجزاء وجزاء الصيد . وهدى التمتع وهدى القران . وافساد الحج وكذلك ما كان نذرا أو جبه على نفسه — أما ما كان تطوعا فله أن يأكل منه ويهدى . ويتصدق فأباح الأكل من هدى التطوع فحسب — ومبنى الخلاف بين الجمهور والأمام الشافعي في (هدى التمتع) أن الدم الواجب عندهم دم شكر فيباح له أن يأكل منه . وعنده أنه دم جزاء فلا يباح الأكل منه — وقد استدل الامام الشافعي على وجوب اطعام الفقراء من الهدايا بقوله تعالى (فكلوا منها وأطعموا القانع والمعتر) وقوله (فكلوا منها وأطعموا البائس الفقير) . وقال أبو حنيفة :

ان الاطعام مندوب لأنه دماء نسك فتحقق القربة فيها باراقة الدم . أما اطعام الفقراء فهو باق على حكمه العام وهو الندب . وهكذا هناك احكام حول وقت الذبح ومكانه .

* * * * *

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم

هو الحبيب الذى ترجى شفاعته لكل هول من الأهوال مقتحم

ورضوانه . ولتكون تكفيرا لما جنته يداه من الذنوب والآثام . وليتعود على الاخلاص والقول والفعل والعمل . فالمؤمن انما يذبح على اسم الله . وبأمره جل وعلا — فلا يذكر معه اسم غيره ولا يتوجه الى أحد سواه — ولا يقصد بعمله غير وجه الله كما قال تعالى (قل ان صلاتى ونسكى ومحياى ومماتى لله رب العالمين لا شريك له وبذلك أمرت وأنا أول المسلمين) وبهذا التوجيه بالنسك لله يعود المؤمن على الاخلاص . ويكتسب مرتبة التقوى التى أشارت اليها الآية الكريمة (لن ينال الله لحومها ولا دماؤها ولكن يناله التقوى منكم) ولئن كان المشركون يذبحون هذه القرابين للأصنام رجاء النفع ودفع الضر . فان المؤمن لا يذبح لصنم ولا وثن وانما يتقرب بنسكه الى الله وحده مخلصا له العبادة جل وعلا . والاسلام يربط بين الهدى الذى ينحر ءالحاج وبين تقوى القلوب . فالتقوى هى الغاية من مناسك الحج وشعائره . وهذه المناسك والشعائر كلها رموز تعبيرية عن التوجه الى رب البيت وطاعته وهى تحمل فى طياتها (ذكرى الفداء) ذكرى اقدام الخليل ابراهيم على ذبح ولده (اسماعيل) امتثالا لأمر الله حين أمر بذبح ولده فى المنام (أنى أرى فى المنام أنى أذبحك فانظر ماذا ترى ؟) الى قوله تعالى (وفديناه بذبح عظيم) فهو ذكرى لآية من آيات الله . ومعجزة من معجزاته الباهرة حين فدى ولد خليله بذبح عظيم وهى بعد ذلك صدقة وقربى لله باطعام الفقراء ومعونة أهل الحاجة من الضعفاء .

وتؤخذ من هاتين الآيتين عدة أحكام : الحكم الأول : هل تطلق البدن على الأبل والبقر؟ اتفق العلماء على أن البدن أسم للواحد من الأبل ذكرا كان أو أنثى فهى تطلق على الأبل باتفاق وقد اشتهر فى الشرع اطلاقها على البعير يهدى الى الكعبة — واختلفوا هل تطلق البدنة على البقرة ؟ باعتبار أنها تجزىء فى الهدى والأضحية عن سبعة كالبعير

على مذهبين الأول مذهب الحنفية : فأنهم قالوا : ان البدنة تطلق على البقرة كما تطلق على البعير فهى من قبيل المشترك فى المعنيين — فمن نذر بدنة أجزأته بقرة — فهى مثلها فى اللفظ والحكم وبهذا قال عطاء وسعيد بن المسيب — واستدلوا بما يلى :

١ — روى عن جابر أنه قال (كنا ننحر البدنة عن سبعة — فقيل : والبقرة ؟ فقال : وهل هى إلا من البدن ؟) رواه مسلم عن جابر بن عبد الله رضي الله عنه .

٢ — وعن ابن عمر رضي الله عنه أنه قال : (لا نعلم البدن الا من الأبل والبقر) .

الثانى : مذهب الشافعية .

وقد قالوا : لا تطلق البدن بالحقيقة الا على الأبل — واطلاقها على البقر انما يكون مجازا فلو نذر بدنة لاتجزئه بقرة . وبهذا قال مجاهد — ودليلهم ما روى عن جابر بن عبد الله رضي الله عنه أن رسول الله صلى الله عليه وسلم قال (تجزىء البدنة عن سبعة . والبقرة عن سبعة) رواه أبو داود وعن جابر رضي الله عنه — وقالوا : فهذا يدل على ما قلنا لأن العطف يقتضى المغايرة والظاهر أن أسم البدنة حقيقة فى الأبل لقوله تعالى (فاذكروا اسم الله عليها صواف) فالأبل هى التى تنحر واقفة بخلاف البقر فانها تذبح ذبحا .

وقول جابر : وهل هى الا من الأبل ؟ وقول ابن عمر : لا نعلم البدن الا من الأبل والبقر فمحمول على أنهما أرادا اتحاد الحكم فيهما ، وهذا شىء غير اشتراك اللفظ بينهما .

من شعائر دين الله — لكم فيها عبادة [illegible] من [illegible] الى البيت — وتقليدها (تعليقها بعلامة) وإشعارها ، ونحرها والاطعام منها — لكم فيها النفع العظيم فى الدنيا والأجر الكبير فى الدار الآخرة : فاذكروا اسم الله عند نحرها . قائمات قد صففن أيديهن وأرجلهن — فاذا سقطت جنوبها على الأرض بعد نحرها . وسكنت حركتها . فكلوا منها وأطعموا البائس المحتاج . والمعتر الذى يتعرض للسؤال ولا يسال — مثل ذلك التسخير الذى تشاهدون سخرناها وذللناها لكم مع قوتها وعظم أجسامها وجعلناها منقادة لكم تفعلون بها ما شئتم . من نحر وركوب وحلب وعير ذلك من وجوه المنافع . ولولا تسخيرها لكم لم تقدروا عليها لانها أقوى منكم فاشكروا الله على نعمه وآلائه التى لا تعدو لا تحصى

ثم يبين الله سبحانه وتعالى فى الآية الثاسة أنه جل وعلا لا يصل اليه شىء من لحوم هذه الاضاحى والقرابين التى يهدونها لبيته الحرام ويذبحونها تقربا اليه فلا شىء من هذا يصل الى الله أو يرضيه وانما الذى يرضيه جل ثناؤه امتثال الأمرمنكم وطاعة الله وتقواه فالأعمال انما تكون مقبولة بمقدار التقوى والاخلاص فيها وبدون التقوى والاخلاص تكون أشبه بصور أجسام لا روح فيها ولا حياة — فلا يظن أحد منكم أنه ينال ثواب الله باللحم يقطعه وينشره . ولا بالدم يلطخ به الكعبة الطاهرة — فعل أهل الشرك فى الجاهلية — وأنما ينال ذلك بتقوى الله والبعد عن مثل تلك الأعمال التى تتنافى مع روح الاسلام وطهارته — ثم ختم الله سبحانه وتعالى هذه الآية بتذكير المؤمنين بوجوب شكره وتعظيمه على ما سخر لهم من الأنعام . يتقربون بها الى المولى جل وعلا — فيأكلون من لحمها ويتصدقون ببعضها لينالوا الأجر من الله والثواب العظيم — وليبشرهم بالفضل العميم فى جنات النعيم .

وسبب نزول هاتين الآيتين ما روى عن ابن عباس ومجاهد رضى الله عنهما أن جماعة من المسلمين كانوا قد هموا بأن يفعلوا بذبائحهم مثل ما يفعل أهل الجاهلية — يقطعون لحومها وينشرونها حول الكعبة — وينضحون على الكعبة من دمائها فلما أسلموا وعزموا على ذلك نزلتا لزجرهم عن هذا الفعل ولإرشادهم الى ما هو الأجدر بهم والالىق .

وقد بين المولى جل جلاله فى هاتين الآيتين أن تسخيره الأنعام لبنى آدم نعمة من نعمه الكبرى تستوجب الشكر وقد جاء هذا الامتنان على العباد مجملا فى هذه الآية (لكم فيها خير) وجاء التفصيل فى آيات أخرى كقوله تعالى (أو لم يروا انا خلقنا لهم مما عملت أيدينا أنعاما فهم لها مالكون وذللناها لهم فمنها ركوبهم ومنها يأكلون . ولهم فيها منافع ومشارب أفلا يشكرون) وكقوله (والانعام خلقها لكم فيها دفء ومنافع ومنها تأكلون . ولكم فيها جمال حين تريحون وحين تسرحون . وتحمل أثقالكم الى بلد لم تكونوا بالغيه الا بشق الأنفس ان ربكم لرؤوف رحيم) — والمراد من قوله تعالى (من شعائر الله) أى من أعلام الشريعة التى شرعها الله لعباده . واضافتها الى الله جل وعلا للتعظيم مثل (ناقة الله) و (بيت الله) وانما كانت هذه البدن من الشعائر . لأن الغرض منها التقرب الى الله بالهدايا والضحايا وغيرها من وجوه البر والاحسان — وفى قوله تعالى (فاذكروا اسم الله عليها صواف) اشارة لطيفة الى أن الأبل لا تذبح ذبحا وانما تنحر نحرا وأن المطلوب عند نحرها أن تكون قائمة قد صفت ايديها وأرجلها . فان ذلك هو الطريق الأمثل فى ذبح الأبل كما وضحته السنة النبوية الشريفة وحكمة تشريع الهدى والأضاحى — أن الله سبحانه وتعالى جعل الهدى والأضاحى من شعائر دينه . يذبحها المسلم ليتقرب بها الى ربه جل وعلا ويتال مغفرته

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد بقدر عظمة ذاتك في كل وقت وحين

الهدى والأضاحى فى الإسلام

فضيلة المفتى الشيخ عبد اللطيف حمزة

الحمد لله رب العالمين والصلاة والسلام على أشرف المرسلين سيدنا محمد وعلى آله وصحبه أجمعين وبعد

فقد قال الله تعالى فى كتابه العزيز (والبدن جعلناها لكم من شعائر الله لكم فيها خير فأذكروا اسم الله عليها صواف فاذا وجبت جنوبها فكلوا منها واطعموا القانع والمعتر كذلك سخرناها لكم لعلكم تشكرون : لن ينال الله لحومها ولا دماؤها ولكن يناله التقوى منكم كذلك سخرها لكم لتكبروا الله على ما هداكم وبشر المحسنين) الآيتان ٣٦ ، ٣٧ من سورة الحج.

معانى المفردات

(البدن) . جمع بدنة وهى اسم للواحد من الأبل . ذكرا كان أو أنثى وقد سميت بذلك لعظم بدنها وقد أشتهر اطلاقها فى الشرع على البعير الذى يهدى للكعبة — (صواف) جمع صافة وهى التى قد صفت قوائمها للذبح والبعير ينحر قائما . ومن قرا (صوافن . فالصافن التى تقوم على ثلاث والبعير اذا أرادوا نحره تعقل أحدى يديه فهو الصافن (وجبت جنوبها) أى سقطت — جنوبها . والجنوب جمع جنب وهو الشق . أى اذا سقطت على الأرض — يقال وجب الحائط وجبة اذا سقط . وجب القلب وجبا اذا تحرك من فزع وسقوط الجنوب كناية عن الموت ومفارقة الروح بعد الذبح — (القانع والمعتر): القانع الراضى بما قدر الله من الفقر والبؤس . العفيف الذى لا يتعرض لسؤال الناس مأخوذ من قنع يقنع اذا رضى — واما المعتر الذى يعترى الأغنياء فيذهب اليهم المرة بعد المرة — وقيل بالعكس — القانع السائل والمعتر الذى لا يسأل الناس قال ابن عباس : القانع الذى يسأل . والمعتر الذى يتعرض ولا يسأل الناس و اختاره الفراء .

ومناسبة هاتين الآيتين لما قبلها فى الآيات السابقة ان الله يبين لنا ان طريق التقوى انما هو فى تعظيم شعائر الله والالتزام بما تضمنته شريعته من الأحكام — وقد امتن الله على عباده بأن جعل لهم البدن يسوقونها الى مكة قربة عظيمة حيث جعلها شعيرة من شعائر الله وعلما من أعلام دينه ودليلا على طاعته — فى سوقها للحرم ونحرها هناك خير عظيم وثواب كبير يناله أصحابها فى الآخرة .

والمعنى الاجمالى لهاتين الآيتين : ان الله سبحانه وتعالى يقول للمؤمنين بعد لقد — جعلناليكم أيها المؤمنون — الأبل

بسم الله الرحمن الرحيم

عن عبد الله بن عمرو رضي الله عنه قال قال رسول الله ﷺ من كانت الدنيا نيته جعل الله فقره بين عينيه . ابن ماجة

ان الدنيا مع جميع لذائذ ها وفوائتها ومغرياتها مبغوضة عند الله ولا قيمة لها بالقياس الى نعماء الآخرة فيحث الله عباده دائما على العمل في سبيل الآخرة : قال تعالى : فمن الناس من يقول ربنا آتنا في الدنيا وماله في الآخرة من خلاق . البقرة : ٢٠٠

التحرير

أسعار الإشتراك السنوي في اليقين إنترنيشنل

ابتداء من المجلد الـ ٣٩ :

داخل باكستان : ٨٠/- روبية باكستانية إضافة ١٠/- روبيات في حالة التسديد بشيك من خارج أي مصرف في كراتشي .

خارج باكستان : --- --- --- --- --- --- بالعملة الباكستانية أو ما يعادلها من دولار أمريكي

بالبريد الجوي — روبيات

- البلاد الأفريقية و الأوروبية و الصين واليابان و ماليزيا و سنغافورة و إندونيسيا ٢٤٠ر٠٠
- استراليا ، كندا ، جزائر فيجي ، نيوزيلندة و الولايات المتحدة الأمريكية ٢٨٠ر٠٠
- الجزائر ، بنجلاديش ، مصر ، العراق ، إيران ، الأردن ، سورية وتركية أفغانستان ، أبوظبي ، البحرين ، بورما ، الدوحة ، دبي ، الهند ، الكويت ١٦٠ر٠٠
- سري لانكا ، الشارقة و المملكة العربية السعودية ٢٢٠ر٠٠
- بنامة ، أمريكا الجنوبية وجزائر الهند الغربية ٣٠٠ر٠٠

بالبريد البحري

(أ) الجزائر ، بنجلاديش ، مصر ، العراق ، إيران ، الأردن ، عمان ، سورية وتركية ١٢٠ر٠

(ب) جميع البلاد الأخرى ١٧٥ر٠٠

ثمن العدد الواحد (بما فيه أجرة البريد)

داخل باكستان : ٥ر٠٠ روبيات خارج باكستان : بالبريد الجوي ١ر٠٠ دولار امريكي .

أعداد المجلة السابقة للسنة الكاملة متوفرة بشكل مجلدات جميلة ، الأعداد ١٣ إلى ١٨ و ٢٥ إلى ٣٨ كل منها مقابل ٠٠ر٠٠ روبية باكستانية وذلك فيما عدا أجرة البريد .

رسم العضوية في المجلة مدى الحياة .

لا حظر

على نقل المواد المنشورة في مجلة اليقين إنترنيشنل إقتباسا أو ترجمة أو بأية طريقة أخرى ، على أن يذكر مصدر المواد المنشورة و يتم تزويدنا بنسخة منها ، إلا إننا لا نسمح بنقل ترجمة القرآن الكريم الإنجليزية أو الكتابة الصوتية بالحروف الرومانية التي تنشر على صفحات اليقين قرين النص العربي على التوالي في كل عدد من المجلة .

جميع المراسلات

باسم مدير اليقين إنترنيشنل مكتب البريد : دار التصنيف ، مجاهد آباد ، حب ريور رود ، كراتشي - باكستان .

هواتف :

المكتب الرئيسي : ٢٢٦٥٩٧-٩٨

المكتب الفرعي : ٥٢٤٣٢٥

التسديد مقدما

دار التصنيف (برائيوت) ليمتيد

المجلد ٤٠ — ٢٤ ذي الحجة ١٤١١ هـ و٩ محرم الحرام ١٤١٢ هـ الموافق ٧ و٢٢ يوليو ١٩٩١ م — العدد ٥

الهدى والأضاحى فى الإسلام

— قد امتن الله على عباده بأن جعل البدن . . شعيرة من شعائر الله .

— لكم فيها النفع العظيم فى الدنيا والأجر الكبير فى الدار الآخرة .

— أن الغرض منها التقرب الى الله بالهدايا والضحايا وغيرها من وجوه البر والاحسان .

— فيأكلون من لحمها ويتصدقون ببعضها لينالوا الأجر من الله والثواب العظيم .

yaqeen international

…ED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNIF (PRIVATE) LIMIT…
7th & 22nd of every month

VOL. 40 23 ZEEQ'AD 9 ZILHIJJAH 1411 A.H. 7 and 22, JUNE 1991 No. 3 and 4

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

FUNDAMENTALS OF SACRIFICE (QURBANI) IN ISLAM

Pseudo-theologians, under economic pretences, resort to an insinuating propagation from time to time to impress that the practice of animal sacrifice by the followers of Islam on the 10th, 11th, or 12th of Zilhijjah each year, is an outmoded ritual. They argue that the concentrated mass slaughter of animals depletes in the long run the livestock wealth. It also results in wastage of meat, and rejects things which have their own utility. They suggest that instead of sacrifice, the involved costs could be better appropriated to a seemingly more worthy social cause such as education or rehabilitation of the homeless, the destitute, and the handicapped. In other words, the expenses incurred on animal sacrifice should rather be appropriated to donations, alms, and charity, with a view to supporting deserving institutions and individuals.

Sacrifice is a practice commanded by Allah to His Prophet *(Sallallahu 'alaihi wa sallam)* as Qur'an Majeed says

> " So turn in (thanksgiving) prayer towards your Rabb (Guardian-Lord) and sacrifice (animals)". (108·2).

Muslim scholars and jurists have been clarifying the position to remove some misconceived notions about it. The late Hazrat Qari Muhammad Tayyeb of Darul Uloom Deoband, India, wrote an illuminating article in Urdu dealing with the proposition at great length and going deep into the implications of Sacrific (Qurbani) in the light of Qur'an Majeed and Sunnah. We have drawn on that article and give hereinafter its free and brief rendering for the benefit of our readers.

Before coming to the details of the question of sacrifice, let us bear in mind the basic principle that, throughout the Creation, Almighty Allah has brought things into existence through combination of body and soul. Every creature possesses a physical form as well as a spirit i.e. a body as well as a soul, an appearance as well as the truth about it, a shape which is evident as well as its inherent qualities. This principle applies to all creatures i.e human beings, animals, plants, etc, in that they have a body endowed with such soul as they are respectively capable to hold As a corollary, a thing can live in the universe only as long as its body and soul remain together.

Whereas the life of the body is dependent on its soul, the identity of the soul itself is linked with the body that holds it When the body wears out, the soul leaves it because such a body has no longer the capability to hold the soul. Furthermore, just as the body as a whole possesses a soul, every part of it owns its distinct soul. For example, the soul of the eye is its faculty to see and that of the ear to hear If one part of the body is lost, its soul or the related faculty does not get transferred to any other part. To sum up, every limb created by Almighty Allah is recipient of its soul This combination of body and soul is a persistent phenomenon of the living universe. When the two get apart, it means death. It is in this process that things belonging to the universe meet their end.

The second principle that ought to be understood pertains to the inherent faculties of the body. These faculties are comprehended through various physical parts of the body. For example the eye is suggestive of the faculty of seeing, the ear of hearing, and so on. It is therefore the physical form that conveys knowledge of its phenomenal faculty. The soul is identifiable by means of the body that contains it.

The third principle that one should keep in view is that the soul can be influenced through the medium of the body. There is no means in the physical world of influencing the soul directly. To elaborate, if one desires the soul to feel the effect of heat, one needs in first instance to bring one's body near the fire. When the body absorbs the heat, only then it will conduct it to the soul within. To produce an effect on the soul, therefore, the medium of the body is essential. Without the intermediary of the body, the desired effect on the soul cannot be produced.

These principles establish a threefold function of the body It serves the abode of the soul. It identifies the soul It provides a medium to influence the soul. These things are too abvious to need any explanation. All these principles are in accord with the universal law of existence as well as with tenets of Islam

In a religious ritual too, there is a body and a soul. It is not possible for the soul to work independently of the body. Similarly, if it is desired to exercise certain influence on the soul, it is possible to do so only through the body. Shari'ah is full of illustrations in this behalf.

Let us take, for instance, the case of ablution (Wuzoo). It has a body and also a soul. Its body, or form, comprises the physical acts such as to sit in a particular position and to wash the parts of the body to the extent and in the manner prescribed. These acts will demonstrate to the onlooker that one is performing ablution and not doing something else, e.g. offering Prayer which has a different form of its own. Thus the physical acts are the means of identifying the performance of ablution. The soul of ablution, however, lies in acquiring purity before presenting one's self in the Divine court by way of Prayer. All the same, the form of ablution is capable of influencing the soul, that is to create a particular feeling of spiritual delight experienced by the human heart by performing ablution, and not otherwise. In short, to reach out for the soul of a thing, it is necessary to go through its form. Like ablution, it is the same with Prayer (Salaat), Charity (Zakaat), and Fasting (Saum).

The ritual known as sacrifice too has a body and a soul. Its body, or form, is the act of slaughtering the animal. Its soul, or the truth about it, is to generate in one's heart the supreme feeling of self-sacrifice. It is evident that this spiritual delight cannot be derived without slaughtering the sacrificial animal. It has been explained before that a body is recipient of only such soul as it is capable of holding. Prayer has its soul. Fasting has its soul. Charity has its soul, Pilgrimage has its soul, and Sacrifice has its soul, each distinct from the other. In short, to live up to the spirit of a particular ritual or act of worship, it is incumbent to adopt the very form that Allah has ordained for it. Thus alone one can reach its soul.

The very thing that Allah asks for sacrifice, has to be sacrificed. Qur'an Majeed provides the basis thus:

> "By no means shall you attain righteousness unless you give (freely) of that which you love. . . ." (3.92).

One of the commonly loved things is material wealth. Considering the human sentiments, however, a pet animal is more than a match for the worldly wealth. If wealth which is lifeless is lost, it can be possibly replaced On the other hand, if a living creature loses its life, it is not at all possible to bring it back to life. The wealth, unless it is spent, does not bring a profitable return. A million rupees, while lying idle with a person who possess them, does not earn a profit Thus when worldly gains cannot be obtained except by spending wealth. how can the pleasure of Allah which is the highest profit, be won without sacrificing in His way that which one loves the most? The things a person loves include life, wealth offsprings, etc. One should be willing to sacrifice them in the way of Allah, because it leads to Paradise. Qur'an Majeed explains.

> "Allah has purchased of the Believers their persons and their goods; for theirs (in return) is the Garden (of Paradise). . . ." (9:111).

In short, each one of these things has to be sacrificed in the way of Allah in the very manner that He has prescribed for it. Therein alone the sense of service to Allah finds its expression. As a matter of fact, Paradise is the award for unshakable Faith Human deeds provide only a base for judging the quality of one's Faith. The purity of gold is tested on the touchstone and its price is paid only when its purity is established. The price is for the gold and not for its traces left on the touchstone to determine its purity. Likewise, in the marketplace of the Future, Paradise will be awarded in return for the Faith. Human deeds, like the traces of gold on the touchasone, will serve only as a means of establishing the purity of Faith. Good deeds are a means of attaining Faith which, in the last analysis, is the ultimate determining factor.

For the attainment of Paradise in the Hereafter one has to sacrifice therefore the things that are the objects of his sentimental love. If the Divine command is for the sacrifice of wealth, wealth has to be sacrificed. If it is for the sacrifice of life, life is to be sacrificed. The one cannot be substituted for the other This is the norm or the sign of purity of one's Faith.

It is now established that in the material world, for its existence an object must have a body or form Similarly, in order to reach for the soul of a religious practice, it is necessary that it should be accompanied by a physical deed If it be argued that the essence of all religious deeds being righteousness, why not take hold of the righteousness and leave aside the form. In such an event, one can care for the righteousness irrespective of its form or body. Such abstract conception of righteousness is akin to committing suicide. If a person cannot exist except as a combination of body and soul, how can the splitting of the form from the spirit be justified in the case of a religious custom? It is not possible to stick to righteousness without its formal mani-

festation. As a matter of fact, righteousness is the soul which needs body, or a physical deed, for its attainment and development. Qur'an Majeed says about Sacrifice:

> "It is not their meat nor their blood, that reaches Allah it is your piety that reaches Him. . ." (22:37).

Thus the spirit of Sacrifices is piety. On that account, one may maintain that, the object of Sacrifice being righteousness, there is no need of slaughtering an animal. It is enough to adopt the spirit of Sacrifice, leaving out its form.

This mode of thinking, will lead in the end, to this: Leave aside all the Islamic practices and adopt only the righteousness which is their essence.

Qur'an Majeed says about Fasting.

> " . . .Fasting is Prescribed to you as it was prescribed to those before you, that you may (learn) self-restraint". (2·183)

As such, the object of Fasting is righteousness. As for Prayer, Qur'an Majeed says:

> " .Prayer restrains one from shameful and unjust deeds . . " (29 45).

So, Prayer also leads to righteousness, Furthermore, Qur'an Majeed says·

> "It is not righteousness that you turn your faces towards East or West; but it is righteousness to believe in Allah and the Last Day, and the Angels. and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practise regular charity; to fulfil the contracts which you have made; and to be firm and patient, in pain (or suffering) and adversity, and through out all periods of panic. Such are the people of truth, those who fear Allah". (2: 177).

Therefore, the end-all and be-all of Islam is righteousness. Can we therefore leave aside everything else and adopt only righteousness? Obviously, this way of thinking is fallacious, because just as every part of human body has its distinct soul, the righteousness inherent in individual pieces of worship is distinct and separate from one another. So the righteousness that we attain through meat and skin of a slaughtered animal, cannot be derived from any other form of worship. Charity and alms shall remain charity and not become a substitute for Sacrifice. There is therefore no getting away from the physical form of Sacrifice, that is slaughtering of animals. It is inevitable in the circumstances explained If the form of a worshipful deed is abandoned, surely its spirit or soul gets annihilated. Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* is reported to have said·

> "The son of Adam does not do anything of the actions of the day of Sacrifice which is more pleasing to Allah than the shedding of blood (of sacrificial animals). . ." (Tirmizi/ Ibn Majah).

How can therefore any other act of goodness be a substitute for sacrifice? The Tradition has it that the Companions. *(Razi Allahu 'anhum)* inquired of the Messenger of Allah *(Sallallahu 'alaihi wa sallam)*:

> "O Messenger of Allah! What is this sacrifice?" He replied:
> "The way of your forefather Abraham".

They asked·

> "What (gain) is for us in it, O Messenger of Allah".

He replied:

> "There is one reward for every hair (of the slaughtered animal"). (Ahmad/Ibn Majah).

In fact, the lover of Allah is expected to offer his own life to Allah, but the Mercy of Allah works to spare him of this extreme hardship Allah mercifully enjoined that His servants should slaughter an animal and He would accept it as if one has sacrificed his own self.

Prophet Abraham (Ibrahim alaihis salaam) had a vision in his sleep that Allah demanded of him to offer Isma'il (alaihis salaam) for sacrifice. The command was in respect of his (then) only son whom he begot in old age after deeply imploring Allah for a son for a very long time Who was this son? He was not disobedient but had the righteousness of an Apostle of Allah that he was destined to be. It was a real trial to sacrifice such a noble and loving son It may be easy for a person to offer his own life for sacrifice, but to slaughter his son with his own hands is most difficult. It was nevertheless the Command of Allah and, therefore, Abraham had to disregard the love of his son. He bowed his head to comply with the Command of Allah. He brought Isma'il to the place of slaughter in Mina and said:

> " . . O my son! I see in vision that I offer you in sacrifice. . ." (37·102)

Isma'il said in reply

> ". . . O my father! Do as you are commanded . . ." (Ibid).

Abraham then tied Isma'il's hands and feet and made himself sure of the sharpness of the dagger. The son was happy that he was to lay his life for the sake of Allah. The father was glad that he was offering his sacrifice in compliance with Allah's Command. The dagger, however,

did not work. At that moment, Allah called to Abraham:

> ". O Abraham! You have already fulfilled the vision! Thus indeed do We reward those who do right. For this was obviously a trial and We ransomed him with a momentous sacrifice and We left (this blessing) for him among generations (to come) in later times". (37: 104-108).

Thus of fine sheep or ram was symbolically substituted for the life of Isma'il and since that day the slaughter of an animal has been in vogue among the believers. It is clear from this incident that the real object of sacrifice is to make an offer of one's life. It creates in the human heart an urge for the total and devotional giving-up of One's life in total submission to Allah. This is the spirit or soul of sacrifice, but how can it be derived from charity or alms? The soul or spirit of sacrifice lies in giving one's life, whereas the symbol of alms is to spend wealth. Charity or alms is an all-time regular process of helping the needy. There is no particular day fixed for it. On the other hand, sacrifice is an annual ritual performed on the prescribed days commencing from 'Id-ul-Azha. The practice of sacrifice has been common among Apostles and their nations. There is unanimity about it. The Children of Israel practised it. Islamic jurists are all unanimous about this practice. Hazrat 'Ali *(Karram Allahu wajhahu)* has narrated that the Companions were directed by Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*:

> "Examine the eye and ear (of the sacrificial animal) and do not sacrifice an animal whose ear has been cut off in the front portion or in the back portion, or whose ear has slited long or round. (Tirmizi).

There are his several other instructions about the qualities of sacrificial animals which go to establish the importance of sacrifice and highlight the fact that the requirements of sacrifice are distinct from the tenets regarding charity or alms. It is therefore essential to draw distinction between animal sacrifice and charity or alms. The Muslim Ummah in general has been offering sacrifice without any doubt or hesitation and a practice which has been continuously prevalent, as sacrifice is, is the greatest proof of its bonafides.

The pseudo-theologians who call themselves progressive, are at pains to explain that the mass slaughter of animals on the occasion of 'Id-ul-Azha depletes the cattle wealth in the long run. This is a fallacy. The difference is nominal, because thousands of animals that are slaughtered for food normally every day, are spared as the meat obtained from sacrificed is available to feed equally the members of one's family, his kins, and the poor. It is a blessing of sacrifice that meat reaches those poor folks also who otherwise cannot offord this delicacy Besides, the sale proceeds of skins of the slaughtered animals also go to the poor and its quantum is sizeable. It is argued that the money spent on sacrifice could be put to "better use" by providing for the subsistence and rehabilitation of the poor, the orphans and widows, the sick, the destitute, and the homeless. There is no denying the fact that these matters too cannot be neglected and Islam has taken positive care of them without foregoing sacrifice. Charity and alms have their own priorities and modus operandi in this behalf, but not at the expense, or in lieu, of sacrifice. After all, why should the axe fall on the Islamic institution of sacrifice? Finances for day-to-day social needs can be raised by giving up so many vain amusements, luxurious diversions, misplaced merry making, so widely prevalent nowadays.

In short, whenever any form of a virtuous deed is adopted, in return it creates its particular spirit or soul. To elaborate, the body of a human being alone can contain the human soul, whereas the body of an animal holds the soul of only an animal. It follows that the spirit or the soul of sacrifice and the righteousness inherent in it can be obtained only by performing sacrifice and not by substituting it by any other goodness like charity or alms. For this reason, it is said that on the Day of Judgement, the reward for each dutiful good deed will be different. A man who has built a Mosque shall get a home in Paradise. For him who observed Fasting, a host's table shall be laid. As for sacrifice, Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* is reported to have said:

> "The slaughtered animal will come on the Day of Resurrection with its hair, horns, and hoofs". (Tirimizi/Ibn Majah).

Here a mention has been made of the meanest discarded wastes, but these too shall count for Divine pleasure and will be suitably awarded The Divine award for the meat can only be imagined by comparison. If sacrifice is not performed, how will the specific heavenly awards accrue? Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* is reported to have said.

> "The blood (of the slaughtered animal) certainly falls in a place near Allah before it falls down on the ground" (Tirmizi/Ibn Majah).

That is to say that the sacrifice is accepted by Allah promptly

even before the blood of the sacrificial animal falls on the ground. This shows the importance of sacrifice. Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* is reported to have esaid about sacrifice:

"So make yourself purified with it". (Tirmizi/Ibn Majah)..

To sum up it is clearly established that just as everything of this universe has a form or a body and a soul or spirit, the religious customs too besides an outward form possess an inward soul which is special to each fundamental act of goodness. It cannot be secured by any devotion except the one in its prescribed form So, be it understood that the ultimate object of religious deeds is righteousness but each deed has a concept of righteousness of its own. For example, righteousness is derived from Prayer by way of experssion of humbleness, from Fasting by way of purification of self, from Holy War by way of exhibition of valour and courage for a right cause, and from Charity by way of spending of wealth to good purpose. Righteousness from sacrifice is, however, derived by way of symbolic offering of one's life in the cause of Allah. Life is most precious and hence the award of sacrifice is commensurate with its value. If someone regularly offers Prayer but does not observe obligatory Fasting, he will not be questioned on the Day of Judgement about Prayer but will nevertheless be asked as to why he did not observe Fasting as ordained by Allah. If one resorts to alms-giving or charity instead of offering sacrifice, it will not bring about that righteousness which is inherent in the act and spirit of sacrifice symbolising the offering of one's life with devotion and thanks to the Life Giver, Almighty Allah. Surely if one offers Prayer but gives up sacrifice, he will get in the Hereafter reward for devotion, and humility specific to Prayer, but at the same time he will be questioned about sacrifices Thus if someone does not offer sacrifice but gives alms in its place, then on the Day of Judgement, he will be rewarded for his deed of giving alms but will, all the same, be questioned as to why he did not offer sacrifice

To sum up the discussion on Sacrifice, it may be pointed out that just as each medicine has its specific effect on the body, in the same way every virtuous deed has its spcific effect on the soul. Hence the effect on the soul of Sacrificing an animal (Qurbani) cannot be achieved by spending money on any other virtuous deed.

May Allah guide us to act on Shari'ah and Shari'ah only **Ameen.**

THE LIFE OF MUSLIMS IN TODAY'S SOVIET EAST

Glory to Great Allah, that significant and extremely exciting changes have lately been taken place in the life of the Muslims of our region. During a comparatively short period of time more than 350 Jami mosques were built in sunny Uzbekistan alone. Apart from them, there are thousands of other smaller mosques functioning in the Republic

Religious literature is being reissued and spread among the faithful. There has been a sharp increase in the circulation of the Journal "Muslims of the soviet East" which comes out in Uzbek, in the Arabic script and in Cyrillic (Slavic alphabet). A new newspaper "Islam Nuri" —"Torch of Islam" is now published contributing its share to the spiritual rebirth of the Muslims of our territory. Booklets and brochures providing primary information on religion are published regularly.

One of the most noteworthy and joyous events of recent months was the gift of 1 million copies of the Holy Qur'an from His Majestey the king of Saudi Arabia, Fahd Ibn Abdulaziz. Today many Muslims have the Holy Book of Allah, which has been distributed by the Muslim Religious Board for Central Asia and Kazakhstan.

The Holy Month of Ramadhan was a special one this year. For the first time in the history of our region, there was a contest of reciting the Holy Qur'an among the kori-young reciters. Forty-eight youths and girls took part in it. Among the most outstanding were 13 years old Alisher Nurmuhammad ogli from Osh, Muhammad Ali Muhiuddin from Namangan, Abdulhakim Muhamadkul from Dushanbe, a student of Imam al-Bukhari Islamic Institute in Tashkent. **They had all learnt the entire Holy Qur'an by heart.** In other words they had qualified temselves as Huffaz.

The sponsors of the contest were activists of the Association of Libyan students under training in Tashkent-Khaled Bahri, Abul Kosim and others. Among the honorary members of the panel were-Abdulmajid kori and Sabirdjan kori, our countrymen who are now residing in Saudi Arabia.

It is gratifying to note that the Muslim Religious Board for Central Asia and Kazakhstan is making every effort to further strengthen and develop friendly relations with brothers-in-faith in Saudi Arabia, first and foremost with the Muslim

World League. Some time ago, a delegation of Soviet Muslims led by the Chairman of the MRBCAK, people's Deputy of the USSR, His Excellency Mufti Muhammad Sadik Muhammad Yusuf was in Saudi Arabia, where a number of mutually advantageous agreements were signed. And recently, a return visit was paid by a representative delegation of the World Muslim League, led by its Deputy Secretary General Muhammad Naasir al-Abbudi.

Another significant event of this year.

On the initiative of Muhammad Sadik Muhammad Yusuf, 1400 Muslims of our territory recently made the pilgrimage to Holy Makkah. It was the first such a mass pilgrimage from our country. And it required so little efforts to bring it about. The request filed by the Mufti as People's Deputy was endorsed by the country's leadership. And the president of Uzbekistan Islom Abdulgani ogli Karimov issued a special decree.

The pilgrims wearing the special garb-Ihram, left Tashkent by special chartered plane straight for Jeddah. It is to be hoped that this good beginning will become a tradition.

Early in May, the Muslims of our territory held a conference at which they addressed an appeal to all the faithful calling for unity and solidarity. To help realize the decisions of the conference, religious prominent figures led by Mufti Muhammad Sadik Muhammad Yusuf travelled to Ferghana Valley, Dijzak region and the Karakalpak Autonomous Republic, where they met and talked with the faithful. The trip has brought about favourable results.

Our ulama who are active in public life met the command of the Turkestan Military District to discuss military service of local conscripts and other vital issues of everyday life.

Positive changes are taking place in the life of our Muslims and it must be said that they are being brought about with the active cooperation of all the divines of mosques and medressahs, members of the Muslims Religious Board for Central Asia and Kazakhstan, the staff of this journal and our newspaper, together with people's Deputy Mufti Muhammad Sadik Muhammad Yusuf

(Courtesy: Muslims of the Soviet East)

HOW TO CELEBRATE 'I-DUL AZHA

The Kind Prophet *(Sallallahu 'alaihi wa sallam)* has laid great stress on religious education. The necessity of knowing religion cannot be over-emphasised. Without it, one can neither properly present his offerings to the Almighty Lord nor can celebrate the festivals in the right way.

For the guidance of our readers we have been giving authentic information and correct way of celebrating Islamic festivals. This time we are giving in the following lines the details of 'I-dul Azha:

1 After the moon of **Zilhijj** has been sighted it is commendable to give up cutting of hair of any part of the body and clipping of the nail till the end of the congregational prayer on the 10th of Zil-hijj, preferably after the animal sacrifice. Thus a man may go without hair-cut nail-clipping for 10 days

NOTE —This condition resembles the condition of those who call at the Bai-tul-lah (House of Allah) for performing the Hajj

2. On the Id-day, get up early in the morning take bath offer your morning (Fajr) prayers put on good clothes which you can easily afford; use perfume; make preparation for going to the 'Idgah for the congregational prayer. It is commendable not to eat that day anything before congregational prayers, whether you are offering a sacrifice or not.

3 From the morning of the 9th day of Zil-hajj till the Asr prayer of the 13th after every obligatory prayer it is obligatory to recite the Takbiraat Tashriq. A traveller or a woman or an individual may also recite this Takbir which is as follows —

Al-laa-hu ak-bar. Al-laa-hu ak-bar laa i-laa-ha il-lal-laa-hu wal-laa-hu ak-bar al-laa-hu ak-bar wa lil-laa-hil hamd.

4 On your way to 'Idgah and back, recite the Takbir loudly.

5 Go by one way and return by another.

6 The offering of 'I-dul-Azha prayer is 'Wajib' and the congregational address or Khutba following the Prayer is Sunnat. There are two Rakaat in this prayer There is neither Azan nor Takbir I-qaa-mah before this Prayer

The method of offering Prayer of 'I-dul-Azha is exactly like the Prayer of 'I-dul-fitr, as given below:

Say "I offer two Rakaat Wajib Salaat-ul-Id-ul-Azha following this Imam, with six extra Takbirs" After reciting Takbir-i-Tahrima, fold your hands and recite Sana. Then along with the Imam raise your arms up to your ears reciting Takbir (Al-laa-hu ak-bar) and drop them. Again, along with the Imam raise your arms up to your ears and

drop them. Again along with the Imam raise your arms up to your ears and fold them. Then the Imam will recite Taawwuz and Tasmiyah, Surah-i-Fatiha and another Surah and will bow for Ruku and then Sajda. When the Imam rises for the second Rakat, rise with him. The Imam will recite Surah-i-Fatiha and another Surah. Then along with the Imam raise your arms thrice up to your ears reciting Takbir and drop them every time. At the fourth time reciting Takbir bow for Ruku, and complete your Salaat as usual

After the Salaat the Imam will stand to deliver the "Khutba" (address) to the congregation. All men shall remain silent to listen the Khutba attentively. After the Khutba all shall joint the Imam in the 'Duaa' and thereafter, may disperse for their homes, in an orderly manner reciting loudly the Takbir Tashriq already mentioned above.

7. After returing from the 'Idgah prayer, offer the animal sacrifice It is wajib (obligatory) on all Muslims on whom Zakat is Wajib Those for whom Zakat is not compulsory (farz) are not obliged to offer animal sacrifices but if they do so voluntarily it will be highly rewarded Three days fixed for the sacrifice are the 10th, 11th & 12th of Zil-hijj. The time for sacrifice starts after congregational prayers on the 10th Zil-hijj and remains up to sunset on the 12th of Zil-hijj.
8. People of villages, where Salaat 'Idul-Azha is not offered and they have to go far away for offering it, are allowed to offer their animal sacrifice even before congregational prayer but not in any case before 'dawn'.
9. The method of sacrificing an animal is as follows:

Lay down the animal of sacrifice on the ground, facing its neck towards the 'Qibla' and recite the following Duaa:

In-nee waj-jah-tu waj-hee lil-lazee fa-ta-ras-sa-maa-waa-ti wal-ar-da ha-nee-fanw-wa maa a-na mi-nal-mush-ri-keen. In-na salaa-tee wa nu-su-kee wa mahvaa-ya wa ma-maa-tee lil-laa-hi rab-bil-'aa-la-mee-na laa sharee-ka la-hoo wa bi-zaa-li-ka u-mir-tu wa a-na mi-nal-mus-li-meen

then reciting *bis-mil-laa-hi Allahu Akbar* press a sharp knife on the throat of the animal. After that recite.

Al-laa-hum-ma ta-qab-bal minnee ka-maa ta-qab-bal-ta niw ha-bee-bi-ka mu-ham-ma-dinw-wa kha-lee-li-ka ib-raa-hee-ma 'a-lai-hi-mas-sa-la waa-tu was-sa-laam.

10. The hide or skin of the sacrificed animal can be used by one who offers the sacrifice but giving it to the butcher as his wages for skinning the animal and cutting the flesh is strictly prohibited However, if one does not put it to his own use he may give it to any poor.

He can also sell the skin and give the amount received to the poor, This amount, however, cannot be used by him.

11. The flesh of the sacrificed animal can be utilised according to the liking of one who sacrifices the animal. He may have all of it for his own use or distribute some of it among his friends or the poor The best way is to make three equal parts of the flesh of the sacrificed animal — one may be used by him and his family, the second may by distributed among his friends and the third given to the poor. But this is not binding.

Today it has rather become a custom that certain parts of the sacrificed animal are considered to be the right of certain parties. If those parts are not disposed of according to that custom, it is considered undesirable or unreligious and becomes a matter of dispute. This is prohibited. As stated above, the flesh of the sacrificed animal is the property of the man who has offered the sacrifice and he has full freedom to dispose of it as he thinks best.

12. The animal of sacrifice must be healthy and free from disease or any bodily defect. It should also not be quint eyed, blind, lame or weak.
13. The sacirfice of pregnant animals is not desirable. But it should not give the impression that the sacrifice of a pregnant animal is prohibited.
14 You can offer in sacrifice the following animals of the ages noted against each·

1	Goat	1 year
2	Sheep	1 year
3.	Ram	1 year (A sheep or ram of even six months can be sacrified if it is so fat that it appears to be of one year)
4.	Cow	2 years
5	Buffalo	2 years
6.	Camel	5 years

15 A goat, sheep or ram can be offered in sacrifice on behalf of an individnal only. A cow, buffalo or camel can be offered in sacrifice on behalf of a maximum of seven persons. Their sacrifice on behalf of less than seven persons is also permissible When seven persons or less than that offer a cow-buffalo or camel, the distribution of flesh should be so made that the shares of each should be equal and the flesh should preferably be distributed

(Contd. on Page 35)

HADITH (PROPHET'S TRADITION):

SECOND SOURCE OF ISLAMIC GUIDANCE

By M. A. Folorunsho (Nigeria)

The word "Hadith" is derived from "Hadatha" which means it happened; he conversed he made a speech; or he brought a news". Hadith, therefore, can be given the following literal meanings: news, an event, conversation, or speech. Hadith ordinarily means a verbal communication of any kind.

Technically, as the word is being used in Islamic terminology, it stands for an accurate account of what the Holy Prophet of Islam said, or his approval given to something said in his presence. The true interpretation of the Holy Qur'an can be found in the words and deeds of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, since not only did he narrate it but he also led his life according to its teachings. In fact his whole life was inspired by Allah Himself.

Allah says in the Holy Qur'an "you have indeed in the Apostle of Allah, an excellent pattern of conduct". (33:21). This excellent pattern can only be understood by studying the Hadith. Thus, the Hadith of the Holy Prophet is embodiment of the Qur'anic code of life It provides guidance in all walks of life, individual and social, material and moral, economic and political, legal and cultural, national and international. The Holy Prophet's lofty personality is the last recipient of Allah's commandments. Therefore, his conduct and character have been declared as a specimen to be followed and adopted by man so as to attain nearness to Allah and his ultimate salvation.

We also have something closely related to the Hadith, that is the Sunnah. As Hadith means sayings or teachings, the Sunnah means practices, in the way in which things are done is the Sunnah. Sunnah, in Islam, therefore, means the practices of the Holy Prophet or those of his Companions to which he raised no objection.

Some scholars have opined that Hadith is a science ('Ilm), because they studied it with enquiring minds. They base the authenticity of Hadith on tracing it through the chain of transmitters up to the Holy Prophet. Thus, we notice that the transmission of Hadith comes somewhat in the following order: "A" related to me that "B" narrated unto him (ie. A), on the authority of "C", who heard the information from "D" that "E" said (to D): I heard the Messenger of Allah saying . etc.

IMPORTANCE OF HADITH

Hadith is the second source from which teachings of Islam are drawn. The Holy Qur'an deals generally with the broad principles or essentials of religion, going into detail in very rare cases. The necessary details were normally supplied by the Holy Prophet himself, either by showing in actual practice or by giving an explanation in words how an injunction should be carried out. Organs of 'Ibadah (worship) like performing Salaat (prayer) giving out Zakaat (poor-due), and so on, were only mentioned in the Holy Qur'an in brief but the ways of actually carrying out these were narrated by means of Hadith in detailed words. That shows the importance of Hadith in our daily life.

Hadith is one of the legacies bequeathed to us by Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, the last of Allah's Apostles. On his demise, he left two legacies, i.e. the Holy Qur'an and his sayings and practices (Sunnah). He said that if there arose any dispute in the Community, we should look into the Holy Qur'an for a soultion, but if the solutions could not be found in it expressly, we should consult Hadith. Muslims can always turn to both the sources for answers to all their problems, be they legal or religious. The importance of Hadith in this regard can be realized when one considers the zeal and enthusiasm with which every group of Muslims, every party, and every movement applies itself to the study of the Holy Prophet's Traditions in order to seek authority for a particular point of view

After the passing away of the Holy Prophet of Islam every case that came up for decision had to be referred for a decision to the Holy Qur'an and Sunnah Wide publicity needs to be given to any judgement derived from these two sources, which might be of general interest to the Ummah

Hadith and Sunnah serve as the source of the code of that beautiful conduct of the Holy Prophet which, according to Allah's Word, is worthy of emulation (33 21). Emulating his conducts being a command of Allah is compulsory.

Hadith is also an important part of the principles of Islamic law. The Shari'ah has four main sources, namely. the Qur'an, Hadith, Ijma', and Qiyas It is compulsory that Muslims should know these so as to plan and lead their lives, according to the dictates of Allah. Hadith as a source of Shari'ah teaches very many things concerning marriage, divorce, inheritance, prayers, faith, commerce, politics, and morals and etiquettes. Faith is not completed without the knowledge of those things and practices that are contained in authentic Hadith and Sunnah.

HEROES OF ISLAM

HAZRAT HASAN IBN ALI

(Razi Allahu 'anhu)

The patronymic name of Hazrat Hasan is Abu Mohammad. He was born at Madinah in the third year of Hijra in the middle of the month of Ramadhan. The Prophet of Allah himself performed the sacred ceremony of reciting the Azaan (the Call to prayers) in his ears and named him Hasan. According to authentic reports which have come down to us, the upper portion of his body, from the face to the chest, resembled that of the Prophet. It has been reported that Hazrat Siddiq Akbar took him on his shoulder and said, "By Allah! He resembles the Prophet, and has no resemblance with Ali Hazrat Ali, who was standing by his side was smiling and his face shone with great happiness.

Hazrat Hasan was very kind and benevolent. He possessed a vast treasure of knowledge and was very righteous. After the martyrdom of Hazrat Ali *(Razi Allahu 'anhu)* he took over the Caliphate for a period of seven months. Thereafter truce was concluded with Hazrat Muawiya *(Razi Allahu 'anhu)* and he left the office of Caliphate in his favour.

Once Hazrat Hasan heard a person invoking Allah to grant him ten thousand Dirham. He came home and sent the amont to him. He has often been heard saying, "It fills me with great humiliation to go to the house of Allah on some ride and not on foot. It has been reported that Hazrat Hasan performed the Hajj ceremonies twenty times on foot in his life. Every time during his journey camels were available for him if he desired to have some ride. but he never rode the camels. He went on foot all the way. Twice he gave all his belongings in the way of Allah and kept nothing with him, and distributed everything he had among the poor people.

Hazrat Hasan was so very famous for his generosity and kindness and spent money generously for the benefit of the poor persons. It happend many times that he purchased gardens having defensive walls. But as he came to know that the persons from whom he had purchased had gone poor, returned the gardens to them without asking for the return of the amount he had paid. Over and above this, it is said that he had never said "No" to any person that came to him with a request for some favour or help.

It is reported that Hazrat Hasan was once travelling with one of family members of Hazrat Zubair. They passed the night under the dried up palm tree. The other person said. I wish if there were dates with the palm-tree Hazrat Hasan said, "Do you wish to have dates?" He replied in affirmative. Hazrat Hasan raised his hands and offered his supplication In no time the palm-tree grew green with its fruit of dates. The camel driver who was accompanying them exclaimed with amazement, "Ah-ha what a singular sorcery it is? Hazrat Hasan said. "It is not sorcery but the acceptance, by Allah, of the supplication offered by the progeny of Prophet". His companion climbed up the tree and plucked the dates that were enough for all of them.

Hazrat Hasan died of poison that was given to him by some person. It is stated that he was given poison six times earlier. And at this time he said, "This is a deadly poison". His liver was torn to pieces with the effect of the fatal poison. Hazrat Husain came home weeping and enquired of his brother about the person, who poisoned him. He replied, "Why?" "I shall kill him", said Husain. Again he said, "If the person who has poisoned me is the same about whom I have hardly any doubt, Allah will inflict grievous punishment on him, and Allah is He Who would never let go such a treacherous person unpunished. If it is not he but some other person who has posisoned me, I do not like a sinless person to be murdered for nothing".

The writer of the Khazinatul Asfia has further said in continuation of Hazrat Hasan's words that, "By Allah in whose grip is my life, if I were be given the option to take revenge from the person, I would not enter Paradise till that person too was admitted into Paradise

Hazrat Hasan did not disclose the name of the person who poisoned him. It is said that it was his wife Ja'ada with whom Yazid bin Muawiyya had conspired to poison him, because Hazrat Hasan's existence was a great hinderance in the way of Yazid to be declared as the genuine heir apparent to his father to be raised to the office of Caliphate. There was a clear clause in the treaty which was concluded between Hazrat Hasan and Hazrat Muawiyya that Hazrat Hasan would be the nexet Caliph. (Allah knows best).

AL-HADIS: Hazrat Abu Hurairah *(Razi Allahu 'anhu)* reported that the Holy Prophet *(Sallallahu 'alaihi wa sallam)* forbade two bargains in one sale.

(Malek, Tirmizi, Abu Daud, Nisai.)

MAKKAH

(THE CITY OF SECURITY)

(AL-BALAD AL-AMIN)

II

At the end of the first part of this article, published in the 7th May, 1991 Issue we touched upon the event of reconstruction of Ka'aba by Prophet Abraham (Ibrahim, 'alaihis salaam).

To recapitulate, although the Holy Ka'aba was in existence a long time before Abraham, it was effaced by the passage of time and ravages of calamaties until God guided Abraham to its site and commanded him to reconstruct it there. Qur'an Majeed refers to it as foolows·

> "Behold! We gave the site, to Abraham, of the (Sacred) House, (saying): 'Associate not anything (in worship) with Me; and sanctify My House for those who compass it round, and stand up, and bow, and prostrate themselves (there in prayer). (22:26).

The Divine purpose was to establish the oneness of God and to purify the Ka'aba of any partners associated with Him in any form.

PILGRIMAGE

This was followed by God's command for pilgrimage to Holy Ka'aba. The following Qur'anic verse refers to this command given to Abraham·

> "And proclaim the Pilgrimage among men: They will come to you on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways". (22:27).

THE PEOPLE OF THE ELEPHANT:

Qur'an Majeed narrates in its Chapter 105, another event about Ka'aba. It happened in the year of the birth of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam).* There is a difference of opinion about the date. Some say it was only a few days before Muhammad's birth whereas others put it fifty days before it. It was approximately the year 570 C.E.

Yemen was at that time ruled by Abyssinian Christian who had ousted the Jewish rulers. Abraha was the Abyssinian Governor of Yemen. Drunk of power and overpowered by his religious fanaticism, he launched a big attack on Makkah. His aim was complete destruction of the Ka'aba There were some elephants too with his forces. The custodians of the Ka'aba refrained from offering defence because they were over-awed by the apparently invincible forces of Abraha

A Divine miracle took place at that time to defend the Ka'aba It so happened that flying flocks of birds dropped volleys of pebbles over the army of the infidels, crushing the invaders and reducing them to mere straw. The scheme of the Christians to wipe out Ka'aba and, instead, to attract pilgrims to their own Church, was thus defeated

The inference drawn from this event is that God Himself is the Protector of the Ka'aba. It also forestalled confidence and strength for the coming Prophet Muhammad *(Sallallahu 'alaihi wa sallam),* according to Divine plan and purposes.

RECONSTRUCTION OF THE KA'ABAH BY QURAISH:

Five years before the Apostolic Ministry of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam),* that is when he was thirty-five years of age, the Quraish made up their mind to rebuild the Ka'aba which had been destroyed by fire some years back. The sanctity of this ancient house of worship gave rise to some mutual jealousies. When the stone-laying reached the desired height for the fixing of the famous Black Stone, the work was brought to a halt All the branches of Quraish came forward to claim for themselves the honour of placing the Black Stone in its position The men of the two branches of the tribe stuck to their guns, ready to do or die The work was suspended and an assembly was called within the four walls of the Ka'aba to devise a way to avert the impending civil war Suddenly, an elder member of Quraish suggested to accept as the sole arbitrator the first person who might enter the enclosure where the assembly was in session This was agreed upon and all eyes were fixed on the entrance And lo! Muhammad, the praised one, was the first to enter His flawless conduct had already earned for himself the appellation of "The Trustworthy" and his sense of justice was unquestionable

He laid out a mantle on the ground, chose four persons who were very important among the four contending branches of Quraish and made each one hold one corner of the mantle on which he put the Black Stone. When the mantle was raised by the four persons up to the desired height Muhammad with his own hands fixed the Black Stone in the socket that was made for it in the wall of the Ka'aba.

THE BLACK STONE:

The legend has it that when Abraham wanted a piece of stone to mark the corner of Ka'abah being rebuilt by him, his son Ismail started in search of one He was going towards the mountain of Qubais

when Holy Gabriel found out of the rubble and gave him the Black Stone (Hajarul-Aswad).

The origin of the Black Stone and its common properties are shrouded in mystery. Probably it is as ancient as the creation of the universe itself. It was sent down to the earth with Adam to be used in the Ka'abah. Bunkhard says, "It is very difficult to determine accurately the quality of this stone, which has been worn to its present surface by the millions of touches and kisses it has received It appeared to me like a lava, containing several small extraneous particles of a whitish and of a yellow substance Its colour is now a deep reddish brown approaching to black". Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* is reported to have once said that the Black Stone when it came down from Paradise was whiter than milk, but that it has become black because of absorbing the sins of those who have touched it (Mishkaat)

The corner of the Holy Ka'abah where the Black Stone is fixed is the starting point for the seven prescribed circuits (Tawaaf) of the Ancient House (Bait al-Atiq), that is the House of God (Baitullah)

STATION OF ABRAHAM:

The place or station of Abraham (Maqame Ibrahim) is mentioned twice in Qur'an Majeed·

> "In it (the First House) are Signs manifest: (for example) the Station of Abraham " (3 97).
>
> " . take you the Station of Abraham as a place of prayer ..." (2: 125).

The Station of Abraham is a stone within the precinct of the Sacred Mosque at Makkah, upon which Abraham (Hazrat Ibrahim 'alaihis salaam) stood to raise the walls of Holy Ka'abah. He was anxious to achieve as best as he could what God commanded him to do. He thought that the benign House should be high enough. He spotted the biggest stone that he and his son Isma'il ('alaihis salaam) could carry. Abraham stood on it with deep passion to elevate the House of God (Baitullah) sufficiently high. It was symbol of Abraham's love and veneration for his Creator and a token of his human effort to raise the height of the House of the Lord of the Worlds. In return, God designated the Station of Abraham as a sacred Sign. It brings to mind Abraham and his dutiful fulfilment of God's command for raising the walls of His House Qur'an Majeed makes a mention of it thus:

> "And remember when Abraham and Isma'il raised the foundations of the House (with this prayer): 'Our Lord! Accept (this service) from us: for You are the All-Hearing, the All-Knowing". (2·127)

THE HARAM.

This is the Sanctuary Proper, that is the House of Immunity where blood must never be shed. It so happened that in the course of the Battle of Makkah (8 A H.), the Haram got stained with blood As this seeming sacrilege was the offshoot of a Holy War, it was feared that the sanctity of the Holy House might be lost for ever. Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* lost no time therefore, to dispel this doubt once for ever. He spoke to his Companions *(Razi Allahu 'anhum)* as follows·

> "The day God created the earth and the heavens, He made Makkah inviolate and it must be inviolate by the decree of God till the Day of Resurrection. Neither for any one before me was its sacrilege made venial, nor shall it be venial to anyone after me; and for me too the liberty was allowed for a number of hours only. No prey within its bounds is to be started. No thorn or blade or grass on its soil is to be cut." (Sirat-un-Nabi Vol. II).

AL-MATAF:

This is the space where circumambulation (Tawaf) of the Holy Ka'abah takes place. It was quite a narow strip, particularly at the Station of Abraham to accomodate the increasing number of the pilgrims In the process of expanding al-Mataf, the building over Zam Zam had to be removed. This well was reconstructed further away, where the pilgrims now reach it through a sloping tunnel going up to the head of the well under the courtyard of the Sacred Mosque This tunnel is electrified and air-conditioned. In connection with the expansion of al-Mataf, the pulpit also had to be shifted to the east.

The cover over the Station of Abraham was replaced by another one made of crystal, covered with a golden grill, so that the pilgrims can see the stone on which Abraham set his feet, while rebuilding the Holy Ka'abah

(to be continued)

(Contd. from Page 31)

by weighing it However, if all the shareholders agree to the distribution without weighing it, is permissible.

16. Sacrifice on behalf of a deceased individual, related or not related can be offered and the flesh can be distributed by the man who offers sacrifice on behalf of the dead in the same manner as mentioned above.

ANNUAL SUBSCRIPTION OF YAQEEN INTERNATIONAL (CURRENT VOLUME)

Within Pakistan. Rs. 100/- plus Rs. 10.00 in case of Payment by cheque ex-Karachi.

Outside Pakistan	Pakistan Currency or equivalent U.S. Dollar
AIR MAIL	Rupees
Algeria, Bangladesh, Egypt, Iraq, Iran, Jordan, Syria & Turkey.	160.00
Afghanistan, Abu Dhabi, Bahrain, Burma, Doha, Dubai, India, Kuwait, Sri Lanka, Sharjah & Saudi Arabia	220.00
African & European Countries, China, Indonesia, Japan, Malaysia & Singapore.	240.00
Australia, Canada, Fiji Islands, New Zealand & U. S. A.	280.00
Panama, South America & West Indies.	300.00
SEA MAIL	
(a) Algeria, Bangladesh, Egypt, Iraq, Iran, Jordan, Oman, Syria & Turkey.	120.00
(b) All other countries.	175.00

PRICE PER COPY (Including Postage)

Within Pakistan: Rs. 5.00 Outside Pakistan: By Air Mail U.S. Dollar 1.00

AVAILABLE OLD BOUND VOLUMES OF YAQEEN INTERNATIONAL

Nos 13 to 18 & 25 to 39 @ Rs. 170.00 each plus Postage

LIFE MEMBERSHIP

For Residents in Pakistan — Rs. 1,000.00
For Residents Outside Pakistan U.S. Dollars 250.00

ALL PAYMENTS TO BE MADE IN ADVANCE

YAQEEN INTERNATIONAL
Stands for Right Guidance.
Recommend it to friends.

REMITTANCES IN POUND STERLING

Remittances from Countries outside Pakistan towards

(i) Subscription of Yaqeen International

(ii) Purchases of Books etc. from MAKTABA Darut Tasnif, and (iii) Donations, Zakat etc. for Madrasa Talimul Islam (Tablighi College) can be deposited directly in Darut Tasnif (Private) Limited A/C No. 01/05121/04 with National Bank of Pakistan, 18, Finsbury Circus, London EC 2M 7BJ, ENGLAND, under intimation to Darut Tasnif (Private) Ltd., Mujahidabad, Hub River Road, Karachi 75700 (Pakistan)

All Correspondence should please be addressed to:
The Manager,
Yaqeen International.
Iqbal Mansion,
Off Shahrah-e-Liaquat.
(Near Naveed Clinic)
Saddar, Karachi-74400 (Pakistan)
Phone: 52 43 25

Editor, M. M. Ansari,
Published by Syed Irshad Ali,
Printed at MATBA DARUT TASNIF,
Iqbal Mansion, Shahrah-e-Liaquat,
Saddar, Karachi-74400 (Pakistan)
Phone: 516997

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ص=ṣ Bold, ح=ḥ Madd, ز=z آ=ãã, ص=ṣ وْ=õõ, ض=ḍ يْ=ĩĩ, ط=ṭ Fine, ظ=ẓ Madd, ع=' آ=ãa, ــًـ (Jerk) وْ=õo, يْ=ĩe

Part 23 Wa maa liya ٢٣-ومالي Chapter 36 Yaa-seen ٣٦-يٰس

RU-KOO' 5 (Contd)	SECTION 5 (Contd)	ركوع ٥ (متبع)
72. *Wa zal-lal-naa-haa la-hum fa-min-haa*	72. And We subjected these (animals) to them, so some of them are	وَذَلَّلْنٰهَا لَهُمْ فَمِنْهَا
ra-koo-bu-hum wa min-haa ya'-ku-loon.	for their riding and some of them they eat.	رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ۝
73. *Wa la-hum fee-haa ma-naa-fi-'u wa ma-shaa-rib*	73. And in these there are for them (other) benefits and drinks	وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ
A-fa-laa yash-ku-roon.	Will they not then give thanks?	أَفَلَا يَشْكُرُونَ ۝
74 *Wat-ta-kha-zoo min doo-nil-laa-hi aa-li-ha-tal-*	74 And they have taken gods other than Allah,	وَاتَّخَذُوا مِنْ دُونِ اللّٰهِ اٰلِهَةً
la-'al-la-hum yun-ṣa-roon	that they may perhaps be helped	لَعَلَّهُمْ يُنْصَرُونَ ۝
75. *Laa yas-ta-ṭee-'oo-na naṣ-ra-hum*	75 They (the gods) are not able to help them,	لَا يَسْتَطِيعُونَ نَصْرَهُمْ
wa hum la-hum jun-dum-muḥ-ḍa-roon.	and they (the unbelievers) will be brought up as a host for them (the gods)	وَهُمْ لَهُمْ جُنْدٌ مُحْضَرُونَ ۝
76. *Fa-laa yaḥ-zun-ka qau-lu-hum*	76 So, let not their word grieve you,	فَلَا يَحْزُنْكَ قَوْلُهُمْ (وقف لازم)
In-naa na'-la-mu maa yu-sir-roo-na wa maa yu'-li-noon.	We certainly know what they conceal and what they reveal.	إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۝

77. *A-wa lam ya-ral-in-saa-nu an-naa kha-laq-naa-hu min-nuṭ-fa-tin*	77. Does man not see that We have created him from a drop of sperm,	أولم ير الإنسان أنا خلقنه من نطفة
fa-i-zaa hu-wa kha-ṣee-mum-mu-been.	then suddenly he is an open opponent.	فإذا هو خصيم مبين
78. *Wa ḍa-ra-ba la-naa ma-ṣa-lanw-wa na-si-ya khal-qah.*	78. And he (man) strikes out a likeness for Us and forgets his (own) creation:	وضرب لنا مثلا ونسي خلقه
Qaa-la mainy-yuḥ-yil-'i-ẓaa-ma wa hi-ya ra-meem.	He says: Who will give life to the bones when they are rotten?	قال من يحي العظام وهي رميم
79. *Qul yuḥ-yee-hal-la-ẓee an-sha-a-hāa aw-wa-la mar-rah*	79 Say He Who created them the first time will give life to them,	قل يحييها الذي أنشأها أول مرة
Wa hu-wa bi-kul-li khal-qin 'a-leem.	And He is Knower of every kind of creation.	وهو بكل خلق عليم
80 *Al-la-zee ja-'a-la la-kum-mi-nash-sha-ja-ril-akh-ḍa-ri naa-ran*	80 He Who made for you fire out of the green tree,	الذي جعل لكم من الشجر الأخضر نارا
fa-i-zāa an-tum min-hu too-qi-doon.	and now with it you kindle (fire)	فإذا أنتم منه توقدون
81. *A-wa lai-sal-la-zee kha-la-qas-sa-maa-waa-ti wal-ar-ḍa*	81. Is not He Who created the heavens and the earth	أوليس الذي خلق السموت والأرض
bi-qaa-di-rin 'a-lāa anv-vakh-lu-qa miṣ-la-hum.	Able to create the like of them?	بقدر على أن يخلق مثلهم
Ba-laa wa hu-wal-khal-laa-qul-'a-leem.	Yes, indeed! He is the All-Knowing Creator.	بلى وهو الخلق العليم
82. *Inna-māa am-ru-hōo i-zāa a-raa-da shai-an*	82. When He intends (to do) a thing His command is	إنما أمره إذا أراد شيئا
ainy-ya-qoo-la la-hu kun fa-ya-koon.	to say to it: Be and it is.	أن يقول له كن فيكون

83. Fa-sub-haa-nal-la-zee bi-ya-di-hee ma-la-koo-tu	83	So glory be to Him Who has in His hand the sovereignty	فَسُبْحٰنَ الَّذِيْ بِيَدِهٖ مَلَكُوْتُ
kul-li shai-iw-wa i-lai-hi tur-ja-'oon.		of everything and to Him you shall be returned.	كُلِّ شَيْءٍ وَّاِلَيْهِ تُرْجَعُوْنَ

CHAPTER 36 YAA-SEEN ENDS HERE. تمت هذا بحمد الله سورة ٣٦-يٰسٓ ۔

Chapter 37 Was-sāāf-faat ٣٧-والصّٰفّٰت

Mak-keey-yah
Ru-koo-'aa-tu-haa 5
Aa-yaa-tu-haa 182

Revealed at Makkah.
SECTIONS 5
Verses 182

سُوْرَةُ الصّٰفّٰتِ مَكِّيَّةٌ

Bis-mil-laa-hir-rah-maa-nir-ra-heem.

In the name of Allah, the All-Compassionate, the Most Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

RU-KOO' 1 — SECTION 1 — رکوع ١

1 Was-sāāf-faa-ti saf-fan	1	(I swear) by those (angels or men) who range themselves in ranks;	وَالصّٰٓفّٰتِ صَفًّا
2 faz-zaa-ji-raa-ti zaj-ran	2	Then by those who reproach (the wicked) with reproof,	فَالزّٰجِرٰتِ زَجْرًا
3. fat-taa-li-yaa-ti zik-raa.	3	And then by those who recite the Revelations.	فَالتّٰلِيٰتِ ذِكْرًا
4. In-na i-laa-ha-kum la-waa-hid.	4	Indeed, your God is One (Allah).	اِنَّ اِلٰهَكُمْ لَوَاحِدٌ
5. Rab-bus-sa-maa-waa-ti wal-ar-di	5	The Lord of the heavens and the earth	رَبُّ السَّمٰوٰتِ وَالْاَرْضِ
wa maa bai-na-hu-maa wa rab-bul ma-shaa-riq		and whatever there is in between them and the Lord of the Eastern points (of sunrise).	وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ
6. In-naa zaiy-yan-nas-sa-māā-ad-dun-yaa bi-zee-na-ti-nil-ka-waa-kib.	6.	Surely, We have adorned the lower heaven with an adornment of the stars,	اِنَّا زَيَّنَّا السَّمَآءَ الدُّنْيَا بِزِيْنَةِ ِۨالْكَوَاكِبِ

7. *Wa hif-zam-min kul-li shai-taa-nim-maa-rid.*	7. By way of security from every rebellious devil;	وَحِفْظًا مِّنْ كُلِّ شَيْطٰنٍ مَّارِدٍ ۝
8. *Laa yas-sam-ma-'oo-na i-lal-ma-la-il-a'-laa*	8. They cannot overhear (what passes in) the exalted assembly	لَا يَسَّمَّعُوْنَ اِلَى الْمَلَاِ الْاَعْلٰى
wa yuq-za-foo-na min kul-li jaa-ni-bin	and are pelted from every direction;	وَيُقْذَفُوْنَ مِنْ كُلِّ جَانِبٍ ۝
9. *du-hoo-ranw-wa la-hum 'a-zaa-bunw-waa-sib.*	9. to be driven away, and for them is an everlasting punishment,	دُحُوْرًا وَّلَهُمْ عَذَابٌ وَّاصِبٌ ۝
10. *Il-laa man kha-ti-fal-khat-fa-ta*	10. Except him who snatches a word by stealth	اِلَّا مَنْ خَطِفَ الْخَطْفَةَ
fa-at-ba-'a-hoo shi-haa-bun saa-qib.	then a shining meteor follows him.	فَاَتْبَعَهٗ شِهَابٌ ثَاقِبٌ ۝
11. *Fas-taf-ti-him a-hum a-shad-du khal-qan am-man kha-laq-naa.*	11. Now ask them (the Makkans): Is it harder to create them or all (other things) that We have created?	فَاسْتَفْتِهِمْ اَهُمْ اَشَدُّ خَلْقًا اَمْ مَّنْ خَلَقْنَا
In-naa kha-laq-naa-hum-min tee-nil-laa-zib.	Indeed We have created them of sticky clay.	اِنَّا خَلَقْنٰهُمْ مِّنْ طِيْنٍ لَّازِبٍ ۝
12. *Bal 'a-jib-ta wa yas-kha-roon*	12. You, on the contrary wonder, while they (the Makkans) mock (at it);	بَلْ عَجِبْتَ وَيَسْخَرُوْنَ ۝
13. *Wa i-zaa zuk-ki-roo laa yaz-ku-roon.*	13 And when they are warned they do not mind (that),	وَاِذَا ذُكِّرُوْا لَا يَذْكُرُوْنَ ۝
14 *Wa i-zaa ra-aw aa-ya-tainy-yas-tas-khi-roon.*	14. And when they see a sign they make fun of it;	وَاِذَا رَاَوْا اٰيَةً يَّسْتَسْخِرُوْنَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Mohammad Ismail
Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

بمقدار قرب المسلم من الإسلام يكون كمال شخصيته :

(متبع من العدد السابق)

معارج الكمال ، ويصونه من النزق والتخبط ، ويحميه من التردى والانحطاط ، فمن تمسك بالإسلام فاز ونجا ، ومن انحرف عنه ضل وغوى .

« تركت فيكم ما إن تمسكتم به لن تضلوا بعدى أبدا كتاب الله وسنتى » .

والإنسان لما كان مرتبطا بالمجتمع الذى يعيش فيه ، فقد حرص الإسلام على تهيئته ليكون عضوا نافعا ، وقلبا نابضا بالخير ، دافقا بالحق ، فياضا بالعطاء ، فما استحق أن يولد من عاش لنفسه فقط ، ومن لم يهتم بأمر المسلمين فليس منهم .

لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه » .

ومن هنا نرى أن الأخلاق ثمرة الإيمان . ولقد تبلور ذلك بوضوح وجلاء من قول المصطفى عليه الصلاة والسلام .

« إن من أحبكم وأقربكم منى مجلسا يوم القيامة : أحاسنكم أخلاقا ، الموطأون أكنافا ، الذين يألفون ويؤلفون » .

وإذا كان انحراف الإنسان عن هذا الدين الحنيف يجعله بعيدا نائيا عن الصراط السوى ، كما أشار إلى ذلك الحديث الشريف :

« أربع من كن فيه كان منافقا خالصا ، ومن كان فيه واحدة منهن كان فيه خصلة من نفاق : إذا حدث كذب ، وإذا وعد أخلف ، وإذا أؤتمن

فكذلك لتمسكه واتصافه بالإسلام يجعله وثيق الصلة بدينه ، قوى الرابطة بمبادئه السامية المقدسة ، وهنا تتكامل شخصية المسلم الذى يعب من مناهل الطهر والنقاء والصفاء ، ويكون مثلا حيا للقيم الرفيعة ، والشيم العالية الكريمة ، فيقابل التجاوز بالابتسام ، والتحامل بالصفح ، والإساءة بالعفو ، ويتحول إلى لمسة حانية ، ويد ناعمة ، فيمنح الوجود ، أسمى ما فى الوجود .

ولأن إسلامه يحتم عليه أن يكون عزيزا أبيا ، لا يقبل الضيم ، ولا يرتضى لكرامته الذل والهوان ، فلا يأبه لرأس تشمخ غرورا ، أو منكب يترنح خيلاء ، أو قامة تتمطى كبرياء :

ولا تمش فى الأرض مرحا إنك لن تخرق الأرض ولن تبلغ الجبال طولا » .

(الاسراء : ٣٧)

ولا تصعر خدك للناس ولا تمش فى الأرض مرحا إن الله لا يحب كل مختال فخور ، أوقصد فى مشيك وأغضض من صوتك إن أنكر الأصوات لصوت الحمير » .

(لقمان : ١٩)

فكرامة الإنسان تنبثق من إسلامه • وعزته تنبع من دينه وتقواه :

فلله العزة ولرسوله وللمؤمنين » . وبالله التوفيق .

(بشكر مجلة منبر الاسلام)

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائما أبدا — على حبيبك خير الخلق كلهم

هو الحبيب الذى ترجى شفاعته — لكل هول من الأهوال مقتحم

المرأة والحجــــاب

حجاب المرأة وعدم اختلاطها بالرجال غير المحارم وعدم التكشف امام الأجانب عنها كل ذلك واجب من واجباتها فى شرع الاسلام، وهو فضيلة لها وتكريم لقدرها لدى الفكر الصائب والعرف الصحيح، وأية فضيلة اوكرامة فيما صارت اليه المرأة الاوربية ومن سار فى ركابها من المسلمات فى ذلك السفور الفاضح والتكشف الماتن .

ولو فكرت المرأة العاقلة الشريفة الطاهرة فى أمرها لما سمحت لنفسها ولا دعت من سواها الى ذلك التردى والانحطاط ولكن غلبت على الناس نفوسهم وفتنوا بالتقليد ، دون ان يكون لهم رأى اونظر الى العواقب فيما وصل اليه غيرهم من الخزى والعار .

ان الاحصاءات التى أجريت فى الولايات المتحدة واوربا للفتيات فى الجامعات والمدارس وفى إدوائر العمل والعمال ، كانت نتائجها مما يندى لها الجبين ، جبين كل ذى شرف اوضمير او درة من دين . . . وما كان ذلك الا بسبب السفور .

دعاة السفور: لم يكتف دعاة السفور بما وصلت نساؤهم اليه من الخزى والعار ولكنهم تهجموا على العفيفات المصونات المحصنات فاتهموهن بالتأخر والتزمت والجمود والتخلف فى هذه الحياة .

وهكذا اصبح المعروف لديهم منكرا والمنكر معروفا، وقد فتن بدعوتهم الخادعة كثير من الرجال والنساء ، وأخذوا يرددون مزاعم باسهم تحرير المرأة وما هو بتحرير ، وانما هو اخراج لها مما هى فيه من الشرف والفضيلة والعفاف .

هذا واكبر دليل على اهمية حجاب المرأة المسلمة ليس فيما جاء فى السطور المتقدمة اعلاه من حيث صيانة شرفها وكرامتها من وجهة نظر المصالح الدنياوية ، وانما هو ما جاء فى القرآن الكريم من قبل الله تعالى الذى يعلم حقيقة وعواقب كل شئ فأمر النساء بالحفاظ على عزتهن ووقارهن :

يا ايها النبى قل لازواجك وبناتك ونساء المؤمنين يدنين عليهن من جلابيبهن ، ذلك ادنى ان يعرفن فلا يؤذين ، وكان الله غفورا رحيما . (الاحزاب : ٥٩)

فعلى المرأة المسلمة ان لا تنظر الى اختها الاوربية بل تنظر دائما الى احكام ربها الذى يعلم مصالحها المادية والمعنوية عنده والكفالة بكل فلاح وخير .

ويقول ابو بكر : أيها الناس أياكم والكذب فان الكذب مجانب للايمان وفى لفظ لابن جرير عنه (والله لتأمرن بالمعروف ولتنهون عن المنكر أو ليعمنكم الله بعقابه)

وروى الترمزى بسنده عن حذيفة ابن اليمان عن النبى ﷺ قال : والذى نفسى بيده لتأمرن بالمعروف ولتنهون عن المنكر أو ليوشكن الله أن يبعث علكم عقابا منه ثم تدعونه فلا يستجاب لكم

وروى ابو عيسى الترمذى بسنده عن أبى أمية الشعبانى الدمشقى واسمه يحمد قال أتيت أبا ثعلبة الخشنى وهو صحابى مشهور بكنيته، فقلت له كيف تصنع فى هذه الاية"

قال أية آية ؟ قلت قول الله تعالى · (ياأيها الذين امنوا لايضركم من ضل اذا اهتديتم) قال أما والله لقد سألت عنها رسول الله ﷺ فقال ائتمروا بالمعروف وتناهوا عن المنكر حتى اذا رأيتم شحا مطاعا وهوى متبعا ودنيا مؤثرة واعجاب كل ذى رأى برأيه فعليك بخاصة نفسك ودع العوام فأن من ورائكم اياما الصابر فيهن مثل القابض على الجمر للعامل فيهن مثل اجر خمسين رجلا يعملون كعملكم) . . . وقد دلت الآيات القرآنية والاحاديث المتكاثرة على وجوب الامر بالمعروف والنهى عن المنكر وجوبا محتما ، فتحمل هذه الاية على من لايقدر على القيام بواجب الأمر بالمعروف والنهى عن المنكر أو يخشى على نفسه ان يحل به مايضره ضررا يسوغ له معه الترك

وأخرج ابن جرير عن أبن عمر انه قال فى هذه الاية. انها لاقوام يجيئون من بعدنا ان قالوا لم يقبل منهم .

وأخرج ابن جرير ايضا عن جبير بن نفير قال : كنت فى حلقة فيها أصحاب النبى ﷺ وانى لأصغر القوم ، فتذاكروا الأمر بالمعروف والنهى عن المنكر فقلت ، اليس الله يقول : عليكم أنفسكم ؟ فاقبلوا على بلسان واحد فقالوا انتزع آية من القرآن لاتعرفها ولاتدرى ماتاويلها ؟ حتى تمنيت انى لم اكن تكلمت ، ثم اقبلوا يتحدثون فلما حضر قيامهم قالوا · انك غلام حدث السن ، وانك نزعت اية ماندرى ماهى ؟ وعسى ان تدرك ذلك الزمان : اذا رايت شحا مطاعا وهوى متبعا واعجاب كل ذى رأى برأيه فعليك بنفسك لايضرك من ضل اذا اهتديت .

وتلا الحسن هذه الآية فقال الحمد لله بها. الحمد لله عليها ماكان مؤمن فيما مضى ولا مؤمن فيما بقى الا الى جنبه منافق يكره عمله .

وقال سعيد بن المسيب. اذا أمرت بالمعروف ونهيت عن المنكر فلا يضرك من ضل اذا أهتديت .

وقيل لابن عمر . لوجلست فى هذه الايام فلم تامر ولم تنه فان الله قال : (عليكم انفسكم لايضركم من ضل اذا اهتديتم) فقال ابن عمر انها ليست لى ولا لأصحابى لأن رسول الله ﷺ قال · (الا فليبلغ الشاهد الغائب) فكنا الشهود وأنتم الغيب ولكن هذه الاية لأقوام يجيئون من بعدنا ان قالوا لم يقبل منهم

وروى احمد وابو داود ان رسول الله ﷺ قال : مامن قوم يعملون بالمعاصى وفيهم رجل اعزمنهم وامنع لا يغيره الا عمهم الله بعقاب أو أصابهم العقاب)

ويقول حذيفه بن اليمان · لتأمرن بالمعروف ولتنهون عن المنكر ولتحاضضن على الخير أو ليسحتكم الله جميعا بعذاب ، أو ليؤمرن عليكم شراركم ، ثم يدعوا خياركم فلا يستجاب لهم .

فعلينا اصلاح أنفسنا والقيام بواجب الامر بالمعروف والنهى عن المنكر حتى يرفع الله عنا السوء .

د عبد المنعم السيد نجم

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وصحبه وسلم بعدد كل معلوم لك .

اصـــلاح النفس واجـــب

اليد واللسان والقلب أدوات سنها الرسول الكريم ﷺ للقضاء على المنكر واحقاق الحق حفاظا على موازين المجتمع وسعيا لتقدمه رفعته على أسس راسخة ومبادىء قويمة جاء بها الدين الاسلامي الحنيف .

ولكى يتم اصلاح المجتمع لابد من اصلاح أفراده أولا ولا يتم اصلاح الفرد الا بوازع داخلى ضميره الذى لايرجوه الا الايمان بالله بداية كل صلاح وفلاح وخير للفرد وللمجتمع .

يقول الله تعالى : (ياأيها الذين امنوا لايضركم من ضل اذا اهتديتم الى الله مرجعكم جميعا فينبئكم بما كنتم تعملون . . .) . (المائده : ١٠٥)

يقول الله تعالى آمرا عباده المؤمنين أن يصلحوا أنفسهم ويفعلوا الخير بجهدهم وطاقتهم ويخبرهم أنه من أصلح أمره وعالج عيوبه وأدى الواجب لايضره فساد من فسد من الناس سواء أكان قريبا منه أو بعيدا ، ومعنى عليكم أنفسكم الزموا أنفسكم واحفظوها كما تقول : عليك زيدا : أى الزمه .

لايضركم : معناه لايضركم ضلال من ضل من الناس اذا اهتديتم لحق أتم فى أنفسكم ، فاجتهدوا فى اصلاحها وكمالها والزامها سلوك الصراط المستقيم

يقول ابن عباس فى تفسير هذه الاية يقول : الله تعالى : اذا ما العبد أطاعنى فيما أمرته به من الحلال ونهيته عنه من الحرام فلا يضره من ضل بعد ، اذا عمل بما أمرته به .

وقوله : الى الله مرجعكم جميعا فينبئكم بما كنتم تعملون تنبيه وتحذير للعبد يعنى فيجازى كل عامل بعمله ان خيرا فخير وان شرا فشر لأن مالكم يوم القيامة واجتماعكم بين يدى الله .

وليس فى الآية دليل على ترك الأمر بالمعروف والنهى عن المنكر ، اذا كان فعل ذلك ممكنا. وقد قال الامام أحمد بسنده عن قيس بن ابى حازم قال : قام ابو بكر رضي الله عنه فحمد الله وأثنى عليه ثم قال : أيها الناس انكم تقرءون هذه الاية : (ياأيها الذين آمنوا عليكم أنفسكم) وانكم تضعونها فى غير موضعها وانى سمعت رسول الله ﷺ يقول : ان الناس اذا رأوا المنكر ولا يغيرونه يوشك الله عز وجل أن يعمهم بعقابه .

بسم الله الرحمن الرحيم

عن ابي هريرة رضي الله عنه قال قال رسول الله ﷺ : لايزال البلاء بالمؤمن او المؤمنة فى نفسه وماله وولده حتى يلقى الله وما عليه من خطيئة .

رواه الترمزى (حسن صحيح)

معنى الحديث ان ما ينزل على المؤمن او المؤمنة من البلاء والمصائب والشدائد فى الحياة الدنيا هى كفارة لهما من خطايا هما ولهما فى الآخرة حسنات مقابل ما عاناها فى الدنيا ـ فعليها ان يحافظا على ايمانهما ، مهما نزلت بهما الكوارث والشدائد .

التحرير

أسعار الإشتراك السنوي فى اليقين إنترنيشنل
إبتداء من المجلد الـ - ٣٩:

داخل باكستان: ١٠٠/- روبية باكستانية بإضافة ١٥/- روبيات فى حالة التسديد بشيك من خارج أى مصرف فى كراتشي .

خارج باكستان: --- -- --- --- -- --- بالعملة الباكستانية أوما يعادلها من دولار أمريكي روبيات

بالبريد الجوى

- البلاد الأفريقية و الأوروبية و الصين واليابان و ماليزيا و سينغافورة و إندونيسيا ٢٤٠،٠٠
- استراليا، كندا، جزائر فيجى، نيوزيلندة و الولايات المتحدة الأمريكية ٢٨٠،٠٠
- الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، سورية وتركية أفغانستان، أبوظبي، البحرين، بورما، الدوحة ، دبي، الهند، الكويت ١٦٠،٠٠
- سري لانكا، الشارقة و المملكة العربية السعودية . ٢٢٠،٠٠
- بنامة ، أمريكا الجنوبية وجزائر الهند الغربية . . . . ٣٠٠،٠٠

بالبريد البحرى

(أ) الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، عمان، سورية وتركية ١٣٠،٠٠
(ب) جميع البلاد الأخرى . . . . ١٧٥،٠٠

ثمن العدد الواحد (بإضافة أجرة البريد)

داخل باكستان: ٥،٠٠ روبيات خارج باكستان: بالبريد الجوي ١،٠٠ دولار امريكي .

أعداد المجلة السابقة للسنة الكاملة متوفرة بشكل مجلدات جميلة، الأعداد ١٣ إلى ١٨ و ٢٥ إلى ٣٨ ، كل منها مقابل ٢٠٠ روبية باكستانية وذلك فيما عدا أجرة البريد .

رسم العضوية فى المجلة مدى الحياة

لساكني باكستان: ١٠٠٠،٠٠ روبية ولغير ساكني باكستان ٢٥٠،٠٠ دولارا أمريكيا .

جميع المراسلات

بإسم مدير اليقين إنترنيشنل مكتب البريد: دار التصنيف، مجاهد آباد، حب ريور رود ، كراتشي - باكستان

هواتف .

المكتب الرئيسي: ٩٨-٢٢٦٥٩٧

المكتب الفرعي: ٥٢٤٣٢٥

التسديد مقدما

وَاللّٰهُ وَلِيُّ التَّوْفِيقِ ه

دار التصنيف (برائيويت) ليميتيد

المجلد ٤٠ — ٢٣ ذى القعدة و٩ ذى الحجة ، ١٤١١ هـ الموافق ٧ و٢٢ يونيو ، ١٩٩١ م — العدد ٣ ـ ٤

اصلاح النفس واجب :

— من اصلح أمره وعالج عيوبه وأدى الواجب لا يضره فساد . . .

— ان الناس اذا راوا المنكر ولا يغيرونه يوشك الله عز وجل أن يعمهم بعقابه .

المرأة والحجـــاب :

— على المرأة المسلمة ان لا تنظر الى أختها الاوربية بل تنظر دائما الى أحكام ربها . . .

بمقدار قرب المسلم من الإسلام

يكون كمال شخصيته :

— لا يؤمن احدكم حتى يحب لأخيه ما يحب لنفسه .

نطبع آيات القرآن الكريم والأحاديث النبوية المقدسة لمنفعة قرائنا الكرام ، فننا شدهم أن يؤمنوا حرمتها . من الواجب أن يتم التخلص من الصفحات المطبوعة بها بالطريقة الإسلامية اللائقة . وشكرا .

yaqeen international
SHED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNIF (PRIVATE
7th & 22nd of every month

VOL. 40 ZEEQU'AD 7, 1411 A.H. MAY 22, 1991 No. 2

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

SCIENCE AND ISLAM

NOWADAYS mankind is living in the age of science. Science is synonymous with applied knowledge Unfortunately, in many quarters, science is still ragarded as an intellectual exercise alien to religion. It is considered as a purely materialistic pursuit devoid of any belief in God. This conception, or rather misconception, about science and its attainments has promoted the growth of nihilism and atheism in human mind.

Science in this perverse sense has come to be known as the most formidable enemy of religious faith, and conversely a strong supporter of pagan ideation. Sigmund Freud (1856-1939), the inventor of psychoanalysis, has attributed man's apathy is religion to his intellectual maturity. He contends "Religion is an allusion incident to a particular stage in the psychological development of mankind. Society is in the process of casting it off, as its men of intelligence are rapidly outgrowing the stage of intellectual immaturity to which it belongs." Scientific researches are commonly undertaken and understood as if the universe around us and the physical laws by which it is governed are the offshoot of a mere mechanical automation, or the outcome of a process of blind evolution of life and matter This sort of thinking, which is anti-religious on the very face of it, has worked to turn orthodox Muslims away from the path of modern scientific pursuits It has given rise to an idle tendency to confine the Muslim mind to theology alone and to refrain from modern sciences,

Before we come to deal with the question from the point of view of Islam, it is worthwhile to realise that as the modern sciences have progressed, it has dawned on the secular mind too that the base of the universe is the thought and the will of some supreme rational power In the context of the old dualism of mind and matter, Sir James Jeans (1877-1946) has said in his book **The Mysterious Universe,** "We discover that the universe shows evidence of a designing and controlling power that has something in common with our own individual minds." The stream of modern scientific knowledge has infact headed towards a reality which is non-mechanical and highly intelligent in its import. In the words of Sir James, "The universe begins to look more like a great thought than like a great machine." He talks about the meagreness of human pursuit of science thus "We cannot claim to have discerned any more than a faint glimmer of light at the best", and that "the river of knowledge has often turned back on itself." This statement points to human limitations in the field of science.

To illustrate, we might refer to the scientific axiom of not too distant a past that 'atom is indivisible'. What science has more recently discovered about the properties of atom and its splitting-up proves that physical sciences are not infallible and that scientific exioms are not necessarily the last word on a particular subject. There can be no such thing as an all-time absolute scientific truth. Something that was universally accepted in the past as scientifically correct. might not be acceptable today in the light of latter day scientific experimentation and discoveries.

Similarly, what is acceptable today in the world of science might be disputed and disproved in course of time This does not, however, mean that we should pay no heed to science and consider scientific research as an exercise in futility. Science is not divine revelation but it provides a means to betterment of mankind and to a better understanding of Allah's creation and its purpose. Science is knowledge and Islam has laid great stress on acquisition of knowledge. Islam urges its followers to be ever up and about in the pursuit of knowledge. In Qur'an Majeed, Allah has ordained His servants to beg to Him thus:

> "O Lord! Increase me in knowledge " (20:114).

Ibn Majah has narrated that one day Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* entered the mosque where he found his Companions gathered in two separate groups, one busy in Prayer and recitation of Qur'an Majeed, and the other in religious discussion. "Both are engaged in virtuous pursuits", he remarked, "but Allah has sent me as a teacher." So saying, he joined the second group. He is also reported to have once said "Learning comprises treasure houses whose keys are queries." (Abu Na'yeem)

The Holy Prophet thus encouraged the spirit of investigation and analysis of facts. Qur'an Majeed has clarified that Allah has made the universe subservient to human capabilities. Qur'an Majeed says:

> "And He has subjected to you, as from Him, all that is in the heavens and on the earth:

Behold, in that are signs indeed for those who reflect." (45:13).

To refleect is really the scientific spirit of inquiry which leads to understanding and discoveries about Allah's creation and the physical laws that govern it.

Science and scientific investigation do not mean groping in the dark. Over the scientific efforts made by human beings, the Will of Allah, the Almighty and All-Knowing, is always at work Allah guides these efforts to meaningful purposes. He is ever present to assist the scientific worker. What Sir James Jeans calls "a designing and controlling power" is undoubtedly Allah. Qur'an Majeed says·

> "See you not that Allah does know (all) that is in the heavens and on the earth? There is not a secret consultation between three, but he makes the fourth among them, nor between five but He makes the sixth, nor between fewer nor more, but He is in their midst wheresoever they be... " (58.7).

There is no getting away from Allah even in matters of worldly sciences. The French savant Voltair (1694-1778) has very succinctly said· **Si Lieu n'existait pas, faudrait L'inventer.** (If God did not exist, it would be necessary to invent Him) Scientists cannot reject the idea of Allah or His revealed religion. In fact the more one investigates the more one knows about Allah and His scheme of the universe. In the circumstances, Muslims should not regard worldly sciences as "forbidden fruit". Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* is reported to have said:

> "Whoso seeks knowledge and then acquires it, there are two rewards for him; and if he does not acquire it there is only one reward for him."" (Darimi).

In other words, the very effort to acquire knowledge is blessed. and as regards success in this behalf, it is twice blessed.

It is incumbent upon Muslims to seek scientific knowledge and to acquire modern technology in the fast moving world of today. This is essential for the sake of our social uplift, economic development, and self-defence.

ISLAMIC MORAL VALUES

By Syed Zakir Aijaz

THEY say. "Man shall not live by bread alone". It is the moral values that make his life worth living. In Islam, the morality springs up from the faith which basically consists of beliefs in the Oneness of Allah, the Prophethood of Muhammad *(Sallallahu 'alaihi wa sallam)*, and the Day of Resurrection. Stripped of these beliefs, morality has no meaning in Islam. In fact, it constitutes the very essence of the Islamic faith This must be borne in mind, while considering moral values in the Muslim society

Moral conduct is the sum total of deliberate actions and as such most of the human activities on the civilized plane are determined by the sense of good and evil. Almighty Allah swears:

> "And (by the) soul and Him who perfected it and inspired it with (conscience of) what is wrong for it and what is right for it." (91· 7-8).

It is because of this innate moral instinct reinforced by faith that the Muslims have been described in the Holy Qur'an as the best Ummah raised for the guidance of mankind History bears testimony to the fact that, so long as the Muslims held fast to the moral principles as laid down by Islam and duly acted upon the divine injunction of enjoining good and forbidding evil, they were successful in every sphere of life. The non-Muslims were attracted to their faith and embraced it to join hands with their Muslim brethren in the pursuit and dissemination of the Divine Message.

A great part of human conduct consists of daily chores, and ordinary business of life in which we are engaged in earning and spending what we earn Islam lays the stress on lawful earning and spending without extravagance Every individual of the Muslim Ummah ought to observe strictly this ethical norm in his economic activities Its violation would incur the displeasure of Allah and entail His reteribution here and in the Hereafter

Again, in the domain science and technology moral consideration is of paramount importance All our education and scientific pursuits should aim at the promotion of the good of mankind Development of the weapons of mass destruction such as the nuclear arsenals is totally repugnant to the moral principles of Islam, even if such weapons are meant to serve as deterrents, to ensure thereby world peace.

Let us take another example. In our social life we are enjoined to fulfil the moral obligations as determined by the Qur'an and the Sunnah. A ture Muslim simply cannot live in isolation. In his social relations he has to fulfil his duties towards the members of his family, his neighbours, the wayfarers, the orphans and the needy. Negligence in discharging these duties is unforgivable. Likewise all the other spheres of our activities are subject

to similar ethical principles.

It is deplorable that our intelligentsia in particular has thrown the Islamic code of ethics into oblivion. It is moving fast westward. Attracted by the glamour of the material progress of the west, we are indiscriminately adopting its values at the expense of the moral and spiritual values of Islam. Apart from the painful doom that such a course of conduct will entail in the Hereafter, it poses a serious threat to the sefety of our social edifice which stands on the family as the basic unit and is sustained by the mutual relations and affections of brothers-in-faith

The western society is on the other hand, basically materialistic Worldly happiness and prosperity are the sole aim and object of the individuals who constitute that society and of the society itself It has, no doubt, achieved phenomenal success in ensuring material well-being of its members But the average westerner has no peace of mind. He seeks temporary relief from his maladies in narcotics and other intoxicants and vagaries of life As nations too, they are in a perpetual state of tension and worries.

The spiritual and moral values that Islam fosters aim at the elevation of man to a higher plane by setting Allah's pleasure as the ultimate goal to pursue. This goal can only be achieved when a man believes in all sincerity and humility that his life is not confined to the mundane existence which is only a prelude to a life of eternal bliss in the Hereafter. He must see life, and act accordingly.

Our primary responsibility, therefore, is to awaken the Ummah to the significance of the Islamic moral values This can be done by persuasion and persistent appeal to reason. The people should be brought back to the Islamic way of thinking, working and feeling, and be disenchanted by the artificial lure of modernity. Life at moral and spiritual levels demands that the hands of the clock should be put back. Real progress lies in returing to the pattern set by Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and his Companions *(Razi Allahu 'anhum)*. That pattern is not out of our times, but an everlasting model of the best life Follow it and the present society will be purged of all impurities, hypocrisies and the various forms of corruption that have been eating into its vitals The society, thus purified, would be the Qur'anic "best Ummah" — a model to be emulated by the whole of mankind.

May Allah give us the wisdom to adopt and promote Islamic moral values. Ameen!

WOMEN OF ISLAM

HAZRAT UMM AIMAN

(Razi Allahu 'anha)

The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was once sitting in the midst of his Companions when a dark black Negress appeared before him in a dignified and poised gait The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* rushed forward to receive her crying "Mother, mother What made you come here today?". She replied that she had come to ask him for a camel, since she had no beast of burden for use. The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* said that he would give her the young one of a camel. But the lady insisted upon having a full-grown camel. However when a camel was brought to her, the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* smilingly asked her if it was not the young one of a camel. The lady at last got the wit of the remarks and laughed. She was Hazrat Umm Aiman *(Razi Allahu 'anha)*, the midwife. Her real name was Barkah and her appellation was Ummuz Zabaa. She was generally known by the epithet of Umm Aiman. The name of her father was Sa'alabah Bin Amr, who was an Abyssinian. It is not known how and when that family reached Makkah However, it is established that she was a slave-girl in the house of Hazrat Abdullah Bin Abdul Muttalib, the respected father of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. By the time the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was born she had grown up into womanhood. Hazrat Umm Aiman was the first lady who took the infant in her arms immediately after his birth. Hazrat Haleema Sa'adia comes next to her.

At the age of six years the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* accompanied his mother Hazrat Aaminah to Yasrib (Madinah) for the first time along with Hazrat Umm Aiman. There they stayed with a family of Banu Najjaar — a household of the maternal grandfather of Abdul Muttalib, the grandfather of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*.

After staying in Yasrib for about a month Hazrat Aaminah and others

were returning to Makkah when on the way at a place called Abu Aa' Hazrat Aaminah suddenly fell ill and brethed her last. Hazrat Umm Aiman brought the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* to Makkah where Abdul Muttalib placed the child under her loving care.

When the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* attained the age of maturity he received Hazrat Umm Aiman as a part of his inheritance (Usudul Ghaabah). But very soon he granted her freedom.

Hazrat Umm Aiman was married to one 'Ubaid Bin Zaid of Banu Khazraj tribe of Yasrib settled in Makkah. It is reported by some historians that he accepted Islam along with Hazrat Umm Aiman and shifted with her to Yasrib where his son Hazrat Aiman was born. But 'Ubaid died there long before the event of Emigration to Madinah took place. The notorious hypocrite Abdullah Bin Ubaee. belonged to Banu Khazraj tribe.

After the death of her husband, Hazrat Umm Aiman came with her child to Makkah to live and stay with the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, who received her with utmost kindness.

One day the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* said to his Companions.

> "Whoever wants to marry a woman of Paradise should get himself married to Umm Aiman". (Bukhari and Tabaqaat).

Hearing that Hazrat Zaid Bin Haarisah *(Razi Allahu 'anhu)*, who was too junior to her in age, married her. From her, Hazrat Usaamah Bin Zaid was born. Like his father Hazrat Zaid Bin Haarisah, Hazrat Usaamah, too, was the apple of the eyes of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*.

Hazrat Umm Aiman was among the vanguards of Islam and contributed her full share of endurance and sacrifice in the cause of Islam before the Holy Porphet Muhammad *(Sallallahu 'alaihi wa sallam)* gave his followers permission to move to Abyssinia (Habashah). The first batch of emigrants consisted of eleven men and four women. That was the Fifth Year of Apostleship. In the Sixth Year of Apostleship a second batch of Muslim emigrants, composed of eighty-three men and eighteen women, moved to Abyssinia besides individual emigrants. With the permission of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* as well as her husband, Hazrat Zaid Bin Haarisah, Hazrat Umm Aiman also left Makkah for Abyssinia, most probably after the Sixth Year of Apostleship and stayed there for several years.

When she heard that the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* had arrived at Madinah Hazrat Umm Aiman also returned. But when she reached Madinah, the Battle of Badr had ended. In the Battle of Uhud (3 A H.), despite her old age she participated in it, nursing and offering water to the thirsty among the sick, the wounded and the dying soldiers of Islam. She rendered similar service in the Battle of Khaibar also (Tabaqaat).

Hazrat Usaamah Bin Zaid and Hazrat Aiman Bin 'Ubaid, who both were the sons of Hazrat Aiman participated in the Battle of Hunayn (fought in 8 A.H. after the victory of Makkah). They were among those few valiants who stood firm like a rock defending the person of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* during the thick of battle. The names of those Companions who made the rampart round the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* were:

Abu Bakr, Umar Bin Khattaab, 'Ali Bin Abu Taalib, Abbas Bin Abdul Muttalib, Abu Sufian Bin Haaris, Fazal Bin Abbas, Rabee'ah Haaris. Usaamah Bin Zaid and Aiman Bin 'Ubaid *(Razi Allahu 'anhum Ajmaeen)*.

Hazrat Ajman Bin 'Ubaid was the only Companion of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* who had the honour of laying down his life on that occasion (Ibn Hishaam) He left a son, Hajjaaj, to be looked after by his grandmother. Hazrat Umm Aiman Hajjaaj Bin Aiman was counted among the top-ranking learned men of Madinah in those days.

In the Battle of Moota, her second husband, Hazrat Zaid Bin Haarisah, from whom Hazrat Umm Aiman had a son named Usaamah Bin Zaid, also died.

The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* showed as much affection to Hazrat Usaamah Bin Zaid as he used to show to Usaamah's father, Hazrat Zaid Bin Haarisah.

In the 11th A H. the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* despatched a contingent of Army to avenge the defeat of the Battle of Moota. It included such veterans as Abu Bakr, 'Umar Farooq, Abu 'Ubaidah Bin Al-Jarraah, Sa'ad Bin Abu Waqaas, Sa'eed Bin Zaid *(Razi Allahu 'anhum)*. At the head of that Army was appointed young Usaamah Bin Zaid. At that moment the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* had started showing symptoms of his last illness. However the contingent had departed.

EMINENT MUSLIMS

IBN KHALDUN

The Muslim Ummah has produced many saints, reformers, philosophers, scientists, architects, historians, sociologists, jurists, and physicians. Their invaluable contributions to the treasure of human knowledge and civilization cannot be over-emphasised. They upheld the cause of truth, goodness and justice with courage, determination and sincerity of purpose. They devoted their lives to the furtherance of human welfare and intellectual pursuits They strove hard to cut the intricate knots of social, academic and theological problems and to resolve the conflicts that posed serious threats to social integration and solidarity of our body politic They have indeed left indelible marks on the pages of history Ibn Khaldun was one of such great historical figures of Islam He has the singular distinction of being the first sociologist of the world and the acknowledged founder of the philosophy of history.

Abu Zaid Wali Uddin Adur Rahman Bin Muhammad, popularly known as Ibn Khaldun. was born in Tunisia on the 1st of Ramazan-ul-Mubarak 732 A.H (27th May, 1332). His ancestors moved from Hadramauth and settled in Seville (Spain) in 300 A.H His grandfather came over to Tunisia and settled there Ibn Khaldun was fortunate to receive preliminary education from his own father. He was later on tutored by erudite scholars. His teachers were much impressed by his extraordinary intelligence From his very early life he exhibited signs of talent which blosssomed in his later years into a prodigious genius. He started his education by memorising the Holy Qur'an. This was followed by lessons in philosophy and Arabic literature. When he was only twenty years old, he was appointed secretary to the Hafsid Sultan, Abu Ishaq Ibrahim. He discharged his duties very diligently for about three years. Then he moved to Morocco and served the Merinia Sultan Abu Inan in the same capacity. In this way he acquired a wealth of experience and immensely enriched his knowledge of the culture of various races and countries.

While working under different patrons and in different conditions he had the opportunity to develop social contacts which enhanced his knowledge of individuals, of societies and of politics. In recognition of his extraordinary ability to carry out reforms for the good of the common people, honours were showered on him from all sides during the period of his holding different offices

But times never always run smooth Fortune's Wheel took a turn for the worse, pitfalls came in his way, obstructions and hardships hindered his progress. He was unable to resist opposition and political rivalry Ultimately he was imprisoned, thus to taste of a new life and to gain new experiences and outlooks. It is quite true that great personalities have to pass through the crucible They have to face severe trials. But adversities also bring great opportunities What seems bitter and sour to a layman is sweet to those who are destined to perform great deeds. And Ibn Khaldun was no exception to this rule

In 1364 C.E, Ibn Khaldun was entangled in politics in Africa and remained so involved for ten year. Like a great political figure, Ibn Khaldun found great consolation in his political trials and vicissitudes.

He, however, bade farewell to politics and left for Castle of Taughsut where he remained for four years. He now devoted himself to meditations on what he had observed and experienced in the past. He

---

When the condition of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* grew serious, Hazrat Umm Aiman caused a man to run after her son, Hazrat Usaamah, with a message to return to Madinah When the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* departed to his Lord, Hazrate Usaamah was present there.

Hazrat Umm Aiman was weeping bitterly for the departure of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. Her tears flowed unabated, Hazrat Abu Bakr and Hazrat 'Umar *(Razi Allahu 'anhuma)* consoled her saying that the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* had a better place before God To that Hazrat Umm Aiman replied "I know that, but I weep because the chain of Revelation has broken" (Tabaqaat) Likewise when Hazrat Umar laid his life as a martyr weepingly she said "Today Islam has become weak".

The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* always showed great respect and affection to Hazrat Umm Aiman and usually called her "Mother" and often said about her: "She is a remnant of my household" (Tabaqaat).

Hazrat Umm Aiman died during the Caliphate of Hazrat 'Usmaan *(Razi Allahu 'anhu)* (Tabaqaat).

pondered over the events with particular reference to their causes and effects. The fruit of his meditation was his famous "Muqaddama". his magnum opus.

Ibn Khaldun was anxious to write history of Berbers but in the Castle of Taughsut he did not find the essential facilities for the compilation of this important work. What lacked there was a proper library without which his contemplated history would have remained a mere skeleton. He therefore returned to Tunisia where there was a good extensive library. He laboured hard and completed his first draft.

In 1382 C.E. Ibn Khaldun was appointed professor of Hadith in Al-Azhar University by the Mamluk Sultan, Al-Malik Al-Zahir Barquq. It was a mere chance because Ibn Khaldun happened to pass through Cairo on his way to Makkah to perform the Hajj. He was however detained in Cairo. After two years the high rank of Chief Malikite Qazi was bestowed upon him.

As ill-luck would have it, a disaster befall him during his stay in Egypt. His entire family was drowned enroute from Tunisia to Egypt This tragedy compelled him to resign his office and he went to Makkah in 1387 C.E. to perform the Hajj. He. however, returned to Cairo where he completed the 'History' and his 'Autobiography' in the year 1392 C.E.

Ibn Khaldun was the first thinker to record history in its philosophical and sociological perspective. He thus gained for himself a prominent position in history. He was also the founder of sociology. As a historian he has set forth the principles of historical analyses and criticism in his Muqaddama. While dealing with the social phenomena of man's life, he has explained the differences in customs and institutions wrought by physical environments of races, climate and production. Much stress he has laid on the psychological changes in human communities, and the succession of cultural periods He has not forgotten to elucidate the relation of individual to society. He has plainly and skilfully defined the respective duties of each. As a careful and keen observer of causes and effects, he has presented the evolution of species in the following words of wisdom:

> "Know thou, may Allah enlighten us and thee, that we view this world and all creation therein arranged in an orderly and exact manner, with effects linked to causes, and forms connected to forms. and evolution of some existent beings into others."

Ibn Khaldun has also explained the "theory of intelligence" by pointing out that knowledge is not inborn but is acquired and the intensity of memory varies from individual to individual.

Ibn Khaldun continued to remain at Cairo, He breathed his last on the 25th Remazan-ul-Mubarak, 808 A H (19th March, 1406). He left behind him his monumental works, particularly the Muqaddama, which will serve the scholars of history and sociology as a perennial source of guidance and reference.

OBSCENITY

What is obscenity? An utterance, writing, gesture, pose, dress, make-up, free association of sexes, music and dancing, etc., which may arouse sexual urge, are regarded by eminent Muslim jurists as different aspects of obscenity.

A study of the history of civilisations would reveal that with the march of times civilization collapsed when they violated the immutable laws of Allah. Among the factors responsible for their downfall, obscenity, adultery, wine and music, etc., occupied the highest place. Just look at the Greek, the Roman, the European and now the entire Western civilization to confirm this statement.

Let us just consider the story of the twentieth century Western culture alone How many people realise the havoc the movements like "Equality of Sexes" and "Emancipation of Women" have wrought?

"Family life has been irreparably disturbed The upbringing of children has been seriously impaired. Women have been deprived of their husband's love and devotion. Fealty is now a wild-goose chase. Sexual anarchy is rampant. Thousands of illegitimate babies are born every year Girls must please their bosses to keep their Jobs intact. Nudism is on the upward swing. Veneral diseases too are not uncommon"

"After passing through different stages, the large family of the olden days has been reduced to a single person unit A man or a woman can have provisional partners while bastards are born without any sense of shame. This is becoming increasingly popular among the students living in the hostels indulging in uninhibited sex, drugs and crime".

These are the impressions one gets from the writings of eminent non-Muslim thinkers in the Western world.

According to Miss Ethel M. Wood, women in the western world are considered "subsidiary" workers in almost all occupations. According to Mrs. Greaves, woman today

is convinced that she is not made to command but to love, honour and obey. Mrs. Sanford opines that women look to men for guidance and support. Many other women writers think that due to increased liberties and responsibilities, women are psychologically worse off than before. And finally Miss Helen, addressing a large gathering of Arab women in Jeddah, advised. "For God's sake do not imitate our culture. We began with chastity but ended up with free for all. We have reached a horrible stage from where no retreat is possible. You stick fast to your culture. It is undoubtedly the best".

BACK HOME

So sadly disillusioned by the "Equality" and "Freedom" movements, women are now flocking in large numbers within the fold of "Back home" counter-movement. It is incredibly popular in Germany and Japan. Other nations are also turning to it.

To save the Muslims from the vicious consequences of obscenity, Allah condemned it thus, 1400 years ago:

> "... Allah forbiddeth obscenity and abomination and wickedness". (16·90)

But why? Just because these stimulants ultimately lead to adultery or fornication. Adultery and fornication are such heinous crimes that the first is punishable with stoning to death and the second with hundred lashes as required by Allah. Allah, therefore, does not like even an approach to these stimulants, much less adultery or fornication itself.

Qur'an Maejeed says:

> "And come not near unto adultery. Lo! it is an abomination and an evil way." (17:32).

Allah, as the Wisest and the Never Erring Being, decided to impose segregation of sexes, so as to put a stop to adultery and fornication. The more one ponders, the more he or she is convinced of the efficacy of such a step. Only free association of man and woman can promote this evil. Where a purdah observing and non-working woman is involved, there too, it is committed as a result of free contact with a cousin, brother-in-law, or a next door neighbour, mostly.

As man was created for outdoor duties and heavier manual labour and woman was assigned the duties that were to be performed within the four walls Allah issued the following injunctions from time to time

> "And tell the believing women to lower their gaze and be modest, and to cover their private parts and not to display their adornment except what becomes visible of its own accord, and to draw their dupattas (head and body covering) over their bosoms (inside the home) and not to reveal their adornment except to their own husbands or fathers, or husbands's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons or sister's sons or their women or their slaves, or male attendants who lack vigour, or children who know not of women's nakedness....". (24·31)

Thus a Muslim woman was henceforth required to observe purdah with namahram, (i.e a man with whom marriage is possible according to the sharee'ah).

> "Oh ye wives of the Prophet! . . .be not soft of speech, lest he in whose heart is a disease, aspire (to you), but utter customary speech". (33:32).
>
> "And stay in your houses. Bedizen not yourselves with the bedizenment of the Time of Ignorance....," (33:33).

According to Islamic law, an injunction pertaining to Prophet's wives is applicable to common Muslim women also unless and until it is repugnant to the context, as the latter were required to emulate the lives of the former in matters related to female life.

> "....And when ye (Companions) ask of them (the wives of the Prophet) anything, ask it of them from behind a curtain. This is purer for your hearts and for their hearts..." (33:53).

And thus was heralded the segregation of sexes.

> O Prophet! Tell thy wives and thy daughters and the women of the believers to draw their "chadar" (outer sheet) close round their bodies (when they move out of homes).. (33:59)

Thus Allah barred all avenues of obscenity, lewdness, epicurism, etc., that lead to adultery and fornication.

Henceforth, Muslim women were, in normal circumstances, confined to homes. So they were absolved of the responsibility of earning a living. Their living was guaranteed by their fathers, uncles and mothers before marriage; by the husbands after marriage by the sons when they turned widows or divorcees and by the Islamic State when there was none to take care of their needs. Their occupation was confined to the care of the family, education of children, and housekeeping. Their beauty was meant for their husbands only. Tight, transparent, and inadequate dress was forbidden. Dupatta (head and body covering) was to be used to cover the trunk of the body and not as a rope. Free association with a namahram (with whom marriage was possible) was-

banned. Covering of the entire body with a chadar outside the homes was made obligatory.

There is always an exception to every rule. For example.

"He has forbidden for you only carrion and blood and swine-flesh and that which hath been immolated in the name of any other than Allah; but he who is driven thereto, neither craving nor transgressing, Lo then Allah is Forgiving and Merciful". (16:115).

So this injunction provided the needed exception to all rules Thus a deviation in an emergency or to fulfil a genuine need, is permitted for as long as the emergency or the need exists. After their fulfilment, the normal restrictions shall be reimposed as exceptions do not make rules. Hence a Muslim woman can visit her relations and the next door female neighbours in the absence of men, go out for shopping or to educational institution or to a doctor She may go out to earn a living also, in an emergency, preferably in a segregated institution. But she has to be covered with a chadar, or a long and loose coat, out of home.

TIME FOR DECISION

Pakistan has now to take a momentous decision in the light of what has been said Shall it contiue to discard purdah, encourage unrestricted freedom and promote obscenity, lewdness and epicurism in various forms? Or shall it repent and decide to stick fast to the tenets of Islam? If the country decides in favour of the first, it will continue to incur the displeasure of Allah as it has happened with the Muslims during the last four hundred years. Those who chose to follow the Western pattern of living were so shamefully humiliated and are still being belaboured mercilessly. And there is none to help them.

But if it adopts the second path, it will be saved by Allah from the internal danger of disruptionists and external threat of enemies. By stictly acting upon Allah's unfailing laws, the nationals of Saudi Arabia, Kuwait, Bahrain, and U.A.E. are now living in peace They have neither discarded purdah, nor have taken to obscenity, lewdness and epicurism.

Only a microscopic minority of modernised Pakistanis, men and women both, still seem to go for the same experiment which was carried out by certain Muslim countries Their consequent sufferings have not yet opened their eyes They say "Look! 80 per cent of our pupulation lives in villages. These men and women do not observe purdah They work in the fields together with men Still their morality is superb".

The exemplary morality of these villagers is due to their fear of Allah If ever a case of adultery or fornication is detected, not a court but a hatchet decides it The women. when moving out, always put on a "chadar" As the village is a small unit, all the women are under vigilant eyes. Normally they wear long loose and flowing dresses Make-up and fashion are alien to them.

Usually they work in the fields with their fathers. husbands, brothers and sons In large projects, where alien male labour is engaged, women are assigned lighter jobs, and they work within their own groups. Even in these meetings, they occupy a segregated section. Thus they still observe all the norms of purdah.

And why should the nation decide to take the second path? The answer is simple. The nation and the Government both know that Pakistan came into being on the basis of Islam. As such, our duty is to realise our objective without any more delay. It is essential to Islamise Pakistan as quickly as possible. This could be done only when we care to know the purpose of our lives.

We are created by Allah for His service, not partial but full. Any deviation amounts to obedience to Satan.

Qur'an Majeed says.

"I created the jinn and humankind only that they might worship Me" (51·56).

"O ye who believe! Come, all of you, into complete submission (unto Him), and follow not the footsteps of Satan. Lo! he is an open enemy for you" (2 208)

Let us, therefore learn to live according to the will of Allah. To achieve this we have to acquire the knowledge of Islamic principles as enunciated in Qur'an Majeed and as practised by the Holy Prophet *(Sallallahu 'alaihi wa sallam)*. This will provide the touchstone to test our daily deeds as virtuous or vicious Therefore, a study af Qur'an Majeed and the Sunnah becomes obligatory Let us find at least half an hour daily for this study.

ROLE OF GOVERNMENT

In the implementation of this scheme, the Government has to play, as it is striving to do, a major role because it controls nation's entire resources.

Let me quote what Allah requires of an Islamic government:

"And when We give them (Muslims) power to rule the land (country), they keep up prayer (Salaat), pay the poor-tax (Zakat), and enjoin virtue and forbid vice". (22:41).

An Islamic government is, therefore, duty-bound to promote virtue and to eradicate obscenity, lewdness

(Contd on Page 23)

ISLAMIC FINANCE AND BANKING

This article has been extracted from the paper "Islamic Finance" authored by Mr. Imtiaz Pervez, General Manager Faysal Islamic Bank, Bahrain).

ISLAMIC BANKING has emerged only recently in the contemporary financial world. From the first example of Egypt's Mit Ghamr Savings Bank in 1963, it has grown to nearly 100 Islamic Financial Institutions worldwide in the face of the conventional banking system which evolved over a long time, institutionalised and supported by research and sophisticated in restructure and regulated by coherent legislations

In such a situation one may ask Why Islamic banking? To answer this question, it will be relevant to understand the injunctions of Islam, the rationale behind the prohibition of interest ("riba"), the principles of Islamic economics and some of the recent developments in the Muslim world.

Some visible developments in the world of Islam in the past couple of decades synchronise with the so-called Islamic revival that has taken place during the same period, attributed mainly to the following reasons

(1) Muslim populations discovering identity of their selves and religious values following independence from colonial regimes

(2) Dissatisfaction of Muslims with the materialist ideologies of capitalism or communism

(3) The recent unprecedented boost in the oil-related income of many Muslim Arab nations giving them economic recognition.

An outcome of this revival is the emergence of a new academic discipline, i.e., Islamic economics. This discipline is based on the knowledge and application of the injunctions and norms of Shari'at which prevent injustice in the acquisition, management and disposal of material resources.

The Islamic system encourages trade and enterprise but is inimical to self-interest and undue profiteering. It is non-discriminatory to human society and builds relationship between individual and community through cooperation, integration and duty. Being largely humanitarian in character and socially orientated it provides satisfaction for human being by enabling them to perform their obligations to Allah and society This is well opposed to the dictates of modern economics that has, over time, become more or less a valuefree empirical social science akin to applied mathematics without much relevance or regard to the needs of individuals.

The prohibition and elimination of riba (interest or usury) is the core of Islamic financial system Allah's immense disapproval of riba is evident from some of the verses of the Holy Qur'an

> "O you who believe, fear Allah and give up what remains due to you of usury if you are indeed believers And if you do not then be warned of war (against you) by Allah and His Messenger, while if you repent you shall have your capital. Do not do wrong and you shall not be wronged." (2· 278-279) Those who swallow usury cannot arise except as he arise whom the devil prostrates by (his) touch. That is because they say trading is like usury And Allah has allowed trading and forbidden usury.." (2:275).

In Judaism, interest or usury was prohibited or not encouraged as per the following verse of the Old Testament:

> "If you lend money to any of My people with you who is poor, you shall be to him as a creditor, and you shall not exact interest from him." (Ex 22:25).
>
> "He that hath not given this money upon usury; nor taken reward against the innocent. He that doeth these things shall never fall." (Psalm 15)
>
> "To a foreigner you may lend upon interest, but to your brother you shall not" (Deut 23·19)

The moral teaching of Prophet Jesus in this direction was clear and absolute, as the following verse of the New Testament shows:

> "Love your enemies and do good, lend, expect nothing in return." (Luke 6 35).

According to Dr Mahmoud Abu Saud, money, under Islamic laws, is considered as a means of exchange. It cannot be equated with commodity for the reasons that (a) money has a technical (or artificial) property of yielding its owner real income simply by holding it, i.e., without exchanging it against other goods, (b) it is liquid and has no carrying cost, no production cost (almost nil) and no substitute; (c) demand on money is not genuine as it is derived from demand for goods that money can buy, (d) money is exempt from the law of depreciation to which all goods are subject, and (e) money is the product of social convention having a purchasing power derived mainly from the sovereignty as against the intrinsic value of goods or merchandise.

Interest is construed by Islamic economists as only a theoretical build-up that does not correspond to, or be representative of real growth of capital. Any excess of money paid by the borrower to the lender over and above the principal amount for the use of the lender's liquid money over a certain period of time will count as interest.

In more precise terms, Dr. Mohsin S. Khan defines interest as: (a) that is positive, fixed ex-ante and tied to time-period and amount of loan, (b) that its payment is guaranteed regardless of the outcome of the venture in which the capital is invested, and (c) that the state apparatus provides for it and enforces its collection. According to him, Islam recognises two types of individual claims to property :(a) the property rights that are a result of the individual's labour and natural resources, and (b) the property that is obtained through exchange, remittance of the rights of those less able to utilise the resource to which they are entitled, outright grants and inheritance.

ISLAMIC FINANCE

Islamic financial system allows for the replacement of interest by a return obtained from investment activities and operations that actually generate extra wealth. Under this system, capital nor any income on such capital is guaranteed in advance to the depositor. As such, an Islamic bank has no predetermined cost of funds and is not under pressure to put up an arbitrary price on the cash that it lends. The income generated from the assets underlying the invested funds is passed on to investment depositors ("investors") after deducting the Islamic bank' management fee. When higher return is obtained from investment activities, investors, in terms of their risk sharing relationship with Islamic banks, receive the relevant higher benefits of such investments. In the event of loss, however, the bank loses its fees while the investors absorb the loss unless such loss was due to gross negligence on the part of the bank, proved as such.

Today's financial institutions in their typical form are generally quite vulnerable for the following reasons:

(a) Their capital is at great risk due to high leveraging with their liabilities, 12 to 30 times of their capital This is well opposed to their own yardstick of corporate gearing of even being unhealthy

(b) The definition of a bank has undergone many changes Modern commercial banks are more operating wholly in their classical form by confining their operations mainly to short term. Against their shorter term liabilities, a part of their assets are of longer maturities

While they guarantee repayment of deposit plus interest, some of their assets may be of unsound quality, deteriorate in value upon forced sale, or be unrealisable into cash quickly. In the event of unusual payment calls being received from depositors accelerated by negative developments or ever rumours, it may be impossible to easily convert all their assets into and honour their commitments.

Due to the very nature of their contractual relationship with the investors, an Islamic bank is not exposed to vulnerability on the following counts:

(1) For an Islamic bank, investors' deposits ("investment Funds") being on trust basis, do not count as its own liabilities. Since an Islamic bank is liable only in the case of gross negligence in the performance of its trust functions, if proved as such, investment Funds may count only as its contingent liability.

(2) Certain ratios, such as Gearing Ratio and Return on Assets ("ROA") have no particular relevance to an Islamic bank: Gearing ratio for the reasons that investment deposits do not form as the Islamic Bank's liabilities. Lower ROA of a conventional bank reflects weakness and vulnerability in the case of volatility of conditions on both sides.

(3) An Islamic bank as trustee has full discretion on the application of the investment Funds under its mutual contractual relationship with the investors. On the other hand, investors as, more or less. equity holders or sleeping partners, have natural commitment in the trustee's decisions and in turn to the underlying assets.

MODARABA

Modaraba is a contract between an Islamic bank and its client whereby the Islamic bank provides specific amount of funds to the client for an enterprise for defined purposes in exchange for a reasonable and highly predictable profit The client receives a share in the profit as compensation or fee for his know-how and management.

Under this contract, the entire capital is provided by the Islamic bank which looks to the user of the funds ("client") for management and technical know-how and basically to the feasibility (technical, commercial, financial and legal) of the economic unit providing adequ-

ate cash flows and earnings as to permit the repayment of the principal, return on investment and the addition incentive to the entrepreneur within a reasonable time-frame.

Cross-border modaraba financing entails varied types of risks political and regulatory risks being among the most important as are tax burdens.

Consequently this most desirable form of Islamic finance has not found favour in taxable societies in the west and in unstable environments of developing countries. Local laws in certain countries do not permit banks to take equity stake in the manner prescribed.

MUSHARAKA

It is the same financing contract as Modaraba, except that the client also provides a part of the capital in addition to providing management and know-how. On the other hand, the investor may provide a part of management and know-how in addition to the capital. In that case, the sharing of the profit from the unit is adjusted accordingly on both sides and discretionary authority of each partner and relationship frame work is clearly defined. It has also the same relevant implications as listed under Modaraba Financing.

MORABAHA

Under this contract, Islamic bank purchases goods, raw materials, equipment machinery or any other items of economic significance from a third party at the request of a client and sells such goods to the client on spot or deferred payment basis at its own sale price. The difference between the purchase cost of the Islamic bank and the sale price to its client forms the profit available to the Islamic bank from the relationship.

A morabaha contract normally caters for shsort-term financing requirements of clients through legitimate trading practices.

QARD-I-HASANA

It is a benevolent type of loan provided free of any charge to certain clients Qard-i-Hasana for commercial purposes is normally provided to an enterprise in difficulty which is separately receiving financing for defined purposes. Such loan provides financial assistance to the enterprise at no extra cost, thereby considerably enhancing the viability and profitability of such enterprise. After the enterprise has reverted to profitability and the two parties agree, Qard-i-Hasana may be converted into equity but not with retrospeceive effect.

IJARA

Ijara is a contract whereby an Islamic bank purchases an asset and leases it to a client.

(Contd. from Page 20)

and epicurism in all their shapes Stimulants such as discarding of chadar or an over garment; tight, transparent and inadequate dresses, partial nudity, free contacts between men and women, vulgar songs and movies, sexy books and magazines, nude pictures, etc , must be effectively banned. Film journals must cease to circulate. Music and dancing must end Stage dramas, Fashion Displays, and Dress Shows must be prohibited

V C. Rs and their obscene cassettes must be forfeited to the Government. Music and drama arousing sensuous urge, must not be presented on the T. V. The female announcers and news-readers must not be projected except as models of modesty in dress and performance They must fully be covered with over garments when shown on the screen. Our movies must exhibit stories or heroism, love for knowledge, character building, promotion of Islamic values, and the like. Our newspapers and magazines must take up nation building in right earnest. The share of religious programmes on the radio and the T. V. must be raised.

Let us thus seal the fate, for good, of the notorious evil of obscenity.

Shari'at Bill has now been passesd in the National Assembly. Let us hope the Government will exert itself to the utmost to implement it and the masses will move forward to make a good beginning to discard the evils which had been introduced and practised by the advocates of the Western Society.

AL-HADIS: Hazrat Abu Hurairah *(Razi Allahu 'anhu)* **reported that the Messenger of Allah** ***(Sallallhu 'alaihi wa sallam)*** **said: Whoso seeks the world in a lawful manner abstaining from begging and striving for his family and being sympathetic to his neighbour, he will meet the Almighty Allah on the Resurrection Day while his face will be like the moon in full moon-lit night, and whoso seeks the world in a lawful manner, seeking wealth boastfully out of show, he will meet the Almighty Allah while He would be wrathful to him.**

(Baihaqi, Abu Nayeem.)

AL-HADIS: Samorah-b-Jundub *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: Beggings are scratches with which a man scratches his own face. So whoever likes may make them permanent upon his face, and whoever likes may avoid them—except a man's begging to a man of power or in an affair from which there is no escape.

(Abu Daud, Tirmizi, Nisai.)

ANNUAL SUBSCRIPTION OF YAQEEN INTERNATIONAL (CURRENT VOLUME)

Within Pakistan. Rs. 100/- plus Rs. 10.00 in case of Payment by cheque ex-Karachi.

Outside Pakistan	Pakistan Currency or equivalent U.S. Dollar
AIR MAIL	Rupees
Algeria, Bangladesh, Egypt, Iraq, Iran, Jordan, Syria & Turkey.	160.00
Afghanistan, Abu Dhabi, Bahrain, Burma, Doha, Dubai, India, Kuwait, Sri Lanka, Sharjah & Saudi Arabia.	220.00
European Countries, China, Indonesia, Japan, Malaysia & Singapore.	240.00
Australia, Canada, Fiji Islands, New Zealand & U. S. A.	280.00
Panama, South America & West Indies	300.00
SEA MAIL	
(a) Algeria, Bangladesh, Egypt, Iraq, Iran, Jordan, Oman, Syria & Turkey	120.00
(b) All other countries.	175.00

PRICE PER COPY (Including Postage)

Within Pakistan: Rs. 5.00 Outside Pakistan By Air Mail U.S. Dollar 1.00

AVAILABLE OLD BOUND VOLUMES OF YAQEEN INTERNATIONAL

Nos. 13 to 18 & 25 to 39 @ Rs 170.00 each plus Postage

LIFE MEMBERSHIP

For Residents in Pakistan — Rs. 1,000.00
For Residents Outside Pakistan U.S. Dollars 250.00

ALL PAYMENTS TO BE MADE IN ADVANCE

YAQEEN INTERNATIONAL
Stands for Right Guidance
Recommend it to friends

REMITTANCES IN POUND STERLING

Remittances from Countries outside Pakistan towards

(i) Subscription of Yaqeen International

(ii) Purchases of Books etc. from MAKTABA Darut Tasnif. and (iii) Donations. Zakat etc., for Madrasa Talimul Islam (Tablighi College) can be deposited directly in Darut Tasnif (Private) Limited A/C No 01/05121/04 with National Bank of Pakistan. 18. Finsbury Circus London EC 2M 7BJ, ENGLAND. under intimation to Darut Tasnif (Private) Ltd. Mujahidabad. Hub River Road. Karachi 75700 (Pakistan)

All Correspondence should please be addressed to:
The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Saddar, Karachi-74400 (Pakistan)
Phone: 52 43 25

Editor, M. M. Ansari,
Published by Syed Irshad Ali,
Printed at MATBA DARUT TASNIF,
Iqbal Mansion, Shahrah-e-Liaquat,
Saddar, Karachi-74400 (Pakistan)
Phone: 516997.

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ث=ṡ	ح=ḥ	ذ=ẕ	ص=ṣ	ض=ḍ	ط=ṭ	ظ=ẓ	ع='	ء=' (Jerk)	
Bold	Madd	آ=āā	و=ōō	ی=ēē	Fine	Madd	ا=āa	و=ōo	ی=ēe

Part 23 Wa maa li-ya ۲۳-ومالی Chapter 36 Yaa-sēēn ۳۶-یٰسٓ

RU-KOO' 3 (Contd.) — SECTION 3 (Contd.) — رکوع ۳ (متبع)

47 Wa i-zaa qee-la la-hum an-fi-qoo mim-maa ra-ẓa-qa-ku-mul-laa-hu
47. And when it is said to them: Expend out of that with which Allah has provided you,
وَإِذَا قِيلَ لَهُمْ أَنفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ

qaa-lal-la-zee-na ka-fa roo lil-la-zee-na aa-ma-nōo
those who disbelieve say to those who believe:
قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا

a-nuṭ-'i-mu mal-lau-ya-shāā-ul-laa-hu aṭ-'a-mah.
Shall we feed him whom Allah could feed, if he so wished?
أَنُطْعِمُ مَن لَّوْ يَشَاءُ اللَّهُ أَطْعَمَهُ

In an-tum il-laa fee ḍa-laa-lim-mu-been.
You are in nothing but manifest error.
إِنْ أَنتُمْ إِلَّا فِي ضَلَالٍ مُّبِينٍ

48. Wa ya-qoo-loo-na ma-taa haa-zal-wa'-du
48. And they say: When will this promise (be fulfilled),
وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ

in kun-tum ṣaa-di-qeen.
if you are truthful?
إِن كُنتُمْ صَادِقِينَ

49 Maa yan-ẓu-roo-na il-laa ṣai-ḥa-tanw-waa-ḥi-da-tan
49. They are waiting for nothing but a single blast
مَا يَنظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً

ta'-khu-zu-hum wa hum ya-khiṣ-ṣi-moon.
which will seize them, while they are disputing (with one another).
تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ

50 Fa-laa yas-ta-ṭee-'oo-na tau-ṣi-ya-tanw-
50 So they shall not be able to make a will,
فَلَا يَسْتَطِيعُونَ تَوْصِيَةً

wa lāa i-laa ah-li-him yar-ji-'oon.
nor shall they return to their families.
وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ

RU-KOO' 4	SECTION 4	ركوع ٤
51. *Wa nu-fi-kha fiṣ-ṣoo-ri fa-i-zaa hum-mi-nal aj-daa-ṣi*	51. And the Trumpet shall be blown and then from their graves	وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ
i-laa rab-bi-hum yan-si-loon.	they shall run towards their Lord.	إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ۝
52. *Qaa-loo yaa-wai-la-naa mam-ba-'a-ṣa-naa mim-mar-qa-di-naa.*	52. They shall say: Woe to Us! Who raised us from our grave?	قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا ۜ
Haa-zaa maa wa-'a-dar-raḥ-maa-nu	This is what the All-Compassionate had promised	هَٰذَا مَا وَعَدَ الرَّحْمَٰنُ
wa ṣa-da-qal-mur-sa-loon.	and the Messengers had told the truth.	وَصَدَقَ الْمُرْسَلُونَ ۝
53. *In kaa-nat il-laa ṣai-ḥa-tanw-waa-ḥi-da-tan*	53. It shall be but a single blast	إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً
fa-i-zaa-hum ja-mee-'ul-la-dai-naa muḥ-ḍa-roon.	then suddenly they shall all be brought before Us.	فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ۝
54. *Fal-yau-ma laa tuẕ-la-mu naf-sun shai-yanw-*	54 So, on this day no soul shall be wronged in any way,	فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا
wa laa tuj-zau-na il-laa maa-kun-tum ta'-ma-loon.	nor shall you be rewarded but for what you used to do.	وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ۝
55 *In-na aṣ-ḥaa-bal-jan-na-til-yau-ma fee shu-ghu-lin faa-ki-hoon.*	55. Surely, the inmates of Paradise shall on that day be engaged in a happy occupation;	إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغُلٍ فَاكِهُونَ ۝
56. *Hum wa az-waa-ju-hum fee ẓi-laa-lin 'a-lal-a-rāā-i-ki mut-ta-ki-oon.*	56 They and their wives reclining upon couches in shades;	هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَّكِئُونَ ۝
75. *La-hum fee-haa faa-ki-ha-tunw-wa la-hum-maa yad-da-'oon.*	57 Therein they shall have fruit and they shall have whatever they call for.	لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدَّعُونَ ۝
58. *Sa-laam. Qau-lam-mir-rab-bir-ra-ḥeem.*	58. Peace—A word (of greeting) from a Most-Merciful Lord.	سَلَامٌ قَوْلًا مِنْ رَبٍّ رَحِيمٍ ۝

59. *Wam-taa-ẓul-yau-ma aiy-yu-hal-muj-ri-moon.*	59. O you sinners: Get you apart today.	وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ۝
60. *A-lam a‘-had i-lai-kum yaa-ba-nee aa-da-ma*	60. O children of Adam! Did I not charge you	أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ
al-laa ta‘-bu-dush-shai-ṭaan.	that you should not worship Satan?	أَنْ لَا تَعْبُدُوا الشَّيْطَانَ
In-na-hoo la-kum ‘a-duw-wum-mu-been.	Surely, he is your open enemy;	إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ۝
61. *Wa a-ni‘-bu-doo-nee. Haa-ẓaa ṣi-raa-ṭum-mus-ta-qeem.*	61. And that you should worship Me. This is the right way.	وَأَنِ اعْبُدُونِي هَٰذَا صِرَاطٌ مُسْتَقِيمٌ ۝
62 *Wa la-qad a-ḍal-la min-kum ji-bil-lan ka-ṣee-raa.*	62 And he has certainly led astray a great multitude of you.	وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا
A-fa-lam ta-koo-noo ta‘-qi-loon.	Did you not then understand (that)?	أَفَلَمْ تَكُونُوا تَعْقِلُونَ ۝
63 *Haa-ẓi-hee ja-han-na-mul-la-tee kun-tum too-‘a-doon*	63 This is Hell against which you had been warned.	هَٰذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ۝
64. *Iṣ-lau-hal-yau-ma bi-maa kun-tum tak-fu-roon.*	64 Enter into it today, because you used to disbelieve (in it).	اصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ۝
65. *Al-yau-ma nakh-ti-mu ‘a-laa af-waa-hi-him wa tu-kal-li-mu-nāa ai-dee-him*	65. Today We shall put a seal on their mouths, and their hands shall speak to Us,	الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ
wa tash-ha-du ar-ju-lu-hum bi-maa kaa-noo yak-si-boon.	and their feet shall testify to what they used to earn (of sins).	وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ۝
66. *Wa lau na-shāā-u la-ṭa-mas-naa ‘a-laa a‘-yu-ni-him*	66. And had We so wished, We would have put out their eyes,	وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ
fas-ta-ba-quṣ-ṣi-raa-ṭa fa-an-naa yub-ṣi-roon.	then they would have rushed on for the way, but then how could they see (it)?	فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّىٰ يُبْصِرُونَ ۝

67. *Wa lau na-shaa-u la-ma-sakh-naa-hum 'a-laa ma-kaa-na-ti-him*	67. And had We so wished, We would have transformed them in their place,	وَلَوْ نَشَاءُ لَمَسَخْنٰهُمْ عَلٰى مَكَانَتِهِمْ
fa-mas-ta-taa-'oo mu-deey-yanw-wa laa yar-ji-'oon.	then they could neither go forward nor turn back.	فَمَا اسْتَطَاعُوْا مُضِيًّا وَّلَا يَرْجِعُوْنَ ۝
RU-KOO' 5	**SECTION 5**	
68. *Wa man-nu-'am-mir-hu nu-nak-kis-hu fil-khalq.*	68. And whom We grant a long life, We reverse him in creation (towards infirmity)	وَمَنْ نُّعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ
A-fa-laa ya'-qi-loon	Do they not then understand?	اَفَلَا يَعْقِلُوْنَ ۝
69 *Wa maa 'al-lam-naa-hush-shi'-ra wa maa-yam-ba-ghee lah*	69 And We have not taught him (i e. the Prophet) poetry nor does it become him (to be a poet).	وَمَا عَلَّمْنٰهُ الشِّعْرَ وَمَا يَنْبَغِيْ لَهٗ
In hu-wa il-laa zik-runw-wa qur-aa-num-mu-been.	This is no other than a Reminder and a plain Qur'an;	اِنْ هُوَ اِلَّا ذِكْرٌ وَّقُرْاٰنٌ مُّبِيْنٌ ۝
70. *Li-yun-zi-ra man kaa-na haiy-yanw-*	70 That he may warn him who is alive (to understand the Truth),	لِّيُنْذِرَ مَنْ كَانَ حَيًّا
wa ya-hiq-qal-qau-lu 'a-lal-kaa-fi-reen.	and that the word (of punishment) may prove true against the unbelievers	وَّيَحِقَّ الْقَوْلُ عَلَى الْكٰفِرِيْنَ ۝
71. *A-wa lam ya-rau an-naa kha-laq-naa la-hum-mim-maa 'a-mi-lat ai-dee-naa*	71 Do they not see that We have created for them among the things of Our handicraft,	اَوَلَمْ يَرَوْا اَنَّا خَلَقْنَا لَهُمْ مِّمَّا عَمِلَتْ اَيْدِيْنَآ
an-'aa-man fa-hum la-haa maa-li-koon	cattle, so they are their owners.	اَنْعَامًا فَهُمْ لَهَا مٰلِكُوْنَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammed Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

قرار برلماني بتطبيق قانون الشريعة في باكستان

يسرنا جدا ان مسألة عويصة وجدت في آخر المطاف حلها وذلك ان المجلس الوطني الباكستاني وافق على مشروع قانون يهدف الى تطبيق الشريعة الإسلامية في حدود جمهورية باكستان الإسلامية ، مساء يوم الثلاثاء الموافق ١٨ مايو ، ١٩٩١ م باغلبية الاصوات . حدث ذلك بعد نقاش ممتع استمر اربعة ايام . كان المشروع الأصلي قد عرض على المجلس بعد ادخال سبعة تعديلات اليها يوم الاثنين ، ١١ مايو ، ١٩٩١ م للنظر فيه واختياره .

على ان المعارضة اعترضت على المشروع قائلة انه يمثل انتهاكا لحقوق النساء وسوف لا يوفر ضمانا لحماية قانون الاحوال الشخصية للعائلات المسلمة في الجمهورية. إلا ان وزير الدولة للحقوق والشئون البرلمانية اعرض عن اعتراض المعارضة وتخاوفها بقوله ان المشروع كفيل بالحفاظ على مصالح الدستور والمجلس الوطني وحقوق النساء وما الى ذلك من تحفظات .

مع ان مشروع قانون الشريعة هذا لايخلو من عدة مواضع ضعف تتطلب اصلاحا وتعديلا ، فان الشعب الباكستاني قد استقبل أمر نجاح المشروع المذكور استقبالا عظيما ، ايمانا منه بانه بداية مباركة في سبيل تطبيق قانون الشريعة الإسلامية في باكستان وإن كان المشروع يشوبه بعض العيوب والنقائص فمن المتوقع ازالتها واصلاحها تدريجيا على مر الأيام حتى يتم انسجام القانون انسجاما تاما مع الشريعة الإسلامية فعلى الشعب الباكستاني ان يأخذ بقوة ما اتاه من الاجراءات الحالية ويواصل مجهوداته للحصول على احسن فاحسن .

ولنا كلمة أخرى غير ما اوردناها اعلاه فنقول ان القانون ليس هو العامل الوحيد الذي يستطيع ان يحول مجرى حياتنا من الغفلة والذهول الى النشاط الديني ثم الفلاح الأخروي الأبدىء ، انما العامل المؤثر هو ارادتنا الراسخة نحن ان نحاسب انفسنا ونترك حالا ما نجد في حياتنا من معاص وظلم وعدوان ونكرس طاقاتنا في نشر الخير والحسنات . اذا اصلحنا انفسنا واولادنا وذوينا صلحت أسرتنا ثم قريتنا ومقاطعتنا و في آخر المطاف صلح المجتمع بأسره ان جاء الاصلاح على هذا النطاق فلا يمكن ان يكون التشريع على غير ما يلائم احوالنا ونشاطاتنا . اما ان لم نغير ما بانفسنا من التمرد والرذائل والعدوان في أمر الدين فان الفلاح والرقي والسيادة بين الاقوام لاضمانة لنا من الله تعالى :

قال الله تعالى . ذلك بأن الله لم يك مغيرا نعمة انعمها على قوم حتى يغيروا ما بانفسهم . . . (الانفال : ٥٣)

فاعتبروا يا اولى الابصار

وفقنا الله لما يحب ويرضى

يارب صل وسلم دائما ابدا على حبيبك خير الخلق كلهم

هو الحبيب الذي ترجى شفاعته لكل هول من الاهوال مقتحم

« ومن يبتغ غير الإسلام دينا فلن يقبل منه ، وهو فى الآخرة من الخاسرين » .

فما أعرف الخلق بإصلاح أحوال العباد ، بالإضافة إلى حسن المعاد ، إلا هذا النبى الأمى ﷺ ، فإن ما ينتفع به فى الآخرة أو يضر ، لا سبيل إلى معرفته بالتجربة ، إذ لا مجال للعلوم التجريبية إلا بما يشاهد على سبيل التكرر . ومن الذى رجع من ذلك العالم فأدرك بالمشاهدة ما نفع وضر وأخبر عنه ؟

ولا يدرك بقياس العقل ، فإن العقول قاصرة عن ذلك ، والعقلاء بأجمعهم معترفون بأن العقل لا يهتدى إلى ما بعد الموت ، ولا يرشد إلى وجه ضرر المعاصى ونفع الطاعات ، لا سيما على سبيل التفصيل والتحديد ، بل أمروا بجملتهم : أن ذلك لا يدرك إلا بنور النبوة ، وهى قوة وراء قوة العقل ، يدرك بها من أمر الغيب فى الماضى والمستقبل أمور لا على طريق التعرف بالأسباب العقلية . وهذا مما أتفق عليه الأوائل من الحكماء ، فضلا عن العلماء الراسخين فى العلم ، القاصرين نظرهم على الاقتباس من حضرة النبوة ، المقرين بقصور كل قوة سوى هذه القوة .

فرسول الله ﷺ ، أفاض إلى الخلق ما أوحى إليه من صلاح العباد فى معادهم ومعاشهم ، وأنه ما كتم شيئا من الوحى وأخفاه وطواه عن الخلق ، فإنه لم يبعث إلا للرسالة ، ولم يرسل إلا للتبليغ ، ولذلك كان رحمة للعالمين ، فلم يكن متهما فيه ، وعرف ذلك علما ضروريا من قرائن أحواله فى حرصه على إصلاح الخلق ، وشغفه بإرشادهم إلى صلاح معاشهم ومعادهم .

فما ترك ﷺ شيئا مما يقرب الخلق إلى الجنة ورضاء الخالق إلا دلهم عليه ، وأمرهم به ، وحثهم عليه .

ولا شيئا يقربهم إلى النار وإلى سخط الله إلا حذرهم منه ونهاهم عنه ، وذلك فى العلم والعمل جميعا .

رسول الله أرسل إلى البشرية بالحنيفية السمحة :

بهذا أرسل الله نبيه محمدا ﷺ هدى للناس ، ورحمة للعالمين ، فأتى إلى الحياة بالديانة السمحاء ، والشريعة الغراء ، ورسم للمسلمين طريق الحق ، ودروب النور ، وبين لهم الحلال ودعاهم إليه ، ورغبهم فيه ، وحثهم عليه وأوضح لهم الحرام ، وحذرهم منه ، ونفرهم منه ، ونهاهم عنه ، ليكون المسلم صورة مشرقة ، ومثالا وضيئا للأخلاق الفاضلة ، والشيم العالية ، ليمثل الإنسانية الوادعة ، فى حسن المعاملة ، وطيب المعاشرة ، ولين الجانب ، لا يغش إذا باع أو اشترى ، لا ينقص مكيالا ولا ميزانا ، لا يكون لعانا ولا سبابا ، ولا نماما ، ولا مغتابا .

فالمسلم من سلم الناس من لسانه ويده .

لأنه مسئول مسئولية كاملة عن كل خطوة يخطوها ، وعن كل لفظة يلقيها يتجلى ذلك فى قوله تعالى :

« إن السمع والبصر والفؤاد كل أولئك كان عنه مسئولا » .

وإذا كان الرسول الأعظم ﷺ قد قال : « إنما بعثت لأتمم مكارم الأخلاق » .

فإنما جاء ذلك انسجاما مع رسالته السامية التى تهدف إلى ترسيخ قواعد السلوك لتشمل الحياة فى إطار من المحبة والوئام ، والتعاطف والسلام .

ولو أننا ترشفنا من رحيق القرآن الكريم ، وتنشقنا عبق سنة الرسول الأمين ﷺ ، لوجدناها تشير إلى كل هدف نبيل ، وغرض شريف ، يسمو بصاحبه إلى معارج

(المقال بقية)

طاعتهم ، والقوم مصغون إليه ، لا يجوز لأحد منهم أن يشتغل بشيء من الأحاديث عن التدبر لما يقرع به مسامعهم حتى إذا فرغ من خطبته أقام لطبقات رعاياه تلك العبادة المعظم قدرها ، لكان ذلك مما يكسب لهذه الملة شرفا لن يعقل جلال خطره إلا المتحقق لمجامع أركان الدين والملك .

وليس لشيء من الأديان الأخرى هذه المصياة الرفيعة

وكل من تأمل سنن هذه الأديان فى إقامة هذه الشريعة . واعتبر وضعها بحسب الكمية والكيفية ، علم أنه لا سنة فيها أحسن فى مقتضى العقل من سنة أهل الإسلام .

هذه لمحة خاطفة عن فصائل الإسلام ، وما أشتمل عليه وحده دون سواه من ميزات .

رسول الله مثال للرأفة والرحمة .

أما نبي الإسلام ورسوله صلوات الله وسلامه عليه ، فهو فى مظهر الكمال ، الجامع لتلك القوى والعدل ، والشدة فى الله والدين ، والرافة والرحمة ، وشريعته أكمل الشرائع ، فهو نبى الكمال ، وشريعته شريعة الكمال ، وأمته كمل الأمم ، وأحوال أهلها ومقاماتهم أكمل الأحوال المقامات : ولذلك تأتى شريعته بالعدل إيجابا له وفرضا ، بالفضل ندبا إليه واستحبابا ، وبالشدة فى موضع الشدة . باللين فى موضع اللين ، ووضع السيف موضعه ، وضع الندى موضعه ، فيذكر الظلم ويحرمه ، والعدل يوجبه ، والفضل ويندب إليه :

فقول الله سبحانه وتعالى

« وجزاء سيئة سيئة مثلها » فهذا عدل .

وقوله سبحانه : « فمن عفا وأصلح فأجره على الله » هذا فضل .

وقوله تعالى : إنه لا يحب الظالمين » فهذا تحريم للظلم .

وقوله سبحانه : « وإن عاقبتم فعاقبوا بمثل ما عوقبتم به » فهذا إيجاب للعدل وتحريم للظلم .

وقوله تعالى : « ولئن صبرتم لهو خير للصابرين » ندب إلى الفضل .

وقوله سبحانه : « فإن تبتم فلكم رءوس أموالكم لا تظلمون ولا تظلمون » تحريم للظلم .

وقوله سبحانه « وإن كان ذو عسرة فنظرة إلى ميسرة » عدل .

وقوله تعالى : « وأن تصدقوا خير لكم إن كنتم تعلمون » فضل .

وكذلك تحريم ما حرم صلوات الله وسلامه عليه على أمته صيانة لهم وحمية .

حرم عليهم كل خبيث وضار ، وأباح لهم كل طيب ونافع . فتحريمه عليهم رحمة . وعلى من قبلهم لم يخل من عقوبة ، وهداهم لما ضلت عنه الأمم قبلهم ، ووهب لهم من علمه وحلمه ، وجعلهم خير أمة أخرجت للناس ، وكمل لهم من المحاسن ما فرقه فى الأمم قبلهم . كما كمل نبيهم ﷺ من المحاسن بما فرقه فى الأنبياء قبله ، وكمل فى كتابه من المحاسن بما فرقها فى الكتب قبله ، وكذلك فى شريعته .

فالإسلام دين أهل السماوات ، ودين أهل التوحيد من أهل الأرض ، ونبي الإسلام ورسوله خاتم الأنبياء والرسل ، لا نبى بعده ولا رسالة بعد رسالته ، فقد انقطع الوحى ، وختمت الرسالة ، ولن يقبل الله من أحد دينا سواه :

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

بمقــــدار قرب المسلم من الإسلام يكون كمال شخصيته

(متبع من العدد السابق)

وأما في الليل فقد كان المفروض فيه صلاتان ، وكانت الثالثة · لوتر مستحبا أداؤها ، ثم ألحقت في الأخيرة بها

وأما الكمية · فلأن شيئا من الصلوات لأهل الأديان لم يتناسق أداؤه في أشكال الخضوع على المبالغة كتناسق صلاة الإسلاميين ، وذلك أن أشكال التخاضع للملوك تنقسم أربعة أقسام ·

الأول القيام بين أيديهم .

والثاني . مطامنة الظهر لهم .

والثالث : تعفير الوجه بالأرض .

والرابع الجثو على الركبتين .

وصلاة أهل الإسلام مخصوصة بسمة الدخول فيها قولا وعملا ، أعني التكبير مع وضع اليد ، والاعتقاد بالقلب ، وبسمة الخروج منها قولا وعملا : أعني التسليم مع الالتفات إلى الجانبين ، وهي مصونة عن أنواع الكلام ، وصنوف الأشغال لتنزل على توفية المقام حقه من التعظيم ، وليست هذه الفضيلة لشيء من صلوات أهل الأديان الأخر ، فإن بعضها قد جعل ذا ركوع بلا سجود ، وأن بعضها ما قد جعلها ذا سجود بلا ركوع ، وبعضها جعل خاوا عن سمة الدخول والخروج

ولو لم يكن للإسلام من المنفعة في إقامة هذه العبادة إلا الأذان المعلق حكمه برفع الصوت على المرايا بالتكبيرتين والشهادتين ، وبالدعاء إلى المرغوبين الشريفين ، لكان ذلك مما يكسب لها مزية راجحة .

بل لو لم يكن لها من المنفعة إلا الجمعة المؤسسة في كل أسبوع على أن يسعى أهل كل مملكة إلى سرتها ليجتمعوا في البقعة الواحدة ، ويخرج إليهم سائسهم بشعاره ، من أبواب الأسلحة ، ويختص لنفسه مرتقا يشرف على رعيته منه ، فيقبل عليهم بالوعظ والإرشاد ، والوعد والوعيد ، ويذكرهم بمصالح دينهم ودنياهم ، بل يبتدىء بإخلاص الحمد لله مولى النعم ، وبعده الصلاة على أنبيائه عموما ، ويذكر خاتمهم فيسلم عليه خصوصا ، وعلى الراشدين من خلفائه وعلى جميع من يكون عليهم من أمرائه خصوصا ، ليشعر القلوب بمحبتهم ، ويقوي على

بسم الله الرحمن الرحيم

وعن ابن عمر قال قال رسول الله ﷺ ان الله لايجمع امتي (او قال امة محمد) على ضلالة ويد الله على الجماعة ومن شذ شذ في النار .

(رواه الترمذى)

يحث الحديث المسلمين على الاتحاد واندماجهم فى جماعة متماسكة متعاونين فيما بينهم على البر والتقوى فان الجماعة تجلب نصرة الله وبركاته وفى التشتت والتفرقة الشقاق والخسران .

التحرير

أسعار الإشتراك السنوى فى اليقين إنترنيشنل
إبتداء من المجلد الـ - ٣٩:

داخل باكستان: ١٠٠/ روبية باكستانية بإضافة ١٠/ روبيات فى حالة التسديد بشيك من خارج أى مصرف فى كراتشى .

خارج باكستان: --- -- --- --- --- -- --- بالعملة الباكستانية أو ما يعادلها من دولار أمريكى

	روبيات
بالبريد الجوى	
• البلاد الأفريقية و الأوروبية و الصين واليابان و ماليزيا و سينغافورة و إندونيسيا	٢٤٠٫٠٠
• أستراليا، كندا، جزائر فيجى، نيوزيلندة و الولايات المتحدة الأمريكية	٢٨٠٫٠٠
• الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، سورية وتركية أفغانستان، أبوظبي، البحرين، بورما، الدوحة، دبي، الهند، الكويت	١٦٠٫٠٠
• سرى لانكا، الشارقة و المملكة العربية السعودية ..	٢٢٠٫٠٠
• بنامة، أمريكا الجنوبية وجزائر الهند الغربية	٣٠٠٫٠٠
بالبريد البحرى	
(أ) الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، عمان، سورية وتركية	١٢٠٫٠٠
(ب) جميع البلاد الأخرى	١٧٥٫٠٠

ثمن العدد الواحد (بما فيه أجرة البريد)

داخل باكستان: ٥٫٠٠ روبيات خارج باكستان: بالبريد الجوى ١ دولار امريكى .

أعداد المجلة السابقة للسنة الكاملة متوفرة بشكل مجلدات جميلة، الأعداد ١٣ إلى ١٨ و ٣٥ إلى ٣٨، كل منها مقابل ٢٠٠٫٠٠ روبية باكستانية وذلك فيما عدا أجرة البريد .

رسم العضوية فى المجلة مدى الحياة:

لساكنى باكستان: ١٠٠٠٫٠٠ روبية ولغير ساكنى باكستان ٢٥٠٫٠٠ دولارا أمريكيا .

جميع المراسلات

باسم مدير اليقين إنترنيشنل
مكتب البريد: دار التصنيف ،
مجاهد آباد، حب ريفر رود ،
كراتشى - باكستان .

هواتف .

المكتب الرئيسى: ٢٢٦٥٩٧-٩٨

المكتب الفرعى: ٥٢٤٣٢٥

التسديد مقدما

والله ولي التوفيق

مجلة
دار التصنيف (برائيوت) ليمتد

المجلد ٤٠ — ٧ ذى القعدة ، ١٤١١ هـ الموافق ٢٢ مايو ، ١٩٩١ م — العدد ٢

بمقدار قرب المسلم من الإسلام

يكون كمال شخصيته :

— وصلاة أهل الإسلام مخصوصة بسمة الدخول فيها قولا وعملا . . .

— والإسلام دين أهل السماوات ودين أهل التوحيد . . .

— فالمسلم من سلم الناس من لسانه ويده لأنه مسئول مسئولية كاملة عن كل خطوة يخطوه . . .

— كرامة الإنسان تنبثق من إسلامه وعزته تنبع من دينه وتقواه .

30/9/91

قرار برلمانى بتطبيق قانون الشريعة . . .

— انه بداية مباركة فى سبيل تطبيق قانون الشريعة فى باكستان .

نطبع آيات القرآن الكريم والأحاديث النبوية المقدسة لمنفعة قرائنا الكرام، فننا شدهم أن يؤتنوا حرمتها. من الواجب أن يتم التخلص من الصفحات المطبوعة بها بالطريقة الإسلامية اللائقة . وشكرا

TRUTH O

yaqeen international

...ISHED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNIF (PRIVATE) LIMIT...
the 7th & 22nd of every month

VOL. 40 SHAWWAL 22, 1411 A.H. May 7, 1991 No. 1

30/9/91

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

YAQEEN INTERNATIONAL ENTERS ITS FORTIETH YEAR

PRAISE be to Allah! By His grace Yaqeen International is entering with this issue into the fortieth year of its continued publication. Four decades of a journal devoted purely to the dissemination of the message of Islam in an age overly obsessed with materialistic values, are indicative of its persistent endeavour to spread the light of Islam against heavy odds. Right from the day of its inception this journal has been making sincere efforts to quicken the soul deadened by man's lust for material wealth and power. Our bounden duty is to invite humanity to the Right Path as laid down by Islam, the universal and everlasting religion. Almighty Allah commands:

> "Say (O Muhammad!): O mankind! I am the Messenger of Allah to you all; (the Messenger of Him) unto Whom belongs the sovereignty of the heavens and the earth. " (7:158).

Our main object has been to present Islam as a living force to promote a multi-dimensional Faith embracing all the aspects and requirements of human life. Islam alone preaches faith free from the division inherent in the various prevailing systems of the day that tear asunder human life into exclusive temporal and spiritual domains, more often than not sacrificing the latter for the sake of material gains. This way of life has, by and large, made all the human activities full of greed and money-oriented. The economic value predominates human affairs and all the other values, particularly the spiritual and moral values, have sunk into the background. Such a situation is fraught with catastrophic propensities that exhibit themselves in regional conflicts, confrontations and strifes. The only way to lead the world out of this predicament is to awaken it to the wisdom of treating our life as an integrated phenomenon and live it as such. This is exactly what Islam underscores, as follows:

> "O you who believe! Enter into submission (Islam) completely and follow not the footsteps of the devil". (2:208).

As we have said, we have been working towards this end and will continue, Insha' Allah, to do so with ever renewed determination, in the light of **Al-Qur'an and Sunnah.**

Our humble efforts are dedicated entirely to the service of Islam. What we have undertaken would not have been possible but for the gracious divine guidance and support which have always been our beacon light to lead us on our long journey towards the ultimate light, wading through the darkness of ever-increasing evils of atheism and ungodliness and the scourge of immorality.

The divine help and support come to us from the Holy Qur'an which is Allah's very last revealed book whose genuineness and authenticity and validity have remained unchallenged during the last fourteen centuries and will so remain till the Doomsday. To convey the message of this Sacred Book of Allah to the world at large, we have concentrated our efforts on bringing home the Wisdom of the Qur'an to one and all, Muslims and non Muslims, by translating the meaning of its verses into the English language. We have so far succeeded, by the grace of Allah, in completing its translation into English along with its transliteration in the Roman alphabets, up to the 22nd Part and hope to cover the 23rd and the 24th Parts during the current publication year. In addition to this, we shall continue to issue interesting and enlightening articles in English as well as in Arabic in order to expound the true principles of Islam, to the best of our ability, as enshrined in the lives of the Holy Prophet of Islam and his Companions. We shall also touch from time to time upon important matters concerning the world of Islam. Islamic mysticism and jurisprudence will also receive our attention. Insha' Allah.

GULF WAR: We cannot help mentioning again the havoc played by the recent Gulf War throughout the Middle East which is predominantly a Muslim land. The untold losses both in lives, properties and other resources of the Muslim World are indeed too heavy. What is really most tragic and painful is the setback suffered by the Muslim Ummah in its loss of prestige and damage to its unity and solidarity. Above all, its seeming division into several political factions has helped the worst enemies of Islam and of its followers.

The most urgent work that lies before the Ummah is, therefore, to mend the cracking structures of our unity. It should have the first priority on our rehabilitation programme. Almighty Allah says:

"And hold fast, all of you, together to the rope of Allah and do not separate and, remember Allah's favour to you; when you were enemies and He made friendship between your hearts by His grace. . . ." (3:103).

The emphasis laid by Almighty Allah upon the need of cultivating and strengthening unity and bonds of fraternity among the Muslims is too manifest to need further exposition. These are qualities with which nation must adorn itself before it can hope to fortify its defences against its enemies.

In another verse Allah Almighty has given the Muslim Ummah the hope to regain its lost prestige and position in the comity of nations Says He:

"Faint not, nor grieve, for you shall overcome them (the enemies) if you are believers" (3:139).

Fortified with unshakable Faith (Eeman), the Muslim Ummah must turn first to Allah in repentence to achieve spiritual and moral rectitude. We should then strive to achieve self-sufficiency in material resources such as arms and ammunitions. Also, we must make ourselves well grounded in modern warfare technology and scientific know-how. These are not a monopoly of the west. Whoever strive for them, Allah, in His bounty will award them. Qur'an Majeed exhorts:

"Make ready for them all that you can of (armed) forces and of horses tethered that thereby you may dismay the enemy of Allah and your enemy" (8:60).

In our age "horses" can be taken to symbolise modern military hardware. In brief, we have to shake off our lethargy and ease-loving ways and mould our lives on the pattern outlined by Allah, if we have to arrest the pace of our decline and to step up towards progress and prosperity. Mere wishful thinking will not attract Allah's assistance. He has made it clear:

"Surely Allah does not change the condition of a folk until they (first) change that which is in their hearts". (13:11).

PROBLEMS The Ummah has a very onerous task to perform. There is the question of post-war rehabilitation of the Middle East The Kurd uprising has made the matter all the more difficult. Then there is the Israel's menacing posture Afghanistan is still far away from a political solution to restore peace. The freedom right in the India-held Kashmir has taken an all-time serious turn All this is taking a heavy toll of precious Muslim lives.

The Muslims of the world must unite among themselves to solve these intricate problems With unity in their ranks and file they can make themselves a voice to be heeded in the world forums. By dint of unity they can mould the world opinion to do justice to their right causes.

SHARI'AT: Nearer home, it is gratifying to note that enforcement of Shari'at has since received renewed attention. However, things have not yet gone beyond a pious hope and a sermonising platitudes Much remains yet to be done to make Shari'at a living force in our body politic The 'Ulama have first to shed their own differences in order to facilitate the task of the administration to make Shari'at the supra law of the land. If petty sectarian differences continue and no consensus is reached on the fundamentals, Shari'at would continue to be a far cry.

We hope our 'Ulama would rise to the occasion and reach unanimity about the basic issue of the enforcement of Shari'at. Otherwise, the dream of the supremacy of Islam in Pakistan would still remain a dream and it will continue to defy to translate itself into our practical life

CONCLUSION: We shall be failing in our duty if we do not add here a word of appreciation and gratitude to our readers for the cooperation and goodwill which they have extended to us in the past and which we hope to receive also in the future by way of their material as well as moral support in our task ahead. We request them in all sincerity to benefit themselves from the work we are doing in the cause of Islam and do their best to widen the circle of our readers so that the message of Islam may reach as many persons, as possible

So may Allah help us Ameen!

AL-HADIS. Hakim-b-Hazam *(Razi Allahu 'anhu)* reported I begged of the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* and he gave me Again I begged of him and again he gave me Afterwards he said to me O Hakim this property is surely sweet, pleasant. So whoso takes it with generous mind finds blessing therein, and whoso takes it with stingy mind finds no blessing therein and he becomes like one who eats but is not satisfied and the upper hand is better than the lower hand. Hakim said: I asked: O Messenger of Allah *(Sallallahu 'alaihi wa sallam)* by One who sent you with truth, I shall not extend my hand after you for anything towards anybody till I leave this world.

(Agreed.)

THE IMPORTANCE OF THE MOSQUE IN ISLAM

Since the time of our Prophet Muhammad— *(Sallallahu 'alaihi wa sallam)* the Mosque has been the centre of Muslims' religious life. It plays a vital role in calling and directing Muslims to the path of truth.

During the Holy Prophet's lifetime, Muslims used to go to the Mosque to acquaint themselves with fundamental teachings of Islam which they put into practice in all sincerity. It was in the Mosque where they prayed in congregation, thus becoming united in spirit and achieving peace as well as earthly happiness.

Tending the Mosque is a noble task for every Muslim. What do we understand, by that? First of all it means going to the Mosque for the sake of the Creator Who alone is worthy of worship. They there, listen to advice and sermons based on the teachings of the Holy Qur'an and the Sunnah of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* and put them into practice.

Allah Almighty in His Holy Book said: "It is not for the idolaters to tend Allah's sanctuaries, bearing witness against themselves of disbelief. As for such, their works are vain and in the Fire they will abide". (9:17).

Allah's is the only name mentioned and prayed to in the Mosques How can a person with no piety, no convictions, no faith in the Almighty tend a Mosque? Here, tending should be understood to mean offering prayers in congregation and not the decoration of the Mosque with ornaments and carvings. Mosques are beautiful places, attractive for their objective, i.e. divine service or Salaat. Conviction and faith are the real motive forces that impel a man to become a true believer.

There is no benefit from decoration, if it is done only for the sake of decoration and show. There is benefit only when faith and deeds are inseparably interwoven.

A real asset to the House of God or the Mosque is a true believer, who considers that his primary and most important duty is to carry out the edicts of the Creator. There is a hadith of our kind Prophet *(Sallallahu 'alaihi wa sallam)* to this effect The Prophet's Companion Sufyan ibn Abdullah Sakafi said — "O Prophet! Tell me somthing about Islam that I may never ask others about it". The Holy Prophet *(Sallallahu 'alaihi wa sallam)* answered "Believe in and pray to Allah. and never turn away from this path".

Faith in the Creator should be absolute, direct and unconditional.

There is another hadith of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* wherein it is said "Worship Allah impartially from the core of thy soul, do not associate anything with Him, you shall keep up prayer and pay the Zakat as ordained, if possible perform the Hajj and Umra and tolerate misconduct of others and abstain from misconduct yourself".

The will of Allah should become one's norm, imbibed in youth and retained to the end of one's last days. Prayer is the best possible means of keeping away from sins and crimes The paramount importance of prayer is stressed in the following hadith of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* as quoted by Imam Ahmad who had it from Sabra ibn Mabad: "Children should be taught Salaat from the age of seven. If at the age of ten a child does not offer Salaat he may be punished for the sake of training".

Who should tend the House of Allah, but how This is what the Holy Qur'an enjoins: "He only shall tend Allah's sanctuaries who believes in Allah and the last Day and observes proper worship and pays the poor-due and fears none save Allah. For such (only) is it possible that they can be of the rightly guided". (9:18).

One should strive to be as close to the Almighty as possible, keep away from heresy, depravity and immorality. A true believer is one who fears the Lord, strives to carry out all His commands and refrains from doing what Allah has forbidden.

Great Allah rewards the believer, who strives for the Light, by helping him achieve his goals grants him success and piety.

Donations for building and tending Mosques should be made from what one earns through lawful and legitimate means, while the divines of the Mosques should use these donations for the fulfilment of the needs of the believers, the House of Allah and other good deeds. It is their duty towards the Creator.

May Almighty Allah help us to serve Him selflessly in the Mosques and outside the Mosques and guide our future generation along the path of Islam. Ameen.

AL-HADIS: Abul-Yasar *(Razi Allahu 'anhu)* reported: I heard the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* say: Whoso gives respite to a debtor or grants him remission, Allah will give him shade under His shade.—Muslim.

THE PLACE OF WOMAN IN ISLAMIC SOCIETY

Islam treats man and woman at par to a large extent. Most of the laws, institutions and rites prescribed by Islam are common to both the sexes. In most cases the shari'ah admits of no discrimination between them. However, in consideration of the physical constitution of the woman a sort of relaxation has been allowed to her regarding the observance of mandatory duties.

According to Islamic injunctions it is equally incumbent upon men and women to acquire knowledge and do social work. No restrictions are imposed on the education and vocational training of women, nor are they disallowed to work for lawful earning.

The Islamic pardah or hijab, which has been subjected to so much criticism by the advocates of the emancipation of women is meant for both the sexes. Women are asked not to display their adornment except what remains exposed (24:31). Men are asked to cast down their gazes (24:30). The Islamic tenet regarding hijab is designed to ensure moral reserve on the part of either sex. Men are required for this purpose to cover their parts between the navel and the knees, while women are enjoined to cover their whole body. The Qur'anic pardah for women and hijab for men have been clearly described and prescribed in the following verses·

> "Say to the believing men that they cast down their looks and guard private parts that is purer for them, surely Allah is Aware of what they do". (24:30).
>
> "And say to the believing women that they cast down their looks and guard their private parts and do not display their adornment except what is apparent from her, and let them wear their head covering over their bosoms and not display their adornment except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers or their brother's sons, or their sister's sons, or their women, or those whom their right hands possess, or the servants not having need (of women), or the children who have not attained knowledge of what is hidden of women; and let them not strike their feet so that what they hide of their ornaments may be known and turn to Allah repentantly all of you, O believers so that you may be successful". (24:31).
>
> "O Prophet' speak to your wives, your daughters and the wives of the believers to draw nigh their gowns". (33:28).

The Qur'anic verse (33:28) quoted above does not mean that women should cover the whole body from head to foot. It only means that they should cast their 'jilbab' which means a wrapper used by ladies during the lifetime of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* for covering their legs and other parts of the body History bears it out that the wives of the Prophet's Companions used to let their gowns (wrappers) partly loose on their faces This was in conformity to the Qur'anic injunctions:

> "This will make them nearest to recognition and so they will not be annoyed". (33:59).

A Tradition of the Holy Prophet as narrated by Hadrat Aysha makes it crystal clear how pardah is to be observed by women:

> "Asma daughter of Abu Bakr entered upon the Apostle of Allah, *(Sallallahu 'alaihi wa sallam)*, while she was in her thin clothes. The Prophet said to her: O Asma! verily, when a woman attains puberty it does not befit her to expose any part of her except this, and he referred to his face and hands" (Mishkat).

The importance of woman in the Islamic social order cannot be over-exaggerated. She reigns supreme within the four walls of her home. It is she who is responsible for the welfare of the husband, children and dependants, Looking after the children and ensuring their sound upbringing as providing peaceful and comfortable atmosphere for her husband is entrely dependent on her. The Prophet *(Sallallahu 'alaihi wa sallam)* has described her as 'shepherdess' in the house of her husband and child (Bukhari). Thus the proper place and social function of the woman and the specific sphere of her activity is clearly defined. As family is the basic unit of Islamic society, her function is vital to the existence of Islamic system. Without the proper performance of this function, the entire social edifice will collapse.

However, it will be wrong to think that Islam treats woman as equal to man in every respect.

Man has been entrusted with the management of the outdoor affairs. The Qur'an explicitly declares·—

> "Men are guardians of women since Allah has preferred one to another and they (men) spend their wealth" (4:34).

The upshot of Islamic teaching in this respect is· The right place for the right member of the society.

MEN OF GOD

There are quite a good number of people engaged in presentation of the religion they profess. They put in their best and spend their precious time and money in its service. They are men of high calibre and do their job well. There are, therefore, numerous periodicals and pamphlets, tracts and brochures, very nicely produced on various religions and Faiths. All this work, is carried on mostly in a voluntary and in an honorary capacity. It goes to prove that basically man himself likes doing good and wants to invite others to do good. The ways and means employed by him for the dissemination of good are according to his own light, or in other words, according to his own thinking And the 'good' which each one of these men is trying to spread is the one handed down to him from the pasts and that is the Faith in which he was born.

The pity of the matter is that these men of learning and religious bent of mind feel satisfied with what they have inherited. They do not rise above the common bonds nor look beyond the traditional horizons They may not be narrow-minded in their thinking but they are surely tied down to the customary trappings There are apparently two things which keep them back from finding out the real Truth Firstly, their complacency in a matter as important as the verification and identification of the Truth, and secondly the projection of their own personality.

Taking the latter lapse first, it is absolutely irrelevant to permit personal likes and dislikes creep into consideration of matters pertaining to Faith. As for the second lapse, would it not be against all canons of ordinary prudence and judicious approach not to try to sift the Absolute Truth from out of the heap of the different 'religious faiths' before embarking on a missionary campaign?

We do not question the sincerity of the gentlemen engaged in the propagation of their respective religious faiths but we would like to point out that they owe it to themselves and to the masses they wish to approach, to ensure that they have themselves been able to find the Absolute Truth. To cut the matter short we may state that the basic documentary evidence for a religion, claiming to have been founded on Absolute Truth, is its Scriptures. A few of the world religions, which have their Scriptures, cannot and do not claim that they are at all genuine, that is, of Divine origin. They are written by man and contain contradictions or contraventions which are opposed to reason None of the current religions except Islam, can boast of a Divine Book like the Our'an, which still retains its prestine purity, even after fourteen hundred years of its revelation It has not been tampered with either by the believers themselves or by the non-believers, as has been the case with other scriptures especially the Bible Our'an is the Book of God—the only one now extant in this world—with an unimpeachable testimony of embodying the Divine Truth.

When we turn to the person to whom the Book was revealed, we find that a complete and careful account of what he said and did is available Like the Book of Islam, the personality of the Prophet of Islam, stands out far above the rest, unique in character and incomparable in excellence.

We would, therefore, with all humility and sincerity at our command, suggest to our colleagues working for their respective religions or creeds to devote some time to serious thinking on the subject. It is a must for them as they have taken upon themselves a tremendous responsibility, that is, to guide their fellowmen to salvation. Their failure means the failure of the countless number of men whom they aspire to guide. They should, therefore, be extra careful.

Being men of understanding, with an abundance of goodwill, they will not fail to come to find the Truth, provided they devote some of their time in right earnest to learn the truth directly from the Qur'an and the life of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, as explained below:—

(1) The Qur'an says:

> In the case of those who say, "Our Lord is God", and further stand straight and steadfast, the angels descend on them. (saying): "Fear you not", nor grieve! But receive the glad tidings of the Garden (of Bliss) which you were promised". We are your protectors in this life and in the Hereafter Therein shall you have all that your souls shall desire Therein shall you have all that you ask for." (14: 30-31)

A man of religion has at the bottom of his heart the fear of Allah which makes him cautious and careful and amenable to reason. It is, therefore stated in the opening verses of the Our'an that guidance is for those who have the fear of Allah. There is time to make a final bid to find the Absolute Truth, to undertake a search, to make an assessment. which can be honestly termed as impartial and impersonal. It is not difficult for persons already

possessing missionary zeal and fervour, and above all the rare quality of purity of heart. These are the prerequisites, some of the essentials, to attract and assimilate the Truth.

We very much hope that our appeal which is in the language of love, born out of heartfelt feelings of goodwill and warmest sympathy, will not fail to elicit favourable response; and Men of Religion will not let any considerations of false pride or prestige stand in their way in any manner, to go in immediately for an innermost, deeply impersonal and above all a God-fearing self-assessment in respect of their belief to see whether it is in accordance with the Absolute Truth. God Almighty will surely show the light and lead them to the Right Path.

(2) The Prophet said:—

> "If anyone summons others to follow the right guidance, his reward will be equivalent to those of the people who follow him, without their reward being diminished in any respect on that account, and if anyone summons others to follow error, the sin of which he is guilty will be equivalent to those of the people who follow him without their sins being diminished in any respect on that account."

It would be most useful in this connection to quote from the Gospel of Barnabas and to recite an instance of how a man of God (Rev. G. A. Barnard) in the active service of his religion saw the Absolute Truth and made bold to confess it. Here they are:

(a) GOSPEL OF BARNABAS

The High Priest said, 'What will the Messiah be called, and how shall his coming and manner of life be known?' Jesus answered "The name of the Messenger of God is Admirable; for God himself gave it to him after He had created his soul and placed it in a celestial brightness. God said, Observe, MUHAMMAD, for I will for thy sake create paradise and the world with a great number of creatures, of which I make thee a present so that whoever shall curse thee shall be cursed. And when I shall send thee into the world I will send thee for My message of salvation and thy words shall be true; so that heaven and earth shall fail, but they shall never fail in the law. MUHAMMAD, is his blessed name'

(b) MAN OF GOD

Reverend G. A. Barnard was a Protestant Bishop with three districts under him. He was also the General Secretary of the Gospel Trust Board of the American Christian Mission, Coimbatore District in Tamil Nadu (India). The Bishop fortunately came across and studied some literature about Islam published by an Islamic Youth Organisation in the same District. After studying this literature, his thirst for more knowledge about Islam increased and he wrote a letter to the Organisation requesting them to send him some further literature on Islam and an English translation of the Holy Qur'an. They promptly complied with the request. In exchange of correspondence between the Bishop and the Organisation, it was explained to the Bishop that Jesus Christ was not the 'Son of God' but one of His Prophets, that the Prophet who came before him were of irreproachable character and not, as depicted in the Bible, drunkards and adulterers.... and that it is the Holy Qur'an which cleared them of such calumny and presented them as persons of innocence and piety. With some quotations for the Bible, it was further proved to the Bishop that the advent of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was foretold and the people were asked to believe in him when he appeared through the Grace of the All Merciful. All this convinced the Bishop of the simple purity of Islam and of its universality and at a four day Conference of the various Christian sects which commenced on August 27, 1972, and which about 1500 people attended, the Reverend Barnard rose before all the assembled clergy and the laity and read a composition in which he elucidated the principal teachings of Islam, dwelt upon the shortcomings of the teachings of Christianity and proclaimed his voluntary decision to accept Islam as his future Religion.

ZAKAT (ALMS)

RELATION BETWEEN PRAYERS AND ALMS

Prayer and Alms are the two of the five pillars of Islam and they command equal importance for man *to attain to glorious heights, keeping decent relations with the humanity.* One cannot be ignored or neglected for the sake of other. It is in view of this fair fact that the Almighty has enjoined upon the humanity to observe these basic principles for the righteousness and purifications of man's life in this world. It is incumbent upon a human being, therefore, to ensure that no delay in any way occurs in the discharge of the duties imposed upon him by the Creator of the Universe.

The offering of prayer pleases the Most High. Also the giving of Alms to the needy and the destitutes

pleases Him. At the same time the Alms-giving and prayer offered in congregation knit the human race into one brotherhood cementing their material and spiritual relations. These are sound reasons behind this fact and are described below that the two basic principles may be comprehended by the people of all grades of intelligence and wisdom:

When a person properly devotes himself to Allah's worship, maintaining relations with other people, he is loved by Allah. He is elevated to great heights. Further relations with other people are created through prayers performed in congregation. And we are aware that prayer is the foundation on which rests the edifice of Islam. Alms-giving belongs to the same category and is equally essential. This too has the same degree of importance.

ALMS-GIVING IS THE SECOND BASIC PILLAR OF ISLAM.

Prayer and Alms-giving occur side by side in the Qur'an. Whenever, in the Qur'an, Allah has enjoined upon the people to offer prayer, the Alms-giving has also been mentioned next. The only difference between prayer and Alms-giving is that prayer has to be offered by every Muslim but Alms are not given by those who are poor and destitutes, from this it can be easily construed that prayer is a form of devotion to the Creator and Alms a form of service to the people. In other words, prayer is the foundation of spiritual ascendancy and Alms-giving pertains to the development of social relations.

Offering Prayer in congregation is to establish society, and the giving of Alms to assist materially the poor and the needy in order to maintain the society properly.

Alms are collected from the annual savings of the individuals and are spent for the betterment of the poor classes only.

SIGNIFICANCE OF ALMS-GIVING:

Alms giving is a tax, not like the income-tax which is assessed on the gross income which the people may not be able to pay. It is a tax on the net savings that a person is able to make at the end of one year. The reason for this tax is to keep the money in ciruculation so that Wealth should not remain confined to the possession of a few individuals; it should rather pass through as many hands as possible.

The poor Companions of the Prophet were always impatient and restless to spend anything they had with them in the way of Allah. When the Muslims were informed that Sadaqa is compulsory to be given, the poor Companions requested the Prophet, "What should be given by him who has no wealth to give"? The Prophet replied, "He should toil and labour for his own sustenance and also to help his brethren". The Companions again requested, "How a person can do it when he is unable to toil and labour?" The Prophet said, "Help can be rendered to the deserving and the poor by many other methods This help too is categorised as Sadaqa

IMPOSITION OF ZAKAT:

Islam endowed the humanity with comprehensive and complete clauses relating to the Compulsory Alms-giving and thereby fixed a definite rate on each precious metal, crop and property, for instance, 2½ per cent on gold, silver and currency, 10 per cent on crops, and different percentages on different animals according to their actual value at the time when the Alms-tax falls due for payment.

Once in the 9th A.H. the Prophet said to Ma'az, "Go to Yemen. Invite the people to come into the fold of Islam. First teach them the Unity of the Divine-head. When they are fully conversant with the Oneness of the Almighty, teach them five times' prayers. Thereafter tell them about the payment of the compulsory-Alms. It will be realised from the rich and spent on the poor and the destitute to ameliorate their condition.

The students of Islamic history are fully aware that in the 9th A.H., Baitul Mal (Treasury) was established and its rules and regulations were framed on the principles given by the Creator in the Sura Bara-at (Immunity) So we see that the Almighty has imposed a tax upon those people who are able to pay it for the benefit of the poor and deserving souls.

The primary factor in the matter of payment of compulsory Alms is the fixation of period. We know that the real source of income is the agricultural produce. The second source is trade, industry etc So a period of one year has been fixed that the net income might be easily calculated. The same period of one year has also been reckoned to estimate the value of animals in one's possession.

The second factor in the matter of payment of compulsory Alms is the quantity and quality of a thing. In this regard Islam has given an easy formula, i.e., the rate of Alms in respect of any work that entails less labour and less cost, is more than things which involve more Labour and more cost. Zakat goes on decreasing with the increase of cost and labour. The rate of Zakat on the war-booty is therefore 20 per cent in view of the following verse of the Holy Qur'an.

> "And know that out of the war-booty that ye may acquire a fifth share (20 per cent) is assigned to Allah, and to the

Messenger, and to the near relatives, the orphans, the needy, and the way-farer, if ye do believe in Allah, (8:41).

Similarly in respect of the wealth which is excavated, Alms, at the rate of 20 per cent must be paid by him who takes the possession of that wealth.

There are some crops which can be stored by a human being, i.e., wheat, grams. There are such agricultural products like vegetables etc , as cannot be stored for more than three days. So in the second case no Alms are due. Anything which cannot be raised or developed is also exempted from Zakat, for instance garments, utensils etc. But it is a great sin if such articles are purchased and stored to save oneself from the payment of Zakat.

Zakat is not such a tax as can be used at the whim of an individual. Allah has given definite instructions for its utilisation in the following verse of the Qur'an:

> "Alms are for the poor and the needy, and those employed to administer (the funds), for those whose hearts have been (recently) reconciled (to Truth), for those in bondage and in debt; in the cause of God; and for the way-farer". (9:60)

EFFECTS OF ALMS.

In other religions also rules and principles to help the needy and destitute and way-farer are found. But to help the people is bondage and debt to enable them to attain freedom has been mentioned only in Islam.

The root cause of all diseases in the heart of a person lies in his keeping himself away from the obedience to and worship of Allah. This disease can be cured by offering prayers to the Almighty. The source of spiritual disease is mans' absorption in the accumulation of material gain and losing faith in Allah. The proper cure for this disease is the payment of Zakat.

Man loves material wealth. If this wealth is given in the way of Allah love for wealth is automatically decreased. At the same time it increases sympathy for other souls that live on the surface of this earth. It scratches away niggardliness from the mind of a person who gives Alms, with the result that love for sacrifice for social needs replaces his selfishness.

Allah has ordained that interest is unlawful, for this item increases the wealth of an individual without any effort but decreases the wealth of a society or a nation. It is an open secret that any nation which makes its inhabitants poor can never remain rich. It has, therefore, been rightly revealed by the Creator that usury practised in a country ruins it. But when surplus and unwanted wealth is distributed among the poor people, in the form of Alms and charity, it saves both the nation and its individual It may, however, be remembered that usury can never be profitable to any person or party.

Alms-giving moulds the morale of rich people and uplifts the poor from the pit of poverty to a place of honour, prosperity and respect. The payment of Zakat by the rich Muslims is obligatory in Islam. They can never be allowed to use their own option whether or not to pay this divine-tax to the deserving and the destitute. It must be considered that other people have some rights upon us as we have upon them; and it is essential that the down-trodden brethren be picked up and raised high to lead a life of proper standard.

The Prophet of Islam and his Companions used to give away anything they had before going to bed at night. They were very particular not to dishearten any person who ever went to ask them for any assistance.

Islam places no ban on earning more and more wealth through legitimate means and methods. Of course, it does never allow that the poor should be helped with that income which is earned by illegal means. If these rich people do not pay the tax imposed upon them by the Creator, they will be punished in the next life.

The Prophet says: "Wealth is like a green field If a selfish animal grazes in it more than its actual requirement, it becomes a source of ruin for that animal But the animal that grazes to its need and does not fill the stomach with more grass than actually required for sustenance remains healthy and suffers no disease. In like manner any person who accumulates wealth and spends it rightfully is assisted and helped. But he who uses it wrongfully reaps the evil consequences.

Wealth is in itself neither virtue nor vice, but the ways of its attainment and expending can lead to either goodness or evil. If wealth is utilised in accordance with the orders of the Creator it is a blessing; and if it is squandered aimlessly it becomes a source of deadliest sin

In so far as morality is concerned there is no difference between the rich and the poor for its scales are the same for both of them. A benevolent and hospitable rich person commands the same prestige as a poor person does. In this matter no rich man is superior to a poor man. But a rich person who is niggardly and proud and a greedy beggar both belong to the same lower strata of existence.

ISLAM AGAINST CAPITALISM

Deceit, deception, falsehood dishonesty, embezzlement, games of chance usury have all been pro-

UNDER GOD'S PROTECTION

Islam is a religion which, from the outset, has been sedulously preserved in immaculate, pristine form — the Muslims being both its beneficiaries and its bearers. It is this bearer-status enjoyed by the Muslims which gives them the singular privilege of being a people who will never face extinction. If it is impossible to obliterate Islam from the face of the earth, then it is equally impossible to extirpate the Muslims, for God's protection of Islam and the Muslims will last until the Doomsday itself.

Time and again, the Almighty has given concrete expression to His will to protect the Muslim community (Ummah). For example, in the first phase of Islam, it became impossible after a certain stage for the Muslims to remain in Makkah At that very point in time, God created a powerful centre for the Muslims in Madinah. Then again after the passing away of the Prophet, all the Arab tribes united against Islam, an event recorded in the Islamic history as the apostasy (Fitna-e-Irtidad).

With the special succour of God, however, this massive revolt was administered a crushing defeat Another instance of God's support for his servants was the victory he gave them over the Roman and Persian empires when the latter tried to exterminate the Muslims Later, too, the Christian countries of Europe united to attack the Muslim world in order to capture Syria and Palestine. But, again after a war spanning 200 years, they had a crushing defeat inflicted upon them. Similarly, the last Abbasid Caliphate, the Tartar tribes overran and devastated the Muslim empires They demolished all the mosques from Samarqand (now in the U.S.S.R.) to Baghdad But within just fifty years, the whole course of history changed with the Tartars accepting Islam They reconstructed the mosques that themselves had demolished, and therein prostrated themselves in all humility before God.

By the middle of the nineteenth century, the Mughal empire saw its dissolution. And at the beginning of the 20th century, the Ottoman empire disintegrated At that time, it appeared that the Muslims had no future in the world. But after the Second World War, Islam was again on the world map with more than fifty independent Muslim countries, in which Islamic activities were being pursued with even greater zeal, and on a much vaster scale than ever before.

Muslims are called a blessed community, or a community which has been shown mercy. This is not strictly accurate. It would be more true to say that the Muslims are a protected community. That is to say that despite their straying from the straight and narrow path, they will never have to suffer total annihilation as a matter of divine retribution. No nation will ever have the power to wipe them out completely. This does not depend upon any superiority, or upon their being the chosen people, but rather upon the protection God affords them by virtue of their being followers (Ummah) of the final Prophet.

This divine will (sunnah) has been very much in evidence in modern times in the context of a redressal of the kind of Muslim woes which stemmed from inadequate and misguided leadership. The Muslim leaders of today had so misled their own people that the latter had failed to establish any solid base for themselves in the modern world. Innumerable movements, conducted in such a way as to cause public disturbances, had only amounted to a waste of their energy. Sad to say, none of these movements had been truly aimed at providing them with any of the things which are considered to be of value in the present day. Then, too, as a result of wrong leadership, Muslims had failed to find their place in the field of modern economics. They had almost descended to the level of the Harijans (the lowest caste, who are regarded as untouchables) of modern times. But then, God stepped in and with His superior arrangement, provided for them in a manner befitting the servants of the Almighty. For example, He blessed the Muslim countries with fifty per cent of the world's oil resources. Petroleum being one of the most coveted of natural treasures, the Muslims' economic backwardness was compensa-

---

claimed unlawful for a Muslim to practise It has also uprooted capitalism. In this connection the Prophet says. "The universe belongs to Allah All people belong to Him. Whoso enlivens (cultivates) the soil is its owner".

The property of a person who dies is distributed among his relatives according to the principles revealed by Allah. The conquerred territories are the property of Muslims. The lands or farms which are obtained from infidels without going into a battle, belong to poor Muslims. In fact all that we possess in this world belongs to Allah. Our probationary stay on this earth does not entitle us to consider ourselves the real masters. It belongs to Allah Who has Created the heavens. the earth and all that is within them.

ted for by their being given possession of such a large share of it.

Such facts were hidden in the universe as were to testify to the truth of the Qur'an being a divine book. But Muslim leaders, thanks to their preoccupation with futile activities, were not in a position to give their time to discovering them. It was not they, but the western nations who, through God's instrumentality, made these momentus discoveries in their stead. By discovering great treasure troves of natural resources they provided factual evidence in support of the following Qur'anic verse:

> We will show them our signs in all the regions of the earth and in their own souls. Until they clearly see that this is the truth. (41:53).

God wanted the message of this religion to be communicated all over the world. He had, therefore, provided a superior means of communication which lay hidden in nature, waiting to be discovered. But our Muslim leaders, in their misguided way, failed to discover any of these things. That was why God engaged other nations in this work of research, until all those methods of data-propagation which are known as the print and electronic media, came into existence. With the invention of these means of communication, it is becoming increasingly easy to spread the message of Islam all over the globe.

There are many such instances of God's compensating for the Muslim's neglect of their own interests Muslims should come to a full realization of how much God has done for them, and, [illegible] this awareness, should d[illegible]selves whole heartedly [illegible]vice of Islam. It is for this [illegible] has granted them His special succour and protection.

(Courtesy — AL-RISALA)

MAKKAH

(THE CITY OF SECURITY)

(I)

It is well understood phenomenon that a river can maintain its flow only when it has a source to feed its stream. In the solar system, the sun is the primal source of heat and light which are derived by the numerous planets and stars that float about far and wide in the open skies. Only that branch of knowledge flourishes that has a well-established centre for its promotion Similary, for the growth and development of a religion, there need be a source of inspiration and a geographical centre.

Universality of Islam Before the advent of Islam, the revealed religions that flourished in their respective times and the Apostles whom God appointed to preach these faiths were meant for particular lands and specific peoples. On the other hand, the Divine Purpose in respect of Islam was to perfect the Faith for the entire mankind for all time to come under the final apostolate of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam).* Islam is meant to annihilate physical distances and colour discrimination in order to let the mankind make its choice to come under the banner of Islam. The call of Islam is worldwide, Islam, more than any past religion, therefore, needed a strong geographical base for its initiation, consolidation, and for the dissemination of its message to every nook and corner of the world.

The city of Makkah, the birthplace of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam),* was naturally to be the source and centre of the light of Islam that, by Divine Intent, it was destined to illuminate the whole earthly sphere. Makkah was, so to say, to be the lighthouse of Islam to guide the strayed mariners to save their boats from the tricky hillocks of infidelity and intriguing routes of paganism.

Trade Caravan: In the days bygone, in fact a long time before Islam, the valley of Makkah used to be a trade centre favourably located, from that point of view, in the middle of the western part of the Arabian Peninsula. It was a meeting-place for the trade caravans of the Quraish going on their winter tours to Yemen which has a warm climate, and for their summer tours to Syria which enjoys a cool climate and has a fertile land Qur'an Majeed makes a reference to these commercial excursions in these words

> "For the taming of Quraish. For their taming (We cause) the caravans to set forth in winter and summer. So let them worship the Lord of this house who has fed them against hunger; and has made them safe from fear". (106: 1-4).

Geography: Makkah was the capital of Hejaz in the Kingdom of Saudi Arabia, some 73 kilometers to the east of Jeddah, the port of the Red Sea, It is surrounded by the Valley of Abraham (Ibrahim alaihis salaam) This valley is bound by two series of mountains gradually converging from east, west, and south.

Makkah is the holiest city of the Islamic world. Besides being

the birthplace of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), it contains the Holy Ka'abah encompassed by the Holy Mosque.

KA'ABAH

The legend as it goes according to Al-Tabari, is that after his Fall from Paradise to the earth when Hazrat Adam (Alaihis salaam) came to Makkah, Holy Gabriel flapped his wings to uncover there a foundation laid in the seventh fold of the earth. Angels paved this foundation with stones and Adam went round this structure following the example of the angels.

Allah knows better, but it appeals to reason that God contemplated and designated the Ka'abah before the creation of the earth. It is surmised that the Ka'abah in Makkah is a prototype of Bait-ul-Ma'moor, a house in the seventh Heaven situated immediately over the Ka'abah, constructed thousands of years before the creation of the world It had therefore, to be the First House of Worship on the earth The related Qur'an verse reads:

> "The first House (of worship) appointed for men for the peoples was that at Bakkah (Makkah)· Full of blessing and of guidance (3·96).

Present day geologists maintain that the formation of the earth had been a process of condensation, cooling, and consolidation of the materials constituting it They estimate that the oldest rocks on the earth are at least 1,260 million years old and that perhaps 2.000 million years have elapsed since the earth came into existence.

This may not be the last word on the subject because human sciences have their limitations. It is, however, agreed that prior to the building of the walls on the present site in Ka'abah by Abraham (Hazrat Ibrahim alaihis salaam), some sort of structure did exist. It had fallen into ruins and only a mound remained to indicate the original base.

Abraham rebuilds: Abraham was commanded by God to rebuild the Ka'abah in Makkah on its existing foundation In this task, he was assisted by his son Isma'il who with his mother Hagar (Hazrat Hajirah) was already residing at Makkah Abraham journeyed all the way from Syria in order to carry out the command of God. Father and son dug the earth deep to find the original premises of the First House of Worship. Qur'an Majeed testifies

> "And remember that Abraham was tried by his Lord with certain commands which he fulfilled ." (2·124)
>
> "And remember when Abraham and Isma'il were raising the foundations of the House (with this prayer)· 'Our Lord! Accept (this service) from us ....' (2·127)

Thus the House of Peace and Security for mankind was restored by the command of God, by Hazrat Ibrahim (alaihis salaam).

(to be continued)

AL-HADIS· Abdullah-b-Omar (*Razi Allahu 'anhu*) reported that the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) said: Pay the labourer his wages before his sweat dries up.

(Ibn Majah)

AL-HADIS: Abdullah-b-Omar (*Razi Allahu 'anhu*) reported that the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) said: Man will continue to beg of men till he will come on the Resurrection Day without any piece of flesh in his face.

(Agreed.)

AL-HADIS: Anas (*Razi Allahu 'anhu*) reported: When the Apostle of Allah (*Sallallahu 'alaihi wa sallam*) came to Medinah, the Refugees came to him and said: O Apostle of Allah! (*Sallallahu 'alaihi wa sallam*) we have not seen a people, more generous with abundance and more in fellow-feeling with small means than a people amongst whom we have just come down. They supply our provision sufficiently and also give us shares in wages, so much so that we fear that they would go with full rewards. He said: No, so long you pray to Allah for them and be thankful to them.

(Tirmizi, Sahih.)

AL-HADIS. Ibn Omar (*Razi Allahu 'anhu*) reported: I used to sell camel at Naqiy for Dinars, and then take Dirhams in exchange. I then used to sell Dirhams and take Dinars in exchange. I then came to the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) and mentioned it to him He said. There's no harm if you take them at cash price at that time so long as you do not part away with something between you both.

(Tirmizi, Abu Daud, Nisai)

AL-HADIS: Hakim-b-Hizam (*Razi Allahu 'anhu*) reported that the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) said: The buyer and seller have got option so long as they do not part away. If they speak the truth and disclose (defect), they are blessed in their sale transaction, and if they conceal and speak falsely, the blessing of their sale is decreased.

(Agreed.)

ANNUAL SUBSCRIPTION OF YAQEEN INTERNATIONAL (CURRENT VOLUME)

Within Pakistan. Rs. 100/- plus Rs. 10.00 in case of Payment by cheque ex-Karachi.

Outside Pakistan	Pakistan Currency or equivalent U.S. Dollar
AIR MAIL	Rupees
Algeria, Bangladesh, Egypt, Iraq, Iran, Jordan, Syria & Turkey.	160.00
Afghanistan, Abu Dhabi, Bahrain, Burma, Doha, Dubai, India, Kuwait, Sri Lanka, Sharjah & Saudi Arabia.	220.00
African & European Countries, China, Indonesia, Japan, Malaysia & Singapore.	240.00
Australia, Canada, Fiji Islands, New Zealand & U. S. A.	280.00
Panama, South America & West Indies	300.00
SEA MAIL	
(a) Algeria, Bangladesh, Egypt, Iraq, Iran, Jordan, Oman, Syria & Turkey	120.00
(b) All other countries.	175.00

PRICE PER COPY (Including Postage)

Within Pakistan: Rs. 5.00 Outside Pakistan: By Air Mail U.S. Dollar 1.00

AVAILABLE OLD BOUND VOLUMES OF YAQEEN INTERNATIONAL

Nos. 13 to 18 & 25 to 39 @ Rs. 170.00 each plus Postage

LIFE MEMBERSHIP

For Residents in Pakistan — Rs. 1,000.00
For Residents Outside Pakistan U.S. Dollars 250.00

ALL PAYMENTS TO BE MADE IN ADVANCE

REMITTANCES IN POUND STERLING

Remittances from Countries outside Pakistan towards

(i) Subscription of Yaqeen International

(ii) Purchases of Books etc., from MAKTABA Darut Tasnif, and (iii) Donations, Zakat etc., for Madrasa Talimul Islam (Tablighi College) can be deposited directly in Darut Tasnif (Private) Limited A/C No. 01/05121/04 with National Bank of Pakistan, 18, Finsbury Circus, London EC 2M 7BJ, ENGLAND, under intimation to Darut Tasnif (Private) Ltd., Mujahidabad, Hub River Road, Karachi 75700 (Pakistan).

All Correspondence should please be addressed to:
The Manager,
Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
Saddar, Karachi-74400 (Pakistan)
Phone: 52 43 25

Editor. M. M. Ansari,
Published by Syed Irshad Ali,
Printed at MATBA DARUT TASNIF,
Iqbal Mansion, Shahrah-e-Liaquat,
Saddar, Karachi-74400 (Pakistan)
Phone: 516997

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ṡ=ث	ḥ=ح	z=ز	ṣ=ص	ḍ=ض	ṭ=ط	ẓ=ظ	ʻ=ع	ـْ (Jerk)	
Bold	Madd	ãã=آ	õõ=وٓ	ẽẽ=ىٓ	Fine	Madd	aa=آ	oo=وْ	ee=ىْ

RU-KOO' 2 (Contd.) — SECTION 2 (Contd.) — رکوع ۲ (متمم)

Transliteration	Translation	Arabic
22. *Wa maa li-ya lãa a'-bu-dul-la-zee fa-ṭa-ra-nee*	22. And what reason have I that I should not worship Him Who created me,	وَمَا لِيَ لَآ أَعْبُدُ الَّذِي فَطَرَنِي
wa i-lai-hi tur-ja-'oon.	and to Him you shall be brought back?	وَإِلَيْهِ تُرْجَعُونَ ۝
23. *A-at-ta-khi-zu min doo-ni-hẽe aa-li-ha-tan eeny-yu-rid-nir-raḥ-maa-nu bi-ḍur-ril-*	23. Shall I take gods other than Him when, if the All-Compassionate should wish me any harm,	ءَأَتَّخِذُ مِن دُونِهِۦٓ ءَالِهَةً إِن يُرِدْنِ الرَّحْمَٰنُ بِضُرٍّ
laa tugh-ni 'an-nee sha-faa-'a-tu-hum shai-anw-wa laa yun-qi-zoon.	their intercession will not avail me at all, nor can they rescue me?	لَّا تُغْنِ عَنِّي شَفَٰعَتُهُمْ شَيْـًٔا وَلَا يُنقِذُونِ ۝
24. *In-nẽe i-zal-la-fee ḍa-laa-lim-mu-been.*	24. Surely, I should then be in plain error.	إِنِّيٓ إِذًا لَّفِي ضَلَٰلٍ مُّبِينٍ ۝
25 *In-nẽe aa-man-tu bi-rab-bi-kum fas-ma-'oon.*	25. Indeed, I believe in your Lord, so hear me	إِنِّيٓ ءَامَنتُ بِرَبِّكُمْ فَاسْمَعُونِ ۝
26. *Qee-lad-khu-lil-jan-nah.*	26. It was said (to him): Enter the Garden (of Paradise).	قِيلَ ادْخُلِ الْجَنَّةَ
Qaa-la yaa-lai-ta qau-mee ya'-la-moon.	He said: Would that my community knew;	قَالَ يَٰلَيْتَ قَوْمِي يَعْلَمُونَ ۝
27. *Bi-maa gha-fa-ra lee rab-bee*	27. For what (reason) my Lord has forgiven me	بِمَا غَفَرَ لِي رَبِّي
wa ja-'a-la-nee mi-nal-muk-ra-meen.	and made me one of the honoured ones.	وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ۝

28. *Wa maa an-zal-naa 'a-laa qau-mi-hee mim-ba'-di-hee*	28. And We did not send down upon his people after him,	وَمَآ أَنزَلْنَا عَلَىٰ قَوْمِهِۦ مِنۢ بَعْدِهِۦ
min jun-dim-mi-nas-sa-maa-i wa maa kun-naa mun-zi-leen.	any army from the heaven, nor do we ever send down (such army).	مِن جُندٍ مِّنَ ٱلسَّمَآءِ وَمَا كُنَّا مُنزِلِينَ
29. *In kaa-nat il-laa sai-ha-tanw-waa-hi-da-tan fa-i-zaa hum khaa-mi-doon.*	29. It was nothing but a single blast and they instantly became extinct.	إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ خَٰمِدُونَ
30. *Yaa-has-ra-tan 'a-lal-'i-baad.*	30 Alas for the servants (of Allah)!	يَٰحَسْرَةً عَلَى ٱلْعِبَادِ
Maa ya'-tee-him-mir-ra-soo-lin il-laa kaa-noo bi-hee yas-tah-zi-oon.	Never comes to them a Messenger, but they mock at him.	مَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ
31. *A-lam ya-rau kam ah-lak-naa qab-la-hum-mi-nal-qu-roo-ni*	31. Do they not see how many generations We have destroyed before them,	أَلَمْ يَرَوْا۟ كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ ٱلْقُرُونِ
an-na-hum i-lai-him laa yar-ji-'oon.	that they (the generations) will never return to them.?	أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ
32. *Wa in kul-lul-lam-maa ja-mee-'ul-la-dai-naa muh-da-roon.*	32. And they will all be brought before Us.	وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ
RU-KOO' 3	SECTION 3	ركوع ٣
33. *Wa aa-ya-tul-la-hu-mul-ar-dul-mai-tah. Ah-yaiy-naa-haa*	33 And a sign for them is the dead earth; We revive it	وَءَايَةٌ لَّهُمُ ٱلْأَرْضُ ٱلْمَيْتَةُ أَحْيَيْنَٰهَا
wa akh-raj-naa min-haa hab-ban fa-min-hu ya'-ku-loon.	and from it We bring forth grain, so out of it they eat,	وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ
34. *Wa ja-'al-naa fee-haa jan-naa-tim-min-na-khee-linw-wa a'-naa-binw-wa*	34. And We have made therein gardens of date-palms and grapes and	وَجَعَلْنَا فِيهَا جَنَّٰتٍ مِّن نَّخِيلٍ وَأَعْنَٰبٍ وَ
faj-jar-naa fee-haa mi-nal-'u-yoon.	caused springs (of water) to gush forth in it;	فَجَّرْنَا فِيهَا مِنَ ٱلْعُيُونِ

35.	*Li-ya'-ku-loo min sa-ma-ri-hee wa maa 'a-mi-lat-hu ai-dee-him.*	35. That they may eat of its fruit and, their hands did not make it.	لِيَأْكُلُوا مِنْ ثَمَرِهٖ وَمَا عَمِلَتْهُ أَيْدِيهِمْ
	A-fa-laa yash-ku-roon.	Will they not then give thanks?	أَفَلَا يَشْكُرُونَ
36.	*Sub-haa-nal-la-zee kha-la-qal-az-waa-ja kul-la-haa*	36 Glory be to Him Who created all the pairs (of things)	سُبْحٰنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا
	mim-maa tum-bi-tul-ar-du	out of what the earth brings forth	مِمَّا تُنْبِتُ الْأَرْضُ
	wa min an-fu-si-him wa mim-maa laa ya'-la-moon.	and (what grows out) of their own selves and of what they do not know.	وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ
37	*Wa aa-ya-tul-la-hu-mul-lail. Nas-la-khu min-hun-na-haa-ra*	37 And a sign for them is the night, We strip off the day from it (i e from the night),	وَآيَةٌ لَّهُمُ الَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ
	fa i-zaa hum-muz-li-moon	then they are left in darkness.	فَإِذَا هُمْ مُّظْلِمُونَ
38.	*Wash-sham-su taj-ree li-mus-ta-qar-ril-la-haa.*	38 And the sun keeps moving on to its resting-place.	وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا
	Zaa-li-ka taq-dee-rul-'a-zee-zil-'a-leem	That is the ordinance of the Mighty, the All-Knowing.	ذٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ
39.	*Wal-qa-ma-ra qad-dar-naa-hu ma-naa-zi-la hat-taa 'aa-da*	39 And the moon — We have ordained for it phases until it reappears	وَالْقَمَرَ قَدَّرْنٰهُ مَنَازِلَ حَتّٰى عَادَ
	kal-'ur-joo-nil-qa-deem	like a withered old stalk of date-palm.	كَالْعُرْجُونِ الْقَدِيمِ
40.	*Lash-sham-su yam-ba-ghee la-haa an tud-ri-kal-qa-ma-ra*	40. It is not for the sun to overtake the moon,	لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ
	wa lal-lai-lu saa-bi-qun-na-haar.	nor is it for the night to overstrip the day.	وَلَا الَّيْلُ سَابِقُ النَّهَارِ
	Wa kul-lun fee fa-la-keny-yas-ba-hoon.	And each one is floating in an orbit.	وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ

41. *Wa aa-ya-tul-la-hum an-naa ḥa-mal-naa zur-reey-ya-ta-hum fil-ful-kil-mash-ḥoon.*	41. And a sign for them it is that We carry their offspring in the laden boat,	وَءَايَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِى ٱلْفُلْكِ ٱلْمَشْحُونِ ﴿٤١﴾
42. *Wa kha-laq-naa la-hum-mim-miṡ-li-hee maa yar-ka-boon.*	42. And We have created for them the like thereof in which they ride.	وَخَلَقْنَا لَهُم مِّن مِّثْلِهِۦ مَا يَرْكَبُونَ ﴿٤٢﴾
43. *Wa in-na-sha' nugh-riq-hum fa-laa ṣa-ree-kha la-hum*	43. And if We will, We may drown them, then there will be none to help them,	وَإِن نَّشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ
wa laa hum yun-qa-zoon.	nor can they be rescued;	وَلَا هُمْ يُنقَذُونَ ﴿٤٣﴾
44. *Il-laa raḥ-ma-tam-min-naa wa ma-taa-'an i-laa ḥeen.*	44 Except as a mercy from Us and an enjoyment for a while.	إِلَّا رَحْمَةً مِّنَّا وَمَتَٰعًا إِلَىٰ حِينٍ ﴿٤٤﴾
45. *Wa i-zaa qee-la-la-hu-mut-ta-qoo*	45 And when it is said to them Guard against	وَإِذَا قِيلَ لَهُمُ ٱتَّقُوا۟
maa bai-na ai-dee-kum wa maa khal-fa-kum la-'al-la-kum tur-ḥa-moon.	what is ahead of you and what is behind you, so that you may be shown mercy.	مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾
46. *Wa maa ta'-tee-him-min aa-ya-tim-min aa-yaa-ti rab-bi-him*	46 And never comes to them a command out of the commands of their Lord,	وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ مِّنْ ءَايَٰتِ رَبِّهِمْ
il-laa kaa-noo 'an-haa mu'-ri-ḍeen.	but they turn away from it	إِلَّا كَانُوا۟ عَنْهَا مُعْرِضِينَ ﴿٤٦﴾

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printin_

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

وقد ذكر الحكماء فى كتب الأخلاق : أن لكل خلق طرفين ، إفراط ، وتفريط ، وهما مذمومان ، فالبخل إفراط فى الامساك والخلق الفاضل وهو العدل ، كما قال تعالى :

« وكذلك جعلناكم أمة وسطا » .

وكل دين لم يوجد على هذه الصفة ، بل أسس على مثال يعود بهلاك الحرث والنسل فمن المحال أن يسمى دينا فاضلا .

وذلك مثل ما تمسك به رهبانية النصارى من هجران الزواج ، والإنفراد فى الصوامع ، وترك طيبات الرزق :

« قل من حرم زينة الله التى أخرج لعباده والطيبات من الرزق » (الاعراف ٣٢)

وما يتعاطاه الصديقون من الثنوية ، من حمل الأنفس على الوجاء ، وملازمة الأصول الخمسة التى هى عندهم : الصدق ، والطهر ، والراحة ، والقدس ، والمسكنة ، دون غيرها من حركات العمارة .

وما انتهجه نساك الهند من إحراق الأجساد وتغريقها فى الماء ، والتردى من فوق الجبال وإهلاكها بقبض الجسد عن الطعام

ولو أن الله سبحانه وتعالى أراد بعباده حملهم على إهلاك الأنفس ، لما علمهم صنعة لبوس لهم لتحصنهم من بأسهم ، ولما جعل لهم سرابيل تقيهم الحر ، وسرابيل تقيهم بأسهم ، ولما هداهم سبحانه لصنوف العقاقير النباتية ليستشفوا بها من الآلام .

والإنسان لن يسلم فى حياته من تكلف المؤن الشاقة ، فإن جبلة العالم مؤسسة على امتزاج المحاب بالمكاره ، ولكن أين نفع ما يكد ويجهد ، مما يعطب ويهلك ؟

وحتى شبه احتمال ظمأ الهواجر للصوم فى الشهر الواحد من السنة ، والاغتسال من الجنابة فى الغداة الباردة ، وسفرة يتجشمها عند الطاقة فى مدة عمرة لقضاء منسك الحج ، وصيام الرجل شهرا حتى تثقل بدنه الرطوبة العريزية ، وترك إتخاذ الأهل والوطن لإيثار السياحة فى الأرض

وإذ تقرر هذا من الواجب أن نقول

أما العبادة النفسانية ، وهى الصلاة المشتملة على ذكر الله تعالى ، وإخلاص النفس له بالخضوع والخشوع ، فشىء تشترك فيه الأديان ، غير أن ما يستعمله أهل الإسلام منها هو الأفضل لوجهين الكمة والكيمية .

أما الكمية : فإنها لم تعرض من الكثرة فى حيز الإسراف ، نحو صلوات الثنويه ، ورهابين النصارى ، ولا أيضا من القلة فى رتبة التقصير ، نحو صلوات المجوس ، بل توسطت بينهما على حد يتسع للمتدين بها التصرف فى أسباب المعاش مع قضاء حق التعبد ، إذ جعل عددها فى النهار ثلاثة ، أول النهار ، وأوسطه ، وآخره .

(المقال بقية)

وفقنا الله لما يحب ويرضى

يارب صل وسلم دائما أبدا — على حبيبك خير الخلق كلهم

هو الحبيب الذى ترجى شفاعته — لكل هول من الأهوال مقتحم

فالإسلام أبلج المناهج ، وأوضح الولائج :

التصديق منهاجه ، والصالحات مناره ، والموت غايته ، والدنيا مضماره ، والقيامة حلبته ، والجنة سبقته .

ولا غرابة ولا عجب إن كان الإسلام الذى اختاره الله وارتضاه كذلك ، نظرا لما أنطوت عليه صحائفه من معان إنسانية راقية ، وما اشتملت عليه خصائصه من فضائل اجتماعية عامة ، تأخذ بيد أتباعه ، إلى مرتبة النعيم المقيم ، فى جنات الخلد والفوز الكبير .

خاصة وأنه دين تولى تنظيم الحياة أفرادا وجماعات، كما تولى منذ مجيئه طبيعة العلاقة بين الخلق والخالق ، والإنسان والكون والحياة ، بل وطبيعة العلاقة الإنسانية الشاملة العادلة ، بين الفرد والجماعة ، وبين الإنسانية فى شتى مناحى الحياة .

فقوله تعالى : « اليوم أكملت لكم دينكم ، وأتممت عليكم نعمتى ورضيت لكم الإسلام دينا » يدل على أن الدين الإسلامى الحنيف لا يحصل إلا بإيجاد الله تعالى له ، فهو سبحانه أضاف إكمال الدين إلى نفسه فقال : « اليوم أكملت لكم دينكم » .

ولن يكون إكمال الدين ، إلا وأصل إكماله منه سبحانه ، سواء كان الدين عبارة عن العمل ، أو عبارة عن المعرفة ، أو أنه عبارة عن مجموع الاعتقاد ، والإقرار والعمل .

وأحق الأديان بطول البقاء : ما وجدت أحواله متوسطة بين الشدة واللين ، ليجد كل من ذوى الطبائع المختلفة ، ما يصلح به حاله فى معاده ومعاشه ، ويستجمع له منه خير دنياه وآخرته : يقول وقوله جل جلاله الحق:

« ولو كنت فظا غليظ القلب لانفضوا من حولك » (آل عمران : ١٥٩)

ويعلق بعض الصحابة تعليقا نفيسا فى هذا المعنى فيقول :

« لقد أحسن الله إلينا كل الإحسان ، كنا مشركين ، فلو جاءنا رسول الله ﷺ بهذا الدين جملة ، وبالقرآن دفعة ، لأثقلت هذه التكاليف علينا ، فما كنا لندخل فى الإسلام ، ولكنه دعانا إلى كلمة واحدة ، فلما قبلناها وعرفناها ، وعرفنا حلاوة الإيمان ، قبلنا ما وراءها كلمة بعد كلمة ، على سبيل الرفق إلى أن تم الدين وكملت الشريعة .

ويقول سبحانه :

« ولا تجعل يدك مغلولة إلى عنقك ولا تبسطها كل البسط » . (الاسراء : ٢٩)

والله سبحانه وتعالى شرح وصف عباده المؤمنين فى الإنفاق فى سورة الفرقان فقال :

والذين إذا أنفقوا لم يسرفوا ولم يقتروا ، وكان بين ذلك قواما » . (الفرقان : ٦٧)

وهنا أمر سبحانه رسوله صلوات الله وسلامه عليه بمثل ذلك الوصف فقال :

« ولا تجعل يدك مغلولة إلى عنقك ، ولا تبسطها كل البسط » .

ومعنى ذلك : لا تمسك عن الإنفاق بحيث تضيق على نفسك وأهلك فى وجوه صلة الرحم ، وسبيل الخيرات ، ولا تجعل يدك فى انقباضها كالمغلولة الممنوعة عن الإنفاق توسعا مفرطا بحيث لا يبقى فى يدك شىء .

بمقـــدار قرب المسلم من الإسلام يكون كمال شخصيته

جاء الرسول الكريم بخاتم الأديان وختم رسالات السماء لأهل الأرض فيه يجد المسلم الأسلوب والمنهج لبناء شخصيته ودنوها من الكمال البدني والروحي كما يجد فيه المنار الوضاء لكل خير فى الحياة الدنيا من قول أو فعل يقرب الانسان من الجنة ويباعد بينه وبين النار . فيتعلم المسلم ماله من حقوق وما عليه من واجبات بينه وبين الله وبينه وبين الناس وبينه وبين نفسه واذا عرف الانسان ماله من حقوق وما عليه من واجبات فقد اقترب من الكمال الذى هو للواحد وحده .

ويحدثنا الأستاذ موسى محمد على فيقول

بسم الله الرحمن الرحيم ، الحمد لله رب العالمين ، والصلاة والسلام على أشرف الأنبياء وخاتم المرسلين سيدنا محمد وعلى آله وصحبه أجمعين . وبعد :

فيقول الله تعـــالى :

« اليوم أكملت لكم دينكم وأتممت عليكم نعمتى ورضيت لكم الإسلام دينا » الدين كريم الصحبة ، يعز من لجأ إليه ، ويستر عيوب من اتصل به ، مع ما يدخر له فى عاقبته من الغبطة الأبدية .

وكما أن من عدم العقل لم يزده السلطان عزا ، ولا الجاه مجداً ، فكذا من عدم الإيمان لم ترده الرواية حكمة ، ولا العلم حظا .

والعوام يقصدون الحسنات فيخطئونها لجهلهم بشروطها ، والفجار يقصدون السيئات فيرتكبونها ، للشرارة التى قد ارتضعوها ، فقد جمعها تنكب الحسنات ، وأحدهما رداءة القصد لتعاطى الشر .

لهذا شرع الله الإسلام ، فسهل شرائعه لمن ورده ، وأعز أركانه على من غالبه ، فجعله أمنا لمن عقله ، وسلما لمن دخله ، وبرهانا لمن تكلم به ، وشاهدا لمن خاصم فيه ، ونوراً لمن استضاء به ، وفهما لمن عقله ، ولبا لمن تدبره ، وآية لمن توسمه ، وتبصرة لمن عزم ، وعبرة لمن اتعظ ، ونجاة لمن صدق ، وثقة لمن توكل ، وراحة لمن فوض ، وجنة لمن صبر .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وصحبه بعدد كل معلوم لك

اليقين انترنيشنل

تدخل فى عامها الاربعين

نقول بغاية الافتخار والابتهاج ان اليقين انترنيشنل تدخل بعدد ها الاول هذا فى عامها الاربعين لإشاعتها المتصلة منذ تأسيسها من فضل الله ونرفع اليه تعالى شكرا جزيلا لما خصنا به من عظيم احسانه ووسيع انعامه وبهذه المناسبة تعود افكارنا إلى مؤسس المجلة فضيلة الشيخ طفيل احمد الفاروقى (رحمه الله) الذى كرس حياته الحافلة وجل اهتمامه لايجاد وتنمية معهد دارالتصنيف الذى يقوم برعاية شئون المجلة ومدرسة تعلم الاسلام. هكذا يمثل المعهد صدقة جارية تعود على الأمة المسلمة وخاصة الشعب الباكستانى بنفع عظيم الى الابد ان شاء الله. فدعاؤنا فى حق الشيخ المغفور له ان يعمده الله بواسع رحمته واسكنه فسيح جنته والهم اتباعه وحلفاءه عزما وحماسة للسير الى الامام على طريقته ومنهجه وتعميم بركات آعماله.

اما نحن فى أسرة اليقين فنعهد من خلال هذه المجلة العالمية تكريس جميع طاقاتنا وسعتنا لتبليغ رسالة القرآن العظيم والسنة المطهرة على أكبر نطاق وباخلاص وحماس وتفان حتى تتبدد ظلمات الكفر والالحاد ويستنير العالم بنور دين الاسلام.

ولما كان افعل اسلوب واقصر طريق لتحقيق هدفنا المنشود هذا وهو اشاعة وتوضيح معانى القرآن الكريم فقد ركزنا كل اهتمامنا على ترجمة تلك المعانى باللغة الانجليزية ونشر مقالات مشوقة ومتيرة بنفس اللغة على مواضيع اسلامية وذات مغار اخلاقية لهداية عباد الله ونعاهد الله تعالى وانصارنا من قرائنا ومساندينا على ان لا نقصر فى اداء واجبنا فى اى حال من الاحوال فى هذا الصدد معتمدين على فضل الله ومعونة اصدقائنا.

وحدة الأمة المسلمة :

ان صرورة تعريز وحدة المسلمين وجمع شملهم على كلمة الاسلام لم يكن امس فيما مضى مما هى الآن وذلك لان الحرب الخليجية الحديثة قد الحقت بوحدة الأمة اضراراً شديدة الوطأة من الصعب التخلص من أثراتها السيئة الا اذا حشد المسلمون جميع طاقاتهم من جديد وعملوا ليل نهار على اصلاح أمورهم وتوحيد صفوفهم فى اقصر وقت ممكن وتعويض الحساره الجسيمة الناجمة من الحرب الخليجية المحروسة. وفى مقدمة ما يقضى به هذا العمل الاصلاحى التمسك باهداب الدين والتقيد باحكام القرآن والسنة فنوجه انظار قرائنا الكرام الى قول الله تعالى فى الآيات التالية :

واعتصموا بحبل الله جميعا ولا تفرقوا (آل عمران : ١٠٣)

واطيعو الله ورسوله ولا تنازعوا فتفشلوا وتذهب ريحكم (الانفال : ٤٦)

وآخر دعوانا ان الحمد لله رب العالمين

(بقلم : اقبال حسين الأنصارى)

بسم الله الرحمن الرحيم

عن ابي هريرة ﷺ انه سمع رسول الله ﷺ يقول : أرأيتم لو ان نهرا بباب احدكم يغتسل فيه كل يوم خمسا ما تقول ذلك يبقى من درنه ؟ لا يبقى من درنه شيئا قال : فذلك مثل الصلوات الخمس التي يمحو الله بها الخطايا . (رواه البخاري ومسلم)

بين الرسول ﷺ في هذا الحديث فضيلة اداء الصلوات الخمس والمواظبة عليها وانها كفارة لما يقع فيه الانسان من الذنوب والاوزار .

التحرير

أسعار الإشتراك السنوي في اليقين إنترنيشنل
إبتداء من المجلد الـ ٣٩ :

داخل باكستان: -/١٠٠ روبية باكستانية بإضافة -/١٠ روبيات في حالة التسديد بشيك من خارج أي مصرف في كراتشي
خارج باكستان: --- --- --- --- --- --- --- --- بالعملة الباكستانية أو ما يعادلها من دولار أمريكي

روبيات

بالبريد الجوي

- البلاد الأفريقية و الأوروبية و الصين واليابان و ماليزيا و سينغافورة و إندونيسيا ٢٤٠ر٠٠
- أستراليا، كندا ، جزائر فيجي، نيوزيلندة و الولايات المتحدة الأمريكية ٢٨٠ر٠٠
- الجزائر، بنجلاديش ، مصر، العراق، إيران، الأردن، سورية وتركية أفغانستان، أبوظبي ، البحرين ، بورما، الدوحة ، دبي، الهند، الكويت ١٩٠ر٠٠
- سري لانكا ، الشارقة و المملكة العربية السعودية ... ٢٢٠ر٠٠
- بنامة ، أمريكا الجنوبية وجزائر الهند الغربية ٣٠٠ر٠٠

بالبريد البحري

(أ) الجزائر ، بنجلاديش، مصر، العراق ، إيران، الأردن، عمان، سورية وتركية ١٢٠ر٠٠
(ب) جميع البلاد الأخرى ١٧٥ر٠٠

ثمن العدد الواحد (بما فيه أجرة البريد)
داخل باكستان : ٥ر٠٠ روبيات خارج باكستان: بالبريد الجوي ١ر٠٠ دولار امريكي .

أعداد المجلة السابقة للسنة الكاملة متوفرة بشكل مجلدات جميلة، الأعداد ١٣ إلى ١٨ و ٢٥ إلى ٣٨ : كل منها مقابل [illegible] روبية باكستانية وذلك فيما عدا أجرة البريد .

رسم العضوية في المجلة مدى الحياة :
لساكني باكستان: ١٠٠٠ر٠٠ روبية ولغير ساكني باكستان: ٢٥٠ر٠٠ دولارا أمريكيا .

جميع المراسلات

باسم مدير اليقين إنترنيشنل
مكتب البريد: دار التصنيف ،
مجاهد آباد، حب ريفر رود ،
كراتشي - باكستان .

هواتف :
المكتب الرئيسي: ٩٨-٢٢٦٥٩٧
المكتب الفرعي: ٥٢٤٣٢٥

التسديد مقدما

كواليتي برنترز

اليقين

انترنيشنل

مجلة

دار التصنيف ([illegible]) [illegible]

[illegible] ٢٢ شوال ، ١٤١١ هـ الموافق ٧ مايو ، ١٩٩١ م [illegible]

اليقين انترنيشنل تـدخل في عامها الأربعين :

— ... نعيد ... تكريس جميع طاقاتنا وسعتنا لتبليغ رسالة القرآن العظيم والسنة المطهرة ...

بمقدار قرب المسلم من الإسلام

يكون كمال شخصيته :

— الاسلام أبلج المناهج وأوضح الولائج .

— أن الإسلام دين تولى تنظيم الحياة افرادا وجماعات كما تولى مقد[illegible] جهة طبيعة العلاقة بين الخلق والخالق .

تكون آيات القرآن الكريم والأحاديث النبوية الشريفة [illegible] قرآننا الكريم ، [illegible] أن [illegible] من الواجب أن يتم التخلص من [illegible] بالتربية الإسلامية [illegible] [illegible]